

GOVERNMENT OF INDIA

DEPARTMENT OF ARCHAEOLOGY

CENTRAL ARCHÆOLOGICAL
LIBRARY

R 417.05/E.I.

CALL No.

ACC No. 66179

D.G.A. 79.

GIPN -St-2D G Arch.N. D 57-25-9-58-1,00,000

EPIGRAPHIA INDICA

Volume IV (1896-97)

66179

571742



PUBLISHED BY
THE DIRECTOR GENERAL
ARCHAEOLOGICAL SURVEY OF INDIA
JANPATH, NEW DELHI-110011

1979

First printed 1897

Reprinted 1979

66179
प्रवाप्ति संख्या..... दिनांक..... 80
निर्देश नं. R. 112. 00 / 1
नई दिल्ली
केन्द्रीय पुरातत्व प्रस्तालप

©

ARCHAEOLOGICAL SURVEY OF INDIA

GOVERNMENT OF INDIA

1979

Price : Rs. 95.00

PUBLISHED UNDER THE AUTHORITY OF THE GOVERNMENT OF INDIA
AS A SUPPLEMENT TO THE "INDIAN ANTIQUARY."

EPIGRAPHIA INDICA

AND

RECORD OF THE ARCHÆOLOGICAL SURVEY OF INDIA.

EDITED BY

E. HULTZSCH, Ph.D.,

GOVERNMENT EPIGRAPHIST; FELLOW OF THE UNIVERSITY OF MADRAS;
CORR. MEMB. OF THE BATAVIA SOCIETY OF ARTS AND SCIENCES,
AND OF THE ROYAL SOCIETY OF SCIENCES AT GÖTTINGEN.

VOL. IV.—1896-97.

CALCUTTA :

OFFICE OF THE SUPERINTENDENT OF GOVERNMENT PRINTING, INDIA.

BOMBAY: EDUCATION SOCIETY'S PRESS.

LONDON: LUZAC & Co.

NEW YORK: WESTERMANN & Co.

CHICAGO: S. D. PEET.

LEIPZIG: OTTO HARBASSOWITZ.

PARIS: E. LEROUX.

BERLIN: A. ASHER & Co.

VIENNA: A. HÖLDER & Co.

Price, Rs. 24 or 36 sh., bound.

CALCUTTA :
GOVERNMENT OF INDIA CENTRAL PRINTING OFFICE,
8, HASTINGS STREET.

CONTENTS.

The names of contributors are arranged alphabetically.

	PAGE
REV. J. E. ABBOTT:—	
No. 42. Bâi Harir's inscription at Ahmadâbâd; A.D. 1499	297
R. G. BHANDARKAR, M.A., PH.D., C.I.E.:—	
No. 40. Karhâd plates of Krishna III.; Śaka-Saṃvat 890	278
PROFESSOR G. BÜHLER, PH.D., LL.D., C.I.E.:—	
No. 5. Taxila plate of Patika	54
„ 13. Three Buddhist inscriptions in Swât	133
„ 29. Banskêra plate of Harsha; the year 22	208
W. CARTELLIERI, PH.D.:—	
No. 20. Semra plates of Paramardidêva; [Vikrama-]Saṃvat 1223	153
J. F. FLEET, I.C.S., PH.D., C.I.E.:—	
No. 2. Śravaṇa-Belgola epitaph of Prabhâchandra	22
„ 30. Stone inscriptions at the Jaṅga-Râmôśvara hill	212
„ 36. Keḷawaḍi inscription of the time of Sômośvara I.; A.D. 1053	259
„ 50. Hebbâl inscription of A.D. 975	350
E. HULTZSCH, PH.D.:—	
No. 4. Piṭhâpuram pillar inscription of Prithivîśvara; Śaka-Saṃvat 1108	32
„ 9. Vêlûr rock inscription of Kannaradêva	81
„ 10. Piṭhâpuram pillar inscription of Mallidêva and Manma-Satya II.; Śaka-Saṃvat 1117	83
„ 15. Jaina rock inscriptions at Vaḷḷimalai	140
„ 16. Kômarti plates of Chaṇḍavarman of Kalinga	142
„ 19. Mahêndravâḍi inscription of Guṇabhara	152
Nos. 22 and 52. Four Tamiḷ inscriptions at Kîḷ-Muṭṭugûr	177 and 360
No. 23. Two Tamiḷ inscriptions at Âmbûr	180
„ 32. Sholinghur rock inscription of Parântaka I.	221
„ 33. Piṭhâpuram pillar inscription of Mallapadêva; Śaka-Saṃvat 1124	226
„ 38. Saṅkalâpura inscription of Krishṇarâya; Śaka-Saṃvat 1435	266
„ 39. Viḷâpâka grant of Venkaṭa I.; Śaka-Saṃvat 1523	269
„ 47. Three inscriptions of Kâṭaya-Vêma; Śaka-Saṃvat 1313, 1336 and 1338	328
„ 48. Karikal inscription of Madhurântaka	331
PROFESSOR F. KIELHORN, PH.D., LL.D., C.I.E.:—	
No. 1. British Museum plates of Sadâśivarâya; Śaka-Saṃvat 1478	1
„ 3. Udaypur inscription of Aparâjita; [Vikrama-]Saṃvat 718	29
Nos. 7, 31 and 37. Dates of Chôḷa kings	66, 216 and 262
No. 11. Twenty-one copper-plates of the kings of Kanauj; [Vikrama-]Saṃvat 1171 to 1233	97
„ 12. Kamauli copper-plate of the Siṅgara Vatsarâja; [Vikrama-]Saṃvat 1191	130
„ 17. Arulâla-Perumâl inscription of Ravivarman of Kêraḷa	145
„ 18. Raṅganâtha inscription of Ravivarman of Kêraḷa	148
„ 25. Chikkulla plates of Vikramêndravarman II.	193
„ 26. Gaṇjâm plates of Prithivivarmadêva	198
„ 27. Three inscriptions from Travancore	201
„ 28. Nilgund inscription of Taila II.; Śaka-Saṃvat 904	204
„ 34. Khâlimpur plate of Dharmapâladêva	243
„ 35. Kudopali plates of the time of Mahâ-Bhavagupta II.	254
„ 43. Nandamapûṇḍi grant of Râjarâja I., dated in his thirty-second year [A.D. 1053]	300
„ 44. Three inscriptions from Northern India	309
„ 51. Donepûṇḍi grant of Nâmaya-Nâyaka; Śaka-Saṃvat 1259	356

Rec. complimentary from publication sec. on 29.7.80.

	PAGE
PROFESSOR F. KIELHORN, AND H. KRISHNA SASTRI :—	
No. 6. Sālōtgi pillar inscriptions	57
H. LÜDERS, PH.D. :—	
No. 49. Kaḍaba plates of Prabhūtavarsha; Śaka-Saṃvat 735	332
G. V. RAMAMURTI, B.A. :—	
No. 24. Naḍagām plates of Vajrahasta; Śaka-Saṃvat 979	183
„ 45. Dirghāsī inscription of Vanapati; Śaka-Saṃvat 997	314
J. RAMAYYA, B.A., B.L. :—	
No. 46. Tottaramūḍi plates of Kātaya-Vēma; Śaka-Saṃvat 1333	315
VAJRESHANKAR G. OJHA, AND TH. VON SCHTSCHERBATSKOI, PH.D. :—	
No. 8. Lunsāḍi plates of Śilāditya II.; [Gupta-]Saṃvat 350	74
V. VENKAYYA, M.A. :—	
No. 14. Jaina rock inscriptions at Pañchapāṇḍavamalai	136
„ 41. Kōṭṭayam plate of Vira-Rāghava	290
E. W. WEST, PH.D. :—	
No. 21. Inscriptions around crosses in South India	174

INDEX	361
-----------------	-----

LIST OF PLATES.

1. Śravana-Belgola epitaph of Prabhāchandra	to face page 26
2. Udaypur inscription of Aparājita; [Vikrama-]Saṃvat 718	„ „ „ 30
3. Taxila plate of Patika	„ „ „ 56
4. Sālōtgi pillar inscriptions	between pages 62 & 63
5. Vēlūr rock inscription of Kaṇṇaradēva	to face page 82
6. Kamauli plate of Gōvīṇḍachandra; [Vikrama-]Saṃvat 1182	„ „ „ 100
7. Kamauli plate of Vatsarāja; [Vikrama-]Saṃvat 1191	„ „ „ 132
8. Rock sculptures at Pañchapāṇḍavamalai near Arcot	„ „ „ 136
9. Rock sculptures at Vallimalai near Tiruvallam	„ „ „ 140
10. Rock inscriptions in the North Arcot district	„ „ „ 142
11. Kōmarti plates of Chaṇḍavarman of Kalinga	between pages 144 & 145
12. Mahēndravāḍi inscription of Guṇabhara	to face page 152
13. Semra plates of Paramardidēva; [Vikrama-]Saṃvat 1223	between pages 166 & 167
14. Inscriptions around crosses in South India	to face page 174
15. Kil-Muṭṭugūr stones, Plate i.	„ „ „ 178
16. Āmbūr stones	„ „ „ 180
17. Āmbūr inscriptions, and Kil-Muṭṭugūr inscription	„ „ „ 182
18. Naḍagām plates of Vajrahasta; Śaka-Saṃvat 979	between pages 190 & 191
19. Chikkulla plates of Vikramēndravarmān II.	„ „ „ 196 & 197
20. Banskhēra plate of Harsha; the year 22	to face page 210
21. Jaṭiṅga-Rāmēśvara inscription of Viṣṇuvardhana-Vijayāditya; A.D. 1064	„ „ „ 212
22. Jaṭiṅga-Rāmēśvara inscription of Jayasimha III.; A.D. 1072	„ „ „ 214
23. Seals of copper-plate grants	„ „ „ 244
24. Kudopali plates of the time of Mahā-Iḥavagupta II.	between pages 258 & 259
25. Kelawāḍi inscription of the time of Sōṇēśvara I.; A.D. 1053	to face page 260
26. Karhāḍ plates of Kṛishṇa III.; Śaka-Saṃvat 880	between pages 284 & 285
27. Kōṭṭayam plate of Vira-Rāghava	to face page 296
28. Kil-Muṭṭugūr stones, Plate ii.	„ „ „ 360

ADDITIONS AND CORRECTIONS.

- Page 2, line 23 f., for "denoting the *nakshatra* under which the god Vishnu was born," read "denoting the *nakshatra* under which Rāmānuja was born."
- " 4, lines 13 and 17, for *Āravīti* and *Āravīti*, read *Āravīdu* and *Āravīdu*.
- " 8, line 1.—*Śarattur* is a mistake of the engraver for *Śurattūr*; see my *Annual Report* for 1895-96, p. 4.—E. H.
- " 27, line 8.—Professor Leumann remarks that, as *mahātimahā*, 'great, very great,' is used elsewhere in the language of the Jinas, *Mahātimahāvīra* need not be altered, but may be considered as synonymous with *Mahāvīra*.
- " 30, footnote 1, for xxxi. A, read xxxii. A.
- " 34, line 20, cancel the sentence: "This close agreement" etc.—Dhanadapura has to be identified with Tsandavōlu, which, in two inscriptions of the Liṅgōdbhava temple in this village, is called Dhanadaprōlu and Sanadavrōlu (compare p. 33).
- " 49, verse 22, for *Vira-Chōḍa*, read *Vīra-Chōḍa*.
- " 54, line 17 from below, for *Kharōsthī*, read *Kharōshthī*.
- " 58, footnote 2, line 3, for *Mudhōl*, read *Mudhōl*.
- " 65, text line 7, read nera[mo]deganḍa.
- " 68, line 10, read [sa]m[va]t[sarake].
- " 87, footnote 1, for *Nidadavōlu*, read *Nīḍadavōlu*.
- " 93, text line 131, for तद् read तद्.
- " 94, footnote 2, line 3, for *Jayasimha III.*, read *Jayasimha II.*
- " 96, line 7 from below.—The village of Sampara is No. 9 on the *Madras Survey Map* of the Rāmachandrapuram tāluka, and is situated N.-N.-E. of Ōḍṛu (the ancient Ōḍiyūru).
- " 99, line 11, for *jātakara*, read *jalakara*.
- " 105, footnote 1, line 2, for *suātvā*, read *snātvā*.
- " 118, line 13, for *jātakara*, read *jalakara*.
- " 120, text line 22.—The reading *jalakara* has been wrongly altered to *jātakara*. I find that the unpublished Gagahā (now British Museum) plates of Gōvindachandra have clearly *jalakara*; and this now appears to me the reading also in line 22 of the Royal As. Soc.'s plate of Vijayachandra, *Ind. Ant.* Vol. XV. p. 8.—F. Kielhorn.
- " 122, text line 22.—*Prayāga* on the *Vēṇī* also is the place from which the Benares plates of the Kalachuri Karpadēva were issued; for I have now no doubt that the intended reading in *Ep. Ind.* Vol. II. p. 309, line 33, is *Prayāga-samāvāsita*.—F. Kielhorn.
- " 139, text line 3, for *karpūra*, read *karpūra*.
- " 140, line 13, for *Ponṇi*, read *Ponṇai*.
- " 143, footnote 1, line 2.—Dr. Fleet informs the Editor that the Kolleru plates are *not* in the British Museum.
- " 146, footnote 3, line 3, for "an inscription of Rājarāja Chōḷa, dated in the 30th year of his reign," read "an inscription of the Chōḷa king Rājādhirāja near Cape Comorin, dated in the 31st year of his reign;" see my *Annual Report* for 1895-96, p. 5.—E. H.
- " 172, line 33 f., place "Jaitanābha, l. 88" before "[Jaitē]."
- " 173, " 2 from below, for "Risikēsa," read "Risikēsa or Risikēsa."
- " " 1 " " " Risūkasya, read Risūkasya.
- " " 20, for *Sīu*, read *Sīu*.

Page 178, text line 2 f., for Śaṇm[ā]duraṇ, read Śaṇmaduraṇ.

„ 178, line 3 of Translation, for “a worshipper of Shāṇmātura (Kārttikēya),” read “a servant of Śaṇmaduraṇ.”

„ 179, line 10, for Perumānadigal, read Perumānadigal.

„ „ footnote 2, for Ambūr, read Āmbūr.

„ 185, line 8.— The 4th March A.D. 1058 was a Wednesday (not a Sunday). The true equivalent of the original date is Sunday, 8th February A.D. 1058.— F. Kielhorn.

„ „ line 14 f. from below.— The 3rd May A.D. 1038 also was a Wednesday (not a Sunday); it was the 12th of the dark half (not the 3rd of the bright half); and the *nakshatra* was Rêvatī (not Rôhīṇī). The original date is wrong for Ś. 960 current and expired, and also for Ś. 961 expired. It would correspond for Ś. 960 current, to Friday, 20th May A.D. 1037; *nakshatra* Punarvasu; for Ś. 960 expired, to Wednesday, 10th May A.D. 1038; *nakshatra* Ārdrā or Punarvasu; and for Ś. 961 expired, to Sunday, 29th April A.D. 1039; *nakshatra* Ārdrā. The date works out correctly, if, as suggested by Mr. Kotikalapudi Nrisimha Siddhantin of Bobbili, we assume that the month of Vṛishabha has been quoted erroneously instead of the month of Mēsha. For, with this alteration, it would correspond to Sunday, the 9th April A.D. 1038, when the third *tithi* of the bright half commenced 14 h. 40 m., and when the *nakshatra* was Rôhīṇī from about 14 h., and the *lagna* Dhanus from about 15 h., after mean sunrise. The date shows that the coronation ceremony was performed late in the evening, after 9 P.M.— F. Kielhorn.

„ 186, line 1 from below, for 3rd May, read 9th April.

„ 200, footnote 1, line 2, for Kôlābala, read Kôlāhala.

„ 207, „ 11, for Ahavamalla, read Āhavamalla.

„ 211, line 13, for स्रञ्जचारि read स्रञ्जचारि.

„ 225, „ 5 from below, for “gifts (?)” read “taxes.”

„ 233, „ 1, for वल्लभ read वल्लभः.

„ 235, text line 57, for धनः read धनः.

„ 237, footnote 3, for न read ने.

„ „ 12, read नैर्द्यतः.

„ 243, „ 2, line 2, for Phāgalpur, read Bhāgalpur.

„ 244, „ 8, for Māgadh, read Māgadhī.

„ 252, „ 5, line 3, read Nārāyanapāla.

„ 254, „ 4, „ 3. For “Compare also” to the end of the note, read :— “In Pāli the word *pādamūlika*, ‘a servant, attendant,’ is of frequent occurrence; see, e.g., *Jātaka*, Vol. I. p. 122, l. 4, and p. 438, l. 11; Vol. II. p. 328, l. 13, and p. 401, l. 3; Vol. III. p. 417, l. 3; *rāja-pādamūlika*, *ibid.* Vol. V. p. 128, l. 18; *dovārika-pādamūlik-ādayo*, *ibid.* Vol. I. p. 439, l. 3.”— F. Kielhorn.

„ 268, text line 76, for nēya, read neya.— The same correction should be made in the Chōla dates on pp. 67, 68, 69, 72, 216.

„ 274, text line 57, read श्रीवेगळा°.

„ „ footnote 7, read °द्विव.

„ 279, line 6, for Vāruṇi, read Vāruṇi.

„ 289, „ 11, „ withered, read are withered.

„ 298, „ 28, „ السلطان read السلطان.

„ 311, „ 17, „ Jāpiliya, read Jāpiliya.

„ 312, „ 4 from below.— In the *Bombay Gazetteer*, Vol. I. Part I. p. 471 ff., Mr. A. M. T. Jackson, I.C.S., has published (or given an account of) sixteen inscriptions at Bhinmāl (Śrīmāla), nine of which belong to, or mention, four of the chiefs who are mentioned in the Jōdhpur inscription of Rāpādēvi. Mr. Jackson's Nos. vii-ix of V. 1262, 1274 and 1305 are of the reign of a *Mahārājādhirāja* Udayasimhadēva,

to whom there is a reference also in No. xi of V. 1330. Nos. xii and xiii of V. 1333 and 1334 are of the reign of the *Mahārājakula* Châchiga or Châchigadêva; and the second of these two inscriptions mentions, in the Châhumâna lineage, the *Mahārājakula* Samarasimha and his son, the *Mahārājādhirāja* Udayasimhadêva. And Nos. xiv-xvi of V. 1339, 1342 and 1345 are of the reign of a *Mahārājakula* Sâmvatasimhadêva (Sâmvatasihadêva, Sâmvatasihadêva, or Sâmvatasimghadêva). The name of Samarasimha and that of his son Udayasimha also occur in the Jôdhpur inscription. Instead of Châchiga the Jôdhpur inscription has a name which I have read as Châva, but which possibly may be Châcha; and instead of Sâmvatasimhadêva the Jôdhpur inscription actually has Sâmyantasinghadêva, which I have taken to stand for Sâmantasinghadêva. I do not think that Sâmvatasimhadêva is the correct form of the name.—F. Kielhorn.

Page 322, line 1, insert | after यः.

" 323, text line 32, insert | after विष्णुसतीषितः.

" 325, line 1 from below, for द्वाष्टः read द्वाष्ट्यः.

" 326, " " " " " महासेनी read महासेनी.

" 329, footnote 2, read "The word *naptri* generally means."



EPIGRAPHIA INDICA.

VOLUME IV.

No. 1.—BRITISH MUSEUM PLATES OF SADASIVARAYA;
SAKA-SAMVAT 1478.

By F. KIELHORN, PH.D., LL.D., C.I.E.; GÖTTINGEN.

THESE plates were obtained by the late Sir Walter Elliot from a Deputy Sheristadar of Chingleput in the Madras Presidency, and they are now in the British Museum. I edit the inscription which they contain from two of Sir W. Elliot's own impressions, one of which was received by Dr. Hultzsch from Dr. Burgess, and the other from Dr. Fleet.

These are seven copper-plates, the first and last of which are engraved on the inner face only, while the others are so on both faces. They are shaped like the Ūṇamānjēri plates of Achyutarāya, of which photo-lithographs have been published above, Vol. III. p. 152 ff., and like those plates, they are numbered, on the first inscribed side¹ of each plate, with the Telugu-Kanarese numerals. Each plate is about 6½" broad and, including the arch at the top, 9½" high; and the writing runs across the breadth of the plates. The plates have raised rims, and the writing, in consequence, is in an excellent state of preservation throughout. They are held together by a ring, on which is a seal which contains the figure of a boar and representations of the sun and moon.²—The characters are Nandināgarī, excepting the word *śrī-Virūpāksha* in line 299, which is in large Kanarese characters; they include the sign for the rough *r*, in the words *māru*, l. 105, *Amarūru*, l. 212, and *Aravīti*, l. 242. The size of the letters is between $\frac{3}{16}$ " and $\frac{1}{4}$ ". The language is Sanskrit, and excepting the words *śrī-Gaṇādhipataye namaḥ* at the beginning and *śrī || śrī-Virūpāksha* at the end, the whole inscription is in verse. The orthography calls for few remarks. Of the three sibilants, the palatal is nine times employed for the dental, the dental seven times for the palatal and three times for the lingual (in *śusyad-*, l. 43, *śaṁśōśya* for *śaṁśōśh*, a, l. 57, and *niṣphalaṁ*, l. 293), and the lingual twice for the palatal (in *-darśhaḥ*, l. 254, and *-śhōbhī*, l. 259). The sign of *visarga* is occasionally wrongly omitted, three times before the word *śrī*. A superfluous *anusvāra* we find in *sāṁmrājya*, ll. 81 and 273, *kaṁnyā*, l. 244, and *tāmra*, ll. 287 and 290; and the sign of *anusvāra* has been several times wrongly employed, generally instead of the dental and once instead of the guttural nasal (e.g. in *-ādīm nīchayan* for *-ādīn=nīchayan*, l. 72, and *prām-nadyā*

¹ The fifth plate shows the numeral 5 also on the second side, but it has apparently been struck out.

² I owe this information to Prof. Bendall.

for *prāṇ-nadyā*, l. 124). The sonant aspirate *dh*, when following upon a vowel, is generally doubled before a semivowel (e.g. in *ddhruvam*, l. 69, *addhyāsyā*, l. 74, and *ddhvānta*, l. 271); on the other hand, *dh* occurs instead of *ddh* in *imāhē* for *imādhē*, ll. 258 and 260, and (incorrectly) in *badhvā* for *baddhvā*, l. 19. Besides, the word *paṅkti* is spelt *paṅti* in *paṅtiḥ*, l. 97, and *Paṅtirathād=*, l. 253 (but not in *Paṅktirathād=*, l. 28), and *ōshadhi vōshadhi*, l. 101.—Among the more unusual Sanskrit words offered by our text are *amḥati*, 'a gift,' in the *biruda Rājarāja-sam-amḥati*, 'one whose gifts are like those of Kuvēra,' l. 104; *Asama-kāṇḍa=Asama-bāṇa*, 'the god of love,' l. 102; *ahantā*, 'conceit,' l. 121; *vikshā* in the sense of 'an eye,' l. 99; *Sārasa-nābha=Padma-nābha*, 'Vishṇu,' l. 256; *suparvan*, 'a god,' in *suparvatāṇi=sura-nadī*, l. 261; *sauvidalla* (wrongly written *sauvidarlla*), 'an attendant on the women's apartments,' l. 111; *spardhāla* (wrongly spelt *spharddhāla*), 'emulating,' l. 112; and *Smṛiti-bhū*, 'the god of love,' l. 88. Like the Ūṇamāñjēri and other cognate inscriptions, this one also contains the *biruda Hīmdurāya-surattrāṇa*, 'the Sultān among Hindū kings,' l. 107, and the Kanarese *birudas Bhāsha(she)ge-tappuva-rāyara-gaṇḍa*, 'the disgracer of kings who break their word,' l. 102, and *Mūru-rāyara-gaṇḍa*, 'the disgracer of the three kings (of the South),' l. 105. Other *birudas*, which wholly or partly consist of Kanarese words, are *amtembara-gaṇḍa*,¹ perhaps for *birud-amtembara-gaṇḍa*, 'the disgracer of those of whom *birudas* are proclaimed,' in l. 275, *ēbirudu-rāya-rāhuta-vēsy(ṣy)-aikabhujamga*,² 'the unique paramour of the prostitutes—the troopers of kings with what kind of *birudas*!,' in l. 277, and *vikhyātabiruda-maṇi(nni)ya-vibhāla-līla*,³ 'one whose amusement it is to destroy renowned chieftains,' in l. 278. The inscription also has the Kanarese *tadbhavas rāya* and *mahārāya* for *rājan* and *mahārāja*; and special attention may be drawn to the occurrence of the term *tirunakshatra*,⁴ 'the holy *nakshatra*,' in l. 238, perhaps denoting the *nakshatra* under which the god Vishṇu was born. The inscription is remarkable for the large number of village-names in ll. 131-230, the spelling of some of which is not at all uniform.

The inscription is one of *Sadāśivarāya* or *Sadāśivamahārāya* of Vijayanagara (or Vidyānagarī, as the name is given in ll. 80-81); and records that the king, in Śaka-Saṁvat 1478, at the request of *Rāmarāja*, the ruler of the *Kaṇṇāṣa* kingdom (*rājya*), who in turn had been requested in this matter by the prince (*nṛpāla*) *Koṇḍarāja*,—being on the bank of the river *Tuṅgabhadra*, in the presence of the god *Viṭṭhalēśvara*,—granted many villages to 'the great sage *Rāmānuja*,' for the proper worship of the god Vishṇu and the support of his devotees. Verses 1-42 (up to l. 115) are taken up with the genealogy of the king and give a eulogistic account of himself and some of his ancestors. Then follows what is really one huge sentence, extending as far as verse 149 (in l. 284). This part (in vv. 43-44) gives the date, (in vv. 45-53) describes the nominal donee, *Rāmānuja*, (in vv. 54-116) enumerates the 31 villages granted by the king, and (in vv. 117-124) records the usual conditions under which, and the purpose for which, the grant was made. It then (in vv. 125-133) gives the genealogy of *Koṇḍarāja*, (in vv. 134-141) states that that prince, wishing the grant to be made, applied to *Rāmarāja*, (in vv. 142-146) eulogizes *Rāmarāja*, and (in vv. 147-149) records that *Sadāśivamahārāya* at his request made the grant. Verses 150-152 then state that this is an edict (*sāsana*) of the king *Sadāśivarāya*, and that by his order it was composed by *Sabhāpati*, and

¹ This *biruda* is often met with in the inscriptions in *Epigraphia Carnataea*, Part I, sometimes, as given here, in the form *antembara-gaṇḍa*, but more commonly in the forms *birud-antembara-gaṇḍa*, *birud-antembara-gaṇḍa*, *birud-andembara-gaṇḍa*, *birud-embara-gaṇḍa*; compare, e.g., p. 3, No. 7, l. 4; p. 6, No. 20, l. 9; p. 23, l. 24; p. 40, l. 8; p. 46, l. 16; p. 49, l. 7 from the bottom; etc. I owe the explanation of these terms and of the following to the kindness of the Rev. F. Kittel.

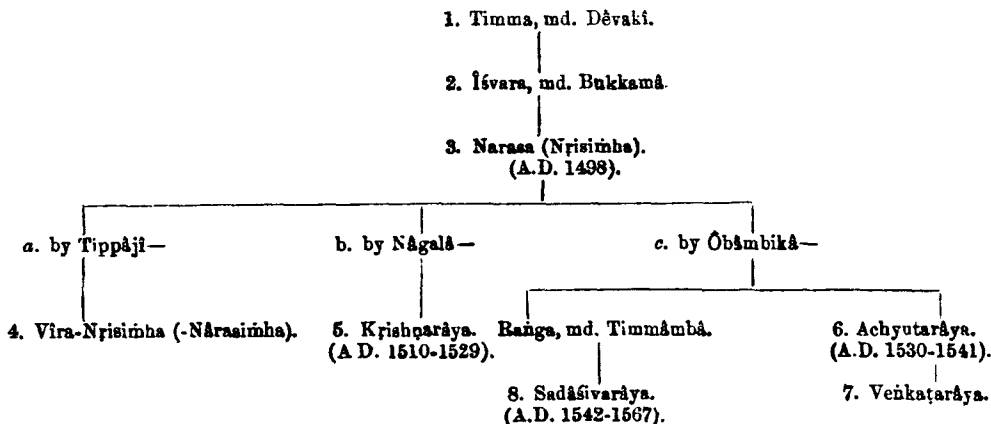
² Compare *Ind. Ant.* Vol. XIII. p. 181, plate iv, l. 6; and above, Vol. III. p. 40, note 3.

³ The word *manṇiya* see *Ind. Ant.* Vol. XIII. p. 181, plate iii, l. 20; and *vibhāḍa*, *ibid.* l. 16; compare also *birudas* like *manṇya-śārdūla*, *arirāya-vibhāḍa*, etc.

⁴ The same term occurs in *Ep. Carn.* Part I. p. 58, l. 5 from the bottom.

engraved by *Vīraṇāchārya*, the son of *Vīraṇa*.¹ And the inscription ends with five imprecatory verses (153-157), followed by the words *śrī* and *śrī-Vīraṇāpākṣa*.

Of the first part of the inscription the verses 1-26, which bring the genealogy of *Sadāśivarāya* down to *Achyutarāya*, correspond to verses 1-22, 24, 25, 32 and 38 of the *Ūṇamāñjēri* plates of *Achyutarāya*; and the only difference between the two inscriptions so far is this that, while according to verse 14 of *Achyutarāya*'s inscription the lady *Ōbāmbikā* bore to the king *Nṛisimha* (*Narasa*) one son, *Achyutēndra*, according to verse 14 of the present inscription she had two sons, *Raṅga-kṣhitindra* and *Achyutadēvarāya*. The inscription (in vv. 27-30) then tells us that, on *Achyutēndra*'s death, his son *Veṅkaṭarāya* or *Veṅkaṭadēvarāya* ascended the throne, and that, when after a short time he too had died, the king (*kṣhīṇāpati*) *Rāma*, the ruler of the great *Karṇāṭa* kingdom (*rājya*) and 'husband of (*Sadāśiva*'s) sister,' made the ministers install *Sadāśiva-mahārāya*, the son of *Raṅga-kṣhitindra* and *Timmāmbā*, on the throne of *Vidyānagari*.² The verses which follow, up to v. 42, eulogize *Sadāśiva* in the usual hyperbolical fashion. What may perhaps be mentioned here, is, that in v. 34 the dust raised by his armies is described as smoke that drove away those gnats—the *Śakas* (*i.e.*, here, the *Muḥammadans*), and that v. 41 speaks of the *Kāmbhōja* (!), *Bhōja*, *Kāliṅga* and *Karahāṭa* kings as attendants on his women's apartments.³ The genealogy of the donor, furnished by this record, accordingly is this⁴:—



The king *Rāma*, spoken of in the preceding, is mentioned again in vv. 141-147. He is there eulogized as the hero, the glorious *Rāmarāja*, the instructor in establishing the glory of the great *Karṇāṭa* kingdom (*rājya*), the fruit of long-continued meritorious works (*i.e.* the son) of the glorious king (*bhūpāla*) *Raṅgarāja*, the garland of the *Sōma vaṁśa*, the jewel that

¹ The *Ūṇamāñjēri* plates profess to be engraved by *Vīraṇāchārya*, the son of *Mallāṇa*.

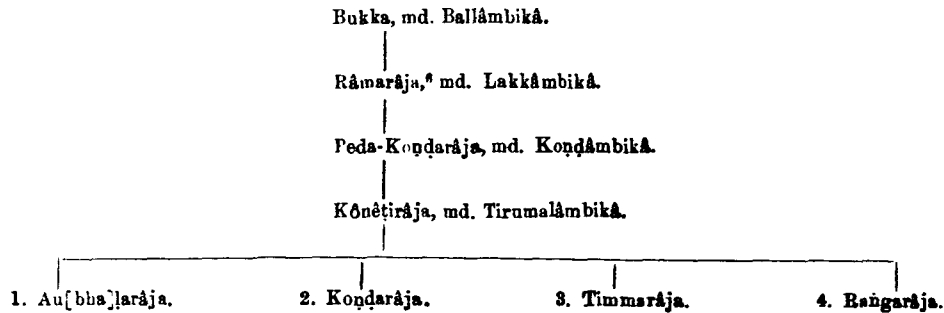
² The same account is given in a copper-plate inscription of *Sadāśiva*'s of Śaka-Saṁvat 1482 [current], described in Mr. Sewell's *Lists of Antiquities*, Vol. II. p. 12, No. 81.

³ This, of course, is merely an exaggerated reproduction of the verse in the inscriptions of *Krishṇarāya* and *Achyutarāya* which makes these kings be waited upon by the kings of *Aṅga*, *Vaṅga*, and *Kāliṅga*.

⁴ As regards the dates of these princes, known to me from their own published inscriptions, the earliest date of *Krishṇarāya* (*Ep. Ind.* Vol. I. p. 366) would correspond to either the 23rd or the 24th January, A.D. 1510, and his latest date (*ibid.* p. 399) is Monday, the 23rd April, A.D. 1529. The earliest date of *Achyutarāya* (*Ind. Ant.* Vol. IV. p. 329) is Monday, the 15th August, A.D. 1530, and his latest date (*Ep. Carr.* Part I. p. 176, No. 120) would correspond to the 25th January, A.D. 1541. The earliest date of *Sadāśivarāya* (*ibid.* p. 34, No. 42) would correspond to the 27th July, A.D. 1542, and his latest date (*Soufā-Ind. Inscr.* Vol. I. p. 70) is Wednesday, the 5th February, A.D. 1567. Regarding *Narasa* (*Nṛisimha*) and *Vira-Nṛisimha* I can only say that the only date known to me, which admits of verification, is one of *Narasa*'s reign, corresponding to the 13th December, A.D. 1498 (*Ep. Carr.* Part I. p. 180, l. 16). Compare also *Soufā-Ind. Inscr.* Vol. I. pp. 131-132.

ornaments the Âtrêya gôtra, a king Bhôja¹ in exercising imperial sway over the sentiments of poetry (*sâhitya-rasa*), etc.; and is by some of these epithets shown to be Râma II. of the third Vijayanagara dynasty.² The statement of our inscription that he was the husband of Sadâsivarâya's sister (*bhaginî*), need not, I think, be taken in its literal sense. In an inscription published in the *Epigraphia Carnataca*,³ Râma is distinctly called Kṛishṇa's (i.e. Kṛishṇarâya's) daughter's husband (*jâmâtâ*), and the two statements would in my opinion be best reconciled by taking the word *bhaginî* of the present inscription to denote a cousin of Sadâsiva's, the daughter of his paternal uncle Kṛishṇarâya.⁴

From the account of the third Vijayanagara dynasty, given above, Vol. III. p. 238, it will be seen that Raṅga I., the father of Râma II. (our Râmarâja), was a son of Râma I. and his wife Lakâ or Lakkâ, and grandson of Bukka and his wife Ballâ or Ballamâ, and that, in the inscription there treated of, Bukka's father Pinnama II. is styled "the lord of the city of Âraviti." Taken together with that account, our inscription in vv. 125-140 clearly shows that the prince (*nripâla*) Koṇḍarâja, at whose solicitation Râmarâja requested Sadâsiva to make this grant, was a near relation of Râmarâja's. For Koṇḍarâja is here described as the second of four brothers who also were descended from the king (*kshamâpa*) Bukka of the famous Âraviti,⁵ thus:—



Koṇḍarâja, therefore, was a grandson of (Peda-Koṇḍarâja, who was) a brother of (our) Râmarâja's father Raṅga I. He apparently is the same person who, in an inscription⁷ of the reign of Sadâsiva which is dated (one month earlier than the present inscription) at the time of a solar eclipse, on Monday, the new-moon day of Kârttika of Śaka-Saṃvat 1478 (=Monday, the 2nd November, A.D. 1556), is styled "the *Mahâmaṇḍalêśvara* Komâra Koṇḍarâjayyadêva, the great king (*mahâ-arasu*)."

Our inscription is dated (in vv. 43-44) in the Śaka year counted by the Vasus (8), the horses (7), the oceans (4) and the moon (1), in the year Nala, at the time of an eclipse of the sun on the new-moon tithi of the month Mârgaśīrsha, on a Sunday. By the southern luni-solar system the year Nala (Anala) does correspond to Śaka-Saṃvat 1478

¹ From this epithet it is clear that Râmarâja was a poet or at least a patron of poets.

² See Dr. Hultzsch in *Ind. Ant.* Vol. XIII. pp. 154-155, and Mr. Krishna Sastri, above, Vol. III. p. 238.

³ *Ep. Carn.* Part I. p. 216, l. 1; see also Mr. Sewell's *Lists of Antiquities*, Vol. II. p. 250.

⁴ On the very loose way in which words denoting relationship are used in the Kanarese country, see Dr. Fleet's *Kanarese Dynasties*, p. 48, note 1. My reason for attaching, in this particular point, rather greater value to the inscription in the *Epigraphia Carnataca* is, that in the historical account furnished by that inscription the exact relationship between Râmarâja and Kṛishṇarâya is a matter of some importance, and therefore likely to have been described correctly.

⁵ This name is written *Âriviti*, *Ep. Carn.* Part I. p. 19, No. 12, and *Araviti*, *ibid.* p. 212, No. 181.

⁶ The writer, in l. 244, has omitted the two *aksharas* Râma, but there can be no doubt about the intended reading.

⁷ *ibid.* p. 174, No. 108. Koṇḍarâja (the *mahâ-arasu*) is also mentioned in two short Bâdâmi inscriptions of Sadâsiva's of the year Śôbhakṛit (Śaka-Saṃvat 1465); *Ind. Ant.* Vol. X. p. 64.

expired, but otherwise the date is quite incorrect. For the new-moon *tithi* of the *amānta* Mārgaśīrsha of Śaka-Saṃvat 1478 expired occupied about the whole of the 1st December, A.D. 1556, which was a Tuesday, not a Sunday, and on which there was no eclipse. There was a solar eclipse, which was visible in Southern India, 6 h. 15 m. after mean sunrise of Monday, the 2nd November, A.D. 1556, the new-moon day of the *amānta* Kārttika of Śaka-Saṃvat 1478 expired, and that eclipse is correctly quoted in the inscription of Sadāśiva's reign which has been mentioned in the preceding paragraph.

According to vv. 45-53 the grant recorded in our inscription was made 'to him who has become the best of instructors in inaugurating the path of the Vēda; who knows the *Dramiḍa* doctrine¹ which is the essence of the rays of light of such Vēda; who is the foremost instructor in establishing the tenets of the six *darśanas*; who breaks the pride of mind of those who maintain (the doctrine of) illusion;² who has conquered disputants; who takes away the conceit of crowds of those most learned in magical formulas; who is termed a *Garuḍa* of the dissolute (?), while he protects those come for refuge; who repeatedly has sanctified the earth by his circumambulations, and whose mind is quite spotless from his bathing at various holy places; whose birth was revered by *Sanaka*³ and crowds of other great contemplative saints; whose mind's eye is busy in discerning the course of the past, present and future; whose fame deserves to be proclaimed before that of *Prahlāda*, *Nārada*, *Vyāsa*, *Parāśara*, *Śuka* and other great devotees of the Holy one; who always is full of bliss, whose mind (?) is given to truth, who gladdens the circle of the good, and who is thus another form of *Lakṣmī*'s husband who was always approached by (his foster-father) *Nanda*, whose heart (?) is devoted to (his wife) *Satyabhāmā*, and who possesses a discus and (his sword) *Nandaka*; whose soul is ever engaged in meditating on the footsteps of *Nārāyaṇa*; who, in order that he may worship *Ādikēśava* (*Vishṇu*), has assumed the form of an image⁴ in the sacred place, the excellent town named *Pirumpūndūru*;⁵ to him who also is called the holy *Amperumāḷ*,⁶ to the great sage *Rāmānuja*, ever mindful to propitiate *Rāma*.'

Below, in vv. 117-119, it is again stated that the villages granted by the king were to be enjoyed (or possessed), free from all taxes, *etc.*, and as long as the moon and the stars endure, by the great sage *Rāmānuja*. As the great reformer *Rāmānuja* lived about 500 years before *Sadāśivarāya*, the meaning of this can only be, that the donation was made in favour of the sect founded by *Rāmānuja*, or more particularly, of those of its members who were settled at the sage's birth-place, *Śrīperumbūdūr*, or of the *Vaiṣṇava* temple which contained the image of *Rāmānuja*, before alluded to. At any rate, the object of the grant (according to vv. 120-124) was, to enable the devotees to carry on the regular and incidental worship of *Ananta* (*Vishṇu*) with incense, lights, oblations of food, flowers, dancing, singing, music, umbrellas, *chāmara*s, *etc.*; to celebrate in proper style the yearly festival of *Vishṇu* on 'the holy

¹ *Draviḍa-vēda* and *Draviḍ-āmnāya* are in Mr. Kittel's *Kannāḍa-English Dictionary* explained to mean 'a *Vaiṣṇava* popular exposition of the Vēdas in Tamiḷ verse.' *Draviḍ-āmnāya* I find in *Ep. Carn.* Part I. p. 45, l. 10 from the bottom, and p. 46, l. 14 from the bottom. Compare also Sir M. Monier-Williams's *Bṛhmanism and Hindūism*, p. 125.—[The *Draviḍa-vēda* is identical with the collection of Tamiḷ hymns generally called *Nāḷayira-prabandham*.— E. H.]

² Dr. Bhandarkar, in his *Report* for 1883-84, p. 74, says: 'It was, therefore, *Rāmānuja*'s endeavour to put down the pernicious doctrine of *Māyā* or unreality, and seek a Vedāntic and philosophic basis for the religion of *Bhakti* or Love and Faith that had existed from time immemorial.'

³ This is the name of a *Rishi* who was considered to be a son of *Brahman*.

⁴ See Dr. Buchanan's *Journey through Mysore*, Vol. III. p. 468, where an image of *Rāmānuja* in a temple at *Śrīperumbūdūr* is spoken of.

⁵ Below, the name of this place is spelt *Perumbūdūru*.

⁶ Compare the name *Emberumāṇār*, translated by '*Rāmānuja*,' in *Ep. Carn.* Part I, p. 58, No. 94, l. 5 from the bottom.—[*Emberumāṇār*, i.e. 'our lord,' is the name under which *Rāmānuja* is generally referred to by the *Vaiṣṇavas*.— E. H.]

nakshatra,¹ as well as the yearly car-festival; and every day to provide food of all kinds for the Vaishnava twice-born and their wives, children and aged people, at 'the extensive hall of the holy Rāmānuja here constructed.'²

For these purposes, then, the king granted thirty-one villages which are enumerated, and the exact position of which is specified, in vv. 54-116 (lines 131-230). Verse 54 shows that all were in the Chandragiri *rājya* of the Jayankonda-Chōla *maṇḍala*.³

Sixteen villages belonged to the Māhaḷūr *nāḍuka* of the Śēnkāṭṭu *kīṭaka*; ⁴ they were:—

1-5 (vv. 55-59). The villages Kachchipaṭṭu, Perumbūdūru, Kīḷepaṭṭu, Kuṣapaṭṭu, and Pūṭēri, all in the Kachchipaṭṭu *śimā*,⁵ and situated east of Pāṭichchēri and Vaṭamaṅgaḷa, south of Malepaṭṭu and Śrīperumbūdūru,⁶ west of the Brāhmaṇa (?) tank of the village Venkāṭu, and north of Pōḷūr, Iruṅgoḷa and Māmpāka.—Śrīperumbūdūr is in the Conjeeveram tālukā of the Chingleput district, lat. 12° 55' N., long. 80° E. About 2½ miles west of it the map shows Padicheri [Pāḍichchēri] and Vaḍamaṅgalam; about 3 miles east-south-east of it Veṭkōṭu, with a large tank to the north of it; about 4 miles south-west of it Māmbākkam; and about 2 miles south-west of it Iruṅkulam.

6 (vv. 60-62). The village Achchamperumpēṭa(ḍu), east of Valletāūchēri and Tattanūruviḷāha, south of Kuṇḍimperumpēṭi(ḍu), west of Ūranēri and Nallānperuntēri, and north of Perinchipākakuppa and Maṭaūchēri.—The map shows no name corresponding to Achchamperumpēṭa(ḍu); but from 4 to 5½ miles south by east of Śrīperumbūdūr we find Tattanūr, Valatāūchēri, Kuṇḍuperumbēḍu, Nallānperumbēḍu, and Perinjempākkam.

7 (vv. 63-64). The village Pudra(ḍu?)chchēri, east of Sōmamaṅgaḷa, south of Mēlahara, west of Naḍupaṭṭu, and north of Maṇimaṅgaḷa[a] and Kōṭṭakāla.—The map has Puducheri [Puduchchēri] 7 miles east and slightly south of, and Maṇimaṅgalam about 7 miles south-east of Śrīperumbūdūr; close to Puducheri on the west it has Sōmaṅgalam(!), and on the east Naḍuvirappaṭṭu (Naḍupaṭṭu).

¹ According to Mr. Krishna Sastri, the Vaishnavas generally understand by *tiru-nakshatra* the *nakshatra* under which Rāmānuja was born. His birth is believed to have taken place under the *nakshatra* Tīruvādirai (Ārdra in Sanskrit); compare *Ind. Ant.* Vol. XXIII. p. 121, No. 51.—[A recent instance of the use of *tirunakshatra* is supplied by the subjoined 'notice' of the publishers of the Bangalore Sanskrit journal *Mānasōllāsinī*:—"Our readers are requested to excuse us for not having published the issue of the last Monday, the 29th April 1895, on account of the absence of our compositors and others for Rāmānujāchār's *Tirunakshatram*."—E.H.]

² I take *Rāmānuja-kūṭa* to be equivalent to *Rāmānuja-maṇḍapa*, and believe that the building referred to is the one described by Dr. Buchanan in his account of Śrīperumbūdūr (*Journey through Mysore*, Vol. III. p. 468), thus: "Near this is the spot where the great man (Rāmānuja) was born. A stone chamber has been erected over it; and between this and the temple is one of the finest *Maṇḍapas*, or porticos, that I have seen erected by *Hindus*. It is of great size, and supported by many columns; but, as usual, it is neglected, and has become ruinous and dirty."—*Rāmānuja-kūṭa* also occurs in *Ep. Carn.* Part I. p. 57, l. 16.

³ On the Jayankonda-Chōla *maṇḍala* see above, Vol. III. p. 149. The Chandragiri *rājya* apparently was so called after the town Chandragiri in the Chandragiri tālukā of the North Arcot district; see *ibid.* p. 119.

⁴ The place Māhaḷūr, after which the *nāḍuka* is named, I cannot identify; Śēnkāṭṭu is the genitive of Sēngāṭu, a village about 5 miles north by west of Śrīperumbūdūr.—In order to save repetition, I shall give here at once the names of the villages contained in the *Map of the Chingleput and Madras Districts*, which appear to correspond to the names given by the inscription. For places which are not in the Chingleput district (the villages 30 and 31, and their boundaries) the necessary information has been kindly added by Dr. Hultzsch, who also has revised the spelling of the names of places in the Chingleput district on the basis of the official English and Tamil lists of the villages in each tālukā.—I must express here my respectful thanks to the authorities of the India Office for the readiness with which they have placed at my disposal a copy of the *Map of the Chingleput and Madras Districts*, to enable me to edit this inscription.

⁵ This apparently refers to the five first villages only.

⁶ As Perumbūdūru itself is one of the villages granted, I do not understand what the author means by this.—[Perumbūdūr may have formed a hamlet of Śrīperumbūdūr, which was excluded from the grant.—E. H.]

⁷ The same remark holds good of all the villages enumerated under 1-15, and perhaps also of those under 16.

8 (vv. 65-66). The village **Pāñchālippattu**, east of **Koṭṭapāka**, south of **Pre(pe?)-rumanittāṅgal**, west of **Penna(nne?)lūru**, and north of **Kiḷeppattu** and **Śrīperumbūdūr**.—Here the map only shows **Bimantāṅgal** (**Perumanittāṅgal**?) about $1\frac{1}{2}$ mile north-east, and **Peṇṇalūr** about $2\frac{1}{2}$ miles east and slightly north of **Śrīperumbūdūr**.

9 (vv. 67-68). The village **Nelmali**, east of **Koṭkāḍa** and **Āyakkulattūru**, south of **Maṇṇūr** and **Vaṭapura**, west of **Kāraṇattāṅgal** and **Inuṅkāṭakōṭa**, and north of **Koṭṭapāḍa**.—The map has **Nemmali** (**Nelmali**) about $2\frac{1}{2}$ miles north and slightly east of **Śrīperumbūdūr**; and around it, on the north **Maṇṇūr** and **Vaḷarpuram** (**Vaṭapura**), on the west **Toḍukkāḍu** (= **Koṭkāḍa**?) and **Āyakolattūr**, on the south **Kāraṇattāṅgal**, and on the east **Iruṅkāṭṭukōṭṭai** (**Inuṅkāṭakōṭa**).

10 (vv. 69-70). The village **Pau(pō?)ndūru**, east of **Mā[m]pāka**, south of **Kaśchi(chchi)paṭṭu**, west of **Puḷlapāka**, and north of **Vaṭakāl** and **Pa(?)ḍuhappattu**.—**Pōndūr** is about 3 miles south and slightly west of **Śrīperumbūdūr**; west of **Pōndūr** is **Māmbākkam**, north-east of it **Piḷlapākkam** (**Puḷlapāka**), and south of it **Vaḍakāl**.

11 (vv. 71-72). The village **Nagarikuppa**, east of **Kiḷeppattu**, south of **Pennelūru**, west of **Veṅkāṭu**, and north of a small river, flowing into a tank or lake, and of **Veṅkāṭu**.—The map shows no name like **Nagarikuppa**, but it has **Peṇṇalūr** and **Veṅkāḍu** (which have been already mentioned) about 3 miles east of **Śrīperumbūdūr**.

12 (vv. 73-74). The village **Ku[n]ḍipperumpēḍu**, east of **Kannittāṅgal** and **Tattanūru**, south of **Koṭṭaṅkāraṇa**, west of **Māṅgāni**, and north of the lake of (?) **Achchaperumpēḍu**.—**Kuṇḍipperumpēḍu** is **Kuṇḍuperumpēḍu**, about 4 miles south by east of **Śrīperumbūdūr**. To the west of it the map has **Kaṇṇantāṅgal** and **Tattanūr**, to the north **Oṭṭaṅkāraṇai** (**Koṭṭaṅkāraṇa**?), and to the east **Māṅgāṇiyam** (**Māṅgāni**). About 2 miles south of it we find (not **Achchaperumpēḍu**, but) **Nallāmpurumbēḍu**, mentioned already above.

13 (vv. 75-76). The village **Tirumanikkuppa**, east of **Kōṭṭūri**, south of **Pandūr** and (?) **Mummaḍikkuppa**, west of **Aharittirumaṇi**, and north of **Yakkantāṅgal**.—**Tirumanikkuppa** is about $3\frac{1}{2}$ miles west of **Śrīperumbūdūr**. About one mile north-west of it the map shows **Mummaḍikkuppa**, and $2\frac{1}{2}$ miles also north-west of it **Kōṭṭayūr** (**Kōṭṭūri**?); and close to **Tirumanikkuppa** on the east is **Agaram** (**Aharittirumaṇi**?).¹ The map contains no name like **Yakkantāṅgal**.

14 (v. 77). The village **Mūḷasūru**, east of **Bēlūr** and (?) **Nandimēḍu**, south of **Pandūru**, and west and north of **Tirumaṅgala**.—**Mūḷasūru** is **Mōḷasūr**, about 5 miles south-west of **Śrīperumbūdūr**. To the north of it is **Tirupandiyūr** (apparently **Pandūru**), to the south-west **Nandimēḍu**, and to the south-east **Tirumaṅgala**.

15 (vv. 78-79). The village **Ettantāṅgal**, east of **Tirumanikkuppa**, south of **Tirumaṇyahara**, west of **Vaḍamaṅgala**, and north of **Pandūru**.—**Ettantāṅgal** ought to be looked for about $3\frac{1}{2}$ miles west of **Śrīperumbūdūr**, but the map shows no name like it. **Tirumanikkuppa**, **Vaḍamaṅgala** and **Pandūru** have been mentioned before. Judging from the position of these places, I incline to think that **Tirumaṇyahara** is the same village which above is called **Aharittirumaṇi**, and that it is represented by the village **Agaram** of the map, east of **Tirumanikkuppa**.

16 (vv. 80-81). The village **Pandūr**, east of **Śōḷiṅgapura**, south of **Vellātūr**, west of **Amaṇéri**, and north of **Pāṇḍenallūru**.—These villages I am unable to identify on the map. There is a place named **Velātūr** about 13 miles west of **Śrīperumbūdūr**, but none of the other villages are anywhere near it.

¹ See below, under 15.

The two next villages were in the *Śarattur nāḍuka* of the *Puliyūr kōṭaka*¹:—

17 (vv. 82-83). The village **Pambali**, east of **Āṇekkōṭṭaputtūru**, south of **Kuḷachchalūru**, west of **Malettani** and (?) **Varāttūru**, and north of **Pirūṅganallūru**.—Pambali must be the village Pammal, about 12 miles east of Śrīperumbūdūr, in the Saidāpēṭ tālukā of the Chingleput district, lat. 12° 58½' N., long. 80° 11½' E. Close to it on the north-west the map shows **Āṇakāputtūr** (**Āṇekkōṭṭaputtūru**), and about 2 miles north and slightly east of it Polichallur [**Polichchalūr**] (probably **Kuḷachchalūru**).

18 (vv. 84-85). The village **Śemmenpāka**, also called (?) **Aruntanallūr**, east of **Kilpāka**, south of **Pichchamśēri**, west of a big hill near **Nammaṅgaḷa**, and north of **Śittileppāka**.—This is **Śembākkam**, also in the Saidāpēṭ tālukā, lat. 12° 56' N., long. 80° 13' E., about 14 miles east by south of Śrīperumbūdūr. The map shows **Rājakilpākkam** south-south-west of it, **Śittalapākkam** nearly north-west (not south) and **Nanmaṅgalam** north-east of it, with a hill or mountain south of **Nanmaṅgalam**.

The next village was in the *Vellenalluru nāḍu* of the *Polili kōṭaka*²:—

19 (vv. 86-88). The village **Āyalchēri**, east of the field of **Likuta** at **Vayalānallūr**, south of the bank of a small river flowing into (?) the river of **Vayalānallūr**, west of **Kannapilēpālaya** and north of **Vayalānallūr**.—**Āyalchēri** also is in the Saidāpēṭ tālukā, lat. 13° 5¾' N., long. 80° 8½' E., about 12½ miles north-east of Śrīperumbūdūr. It is quite close to and south of the 'Cooum' river, and the map shows about one mile south-west of it **Vāyilānallūr**, and 1½ mile east of it **Kaṇṇapālaiyam**.

The two next villages were in the *Kākaḷūr nāḍuka* of the *Īkkāṭu kōṭaka*³:—

20 (vv. 89-91). The village **Āyattūr**, east of **Ataṅchānkuppa**, south of **Surakulattūru**, west of a small river flowing into (?) the tank of the village **Pāka**, and north of **Turūru** and (?) **Kandaṅkolla**.—**Āyattūr** (**Āyattūr**) is in the Tiruvallūr tālukā of the Chingleput district, lat. 13° 8½' N., long. 80° 3' E., about 12 miles north by east of Śrīperumbūdūr. To the north of it the map shows **Śirukalattūr**, and to the north-east **Pākkam**; and south-west of it are **Kandigai** (**Kandaṅkolla** ?) and, about 1½ mile distant from it, **Toḷūr** (**Turūru** ?).

21 (vv. 92-93). The village **Nelmalyahara**, east of **Kilaviḷāha**, south of a small river flowing into the tank of **Pāḍūr**, west of a *kuppa* (?) 'a hill' or 'a hamlet' on the bank of the river north of **Viḍayūru**, and north of the river east of (?) **Viḍayūru**, and of a **Rudra** temple.—**Nelmalyahara** is **Nemmiliagaram**, also in the Tiruvallūr tālukā, lat. 13° 7' N., long. 79° 53½' E., about 13 miles north-west of Śrīperumbūdūr. According to the map it is situated on the eastern bank of the 'Kusastala' river, and close to it are, on the north, **Kilaviḷāgam** (**Kilaviḷāha**), and on the south, **Viḍaiyūr** (**Viḍayūru**).

The next village was in the *Kachchūru*⁴ *nāḍuka* of the *Pulili kōṭaka*:—

22 (vv. 94-95). The village **Naḍuppaṭṭu**, east of **Śōtipperumpēḍu**, south of the river **Kōrasthalēru** and of a great forest, west of **Nāyeru**, and north of **Pūḍur**.—**Naḍuppaṭṭu** apparently is the village **Śūrappaṭṭu** of the map, in the Poṅṇēri tālukā of the Chingleput district, lat. 13° 15' N., long. 80° 15' E., about 25 miles north-east of Śrīperumbūdūr. It is about 2 miles

¹ Śarattur I cannot identify. The *Puliyūr kōṭaka* apparently was so called after *Puliyūr*, which is close to Madras in the Saidāpēṭ tālukā of the Chingleput district, lat. 13° 3¼' N., long. 80° 17' E.

² The place after which the *kōṭaka* was called, *Polili* or, as it is spelt below, *Pulili* and *Pulali*, is the village of *Polal* near Madras on the road to Nellore. *Vellenalluru* is perhaps only another form of *Vayalānallūr*, which will be mentioned presently.

³ The places after which the *nāḍuka* and *kōṭaka* were called are the *Kākaḷūr* and *Īkkāṭu* of the map, both close to each other in the Tiruvallūr tālukā of the Chingleput district, about 12 or 13 miles north by west of Śrīperumbūdūr.

⁴ This place I cannot identify.

south of the 'Kusastala' river, and to the west of it the map shows Śōttuperumbēdu, to the south Būdūr (Pūdūr), and to the east Nāyar (Nāyeru¹).

The four next villages were in the Nāyattu² *nāḍuka* of the Puḷali *kōṭaka* :—

23 (vv. 96-97). The village Vaḷuya(dha?)lammēdu,³ east of Nāyara, west of Muḍiyūru, and north of Śērumulla.—Vaḷuya(dha)lammēdu is the Vaḷudalambēdu of the map, also in the Poṇṇēri tālukā, lat. 13° 15½' N., long. 80° 17' E., about 28 miles north-east of Śrīperumbūdūr. According to the map it is about one mile south of the 'Kusastala' river, one mile east of Nāyar (Nāyara), and one mile west of Maḍiyūr (Muḍiyūru).

24 (vv. 98-99). The village Sirupāka, east of Mālipāka and Āmūrukuppa, south of Ilavampattū, west of Vanippāka⁴ and (?) Achchirumuha, and north of Nāyeru.—Sirupāka is the Śīrūvākkam of the map, also in the Poṇṇēri tālukā, lat. 13° 17' N., long. 80° 16' E., about 28 miles distant from Śrīperumbūdūr towards the north-east. It is on the northern bank of the 'Kusastala' river, and the map shows to the west of it Mānivākkam (Mālipāka) and Āmūr, towards the north-east Elavampēdu, and towards the south-east Vanippākkam. About 2 miles south of it and south of the 'Kusastala' river is Nāyar (Nāyeru).

25 (vv. 100-101). The village Eluvittāṅgal, east of Vannippāka, south of Nālūr and Muriyādicchānpattū, west of Panappāka and north of Pūdūrvilāha.—Eluvittāṅgal I cannot identify, but it must have been in the neighbourhood and east of Sirupāka; for the map shows Vannippākkam one mile south-east of Śīrūvākkam, and Muriyādicchānpattū (Muriyādicchānpattū) 1½ mile north-east and Nālūr about 2½ miles east of it. [In the Index to the Poṇṇēri tālukā map, the villages Nālūr, Inivittāṅgal and Panappākkam are clubbed together].

26 (vv. 102-103). The village Pūdērvilāha, east of Nāyaru, south of Sirupāka, west of a lake near the boundary of Veḷudhalammēdu, and north of Nāyaru.—This village also (apparently the same which above is called Pūdūrvilāha) I do not find on the map; but its position is indicated by the three other villages which have been already mentioned and identified.

The two next villages were in the Amārūr *nāḍuka* of the Peyyūru *kōṭaka*⁵ :—

27 (vv. 104-105). The village Kiraippāka, east and south of Ummippattū, west of Perunkāli, and north of Kōḷūra.—Kiraippāka probably is the village Kīrappākkam of the map, also in the Poṇṇēri tālukā, lat. 13° 28½' N., long. 80° 16' E., about 39 miles north by east of Śrīperumbūdūr. About 2 miles south-west of it the map has Ummippēdu (Ummippattū), and 3 miles south-east of it Kōḷūr.

28 (vv. 106-107). The village Śettuppādu, east of Kāraṇa and (?) the tank of Pāpasetti, south of a big forest near that tank, west of the road of Mādanallūra, and north of Kāraṇa and Kottapālaya.—These I cannot identify.

The next village was in the Kachchūru⁶ *nāḍuka* of the Ikāṭṭu *kōṭaka* :—

29 (vv. 108-110). The village Sōmidēvapattū, east of Udappi, south of Kuñjara and Mailāppūr, west of Payyūru and (?) Gollakuppa, and north of Kurakkuntaṇḍala.—Sōmidēvapattū is the village Sōmadēvapattū of the map, in the Tiruvallūr tālukā of the Chingleput district, lat. 13° 14' N., long. 79° 58' E., about 18 miles north by west of Śrīperumbūdūr. To the north of it the map shows Kuñjaram and Mailāpūr, to the south-west Odappai (Udappi), to the south-east Korakantaṇḍalam (Kurakkuntaṇḍala), and to the north-east Meyyūr (Payyūru?).

¹ The name of this place is spelt below also *Nāyaru* and *Nāyara*.

² This *nāḍuka* is evidently named after Nāyaru; see the preceding note.

³ See below, under 26.

⁴ Below, this name is spelt *Vannippāka*.

⁵ 'Peiyur Kottam' is mentioned in the *Chingleput Manual*, p. 438, as belonging to the Poṇṇēri tālukā.

⁶ This *nāḍuka* is distinct from another of the same name in the Puḷali *kōṭaka*; see above under 22.

The last two villages were in the **Malaya**¹ *nāḍuka* of the **Īkāṭṭu kōṭaka** :—

30 (vv. 111-113). The village **Vellāṭṭukōṭa**, east of the temple of (the goddess) **Malaya-Nā[chi]yār** at **Allikuḷi**, south of the tank of **Viḷāṅkāḍu**, west of the garden of **Timma** at **Nelvādi**, and north of **Koṭṭūr** and (?) **Ariyapāka**.—‘Vellattukota’ is found on the map of the **Kālahasti Zamindārī**, to the west of ‘Nelua’ (Nelvādi). Its western boundary, **Allikuḷi**, belongs to the **Tiruvallūr tālukā**.

31 (vv. 114-116). The village **Kōlpāka**, east of the **Allikuḍi** mountain and (?) of the tank of **Pennelūru**, south of the **Chandramauḷi** tank, west of **Amaṇpāka** and of the road to the village **Pennallūru**, and north of the tank of **Chēḷekāṭu**.—**Allikuḍi** is the same as **Allikuḷi**, the western boundary of the village No. 30. The **Kālahasti Zamindārī** map shows, to the east of **Allikuḷi**, ‘**Ammambakam**’ (**Amaṇpāka**), and to the north-north-west of the latter a very indistinctly printed name which may be meant for ‘**Pennallur**’ (**Pennelūru** or **Pennallūru**).

As the chief interest of this inscription will probably be considered to lie in the unusually large number of districts and places mentioned in it, I conclude this abstract of the contents with the following alphabetical list of the *kōṭakas*, *nāḍukas*, and villages and other localities, the names of which occur in lines 131-230. The figures after the names refer to the lines of the original text.

(a) List of *kōṭakas* :—

Īkāṭṭu-k. 188, 218, 222.

Puḷali-k. 199; Puḷili-k. 195; Poḷili-k. 183.

Puliyūr-k. 176.

Peyyūru-k. 212.

Śēṅkāṭṭu-k. 132.

(b) List of *nāḍukas* :—

Amaṇūr-n. 212.

Kachchūru-n., in Īkāṭṭu-k. 219; in Puḷili-k. 196.

Kākaḷūr-n. 188.

Nāyāṭṭu-n. 199.

Malaya-n. 223.

Māhaḷūr-n. 133.

Vellenalluru-n. 183.

Śarattur-n. 175.

(c) List of villages, etc. :—

Achchaperumpēḍu 162; Achchamperumpēṭa(ḍu) 143.

Achchirumuha 203.

Ataṇchānkuppa 189.

Amaṇēri 174.

Amaṇpāka 229.

Ariyapāka 225.

Aruntanallūr 181.

Allikuḍi mountain 227; Allikuḷi 223.

Aharittirumaṇi 164.

Āṇekkōṭṭaputtūru 176.

Āmūrukuppa 202.

Āyakkuḷattūru 151.

Āyattūr 191.

Āyalchēri 187.

Inuṅkāṭakōṭa 153.

Iruṅgoḷa 136.

Ilavampattū 203.

Udappi 219.

Ummippattū 213.

Ūranēri 142.

Ettantāṅgal 171.

Eluvittāṅgal 209.

Kachchipattū 137, 154; -sīmā 133.

Kandaṅkolla 191.

Kannapillepālaya 185.

Kannittāṅgal 160.

Kāraṇa 215, 217.

Kāraṇattāṅgal 153.

Kiraippāka 214.

Kilaviḷāha 192.

Kilepattū 138; °ppattū 149, 157.

Kilpāka 179.

Kuṇjara 219.

Ku[ṇ]ḍipperumpēḍu 162; Kuṇḍim-perumpēṭi(ḍu) 141.

Kurakkuntaṇḍala 221.

Kuḷachchalūru 177.

Kuṣapattū 139.

Koṭkāḍa 151.

¹ The name of this *nāḍuka*, which means ‘the hill-division,’ may be connected with that of the temple of **Malaya-Nāchchiyār** which belonged to it.

(c) List of villages, etc.—*contd.*

Kottakāḷa 146.
 Kottāṅkāraṇa 161
 Kottapāka 147.
 Kottapāda 153.
 Kottūr 225.
 Kōttūri 163.
 Kottapālaya 217.
 Kōrasthalēru river 197.
 Kōlūra 214.
 Kōlpāka 230.
 Gollakuppa 220.
 Chandramauli tank 228.
 Chēlekāṭu 229.
 Tattanūru 160.
 Tattanūruvilāha 140.
 Tirumaṅgala 167.
 Tirumaṅkuppā 166, 169.
 Tirumaṇyahara 169.
 Turūru 191.
 Nagarikuppa 160.
 Nādupaṭṭu 145; Nāduppaṭṭu 199.
 Nandimēdu 167.
 Nammaṅgala 180.
 Nallānperuntēri 142.
 Nāyara 200; Nāyaru 209, 211; Nāyeru 198, 204.
 Nālūr 206.
 Nelmali 154.
 Nelmalyahara 195.
 Nelvādi 224.
 Pa(?)ḍuhappaṭṭu 156.
 Panappāka 207.
 Pandū[r] 175.
 Pandūr 163.
 Pandūru 167, 171.
 Pambali 179.
 Payyūru 220.
 Pāka 190.
 Pāñchālippaṭṭu 151.
 Pāṭichchēri 134.
 Pāṇḍenallūru 175.
 Pādūr 193.
 Pāpasētti tank 215.
 Pichchamśēri 179.
 Piruṅganallūru 178.
 Pudra(ḍu?)chchēri 146.
 Pullapāka 1.
 Pūḍur 198.
 Pūtēri 139.
 Pūdūruvilāha 208.
 Pūdērivilāha 211.

Pennalūru 149; Pennallūru 229; Penne-
 lūru 157, 227.
 Periūchippākakuppa 143.
 Pernūkaḷi 213.
 Perumbūdūru 137, 150; Śrīp° 135, 150.
 Pōlūr 136.
 Pau(pō?)ndūru 156.
 Pre(pe?)rumaṇittāṅgal 148.
 Bēlūr 166.
 Maṭaṅchēri 143.
 Maṇimaṅgal[a] 146.
 Maṇṇūr 152.
 Malettāni 178.
 Malepaṭṭu 134.
 Māṅgāni 162.
 Māḍanallūra 216.
 Māmpāka 136, 154.
 Mālipāka 202.
 Muḍiyūru 200.
 Mummaḍikkuppa 164.
 Muriyaḍichchānpaṭṭu 206.
 Muḷasūru 168.
 Mēlahara 144.
 Mrāi(mai)lāppūru(r) 220.
 Yakkantāṅgal 165.
 Vaṭakāl 155.
 Vaṭapura 152.
 Vaṭamaṅgala 134; Vaḍa° 170.
 Vanippāka 203; Vannippāka 205.
 Vayalānallūr 184, 185, 186.
 Varāttūru 178.
 Vallettāñchēri 140.
 Valuya(dha?)lammēdu 201; Veludha-
 lammēta(ḍu) 210.
 Viḍayūr, Viḍayūru 194.
 Vilāṅkāḍu 224.
 Venkāṭu 135, 158, 159.
 Vellātūr 173.
 Vellāṭṭukōṭa 226.
 Śittileppāka 181.
 Śettuppaḍu 217.
 Śemmenpāka 182.
 Śērumulla 200.
 Śōtipperumpēdu 196.
 Śōḷiṅgapura 172.
 Sirupāka 205, 210.
 Surakulattūru 189.
 Sōmamaṅgala 144.
 Sōmidēvappaṭṭu 221.

TEXT.¹

First Plate.

- 1 Śrī-Gaṇādhīpatayē namaḥ 1(11) ³Namas=tuṅga-sīrasā-chuṁbi-chāndra-chāmara-
 2 chāravē | trailōkya-nagar-ārambha-mūlastambhāya Śāmbhavē 1(11) [1*] Harēr=li-
 3 lā-varāhasya dāmshtṛā-dāṁḍaḥ sa pātu vaḥ | Hēmādri-kalāsā yatra
 4 dhātrī chchha[t*]tra-sriyam dadhau 1(11) [2*] Kalyāṇāy=astu tad=dhāma pratyūha-ti-
 5 mir-āpaham | yad=Gajō=py=Agaj-ōdbhūtam Hariṇ=āpi cha pūjyatē 1(11) [3*]
 6 Asti kshīramayād=dai(dē)vair=mathyamānān=mahāmabudhēḥ | navanī-
 7 tam=iv=ōdbhūtam=apanīta-tamō mahaḥ 1(11) [4*] ³Tasy=āsīt=tanayas=tapō-
 8 bhir=atulair=anvartha-nāmā Budhaḥ | ⁴pun̄yair=asya Purūravā bhuja-ba-
 9 lair=āyur=dvishām nighnataḥ | tasy=Āyur=Nahushō=sya tasya pu(pa)rushō
 10 yuddhē Yayāti[h*] kshitau | ⁴khyātas=tasya tu Turvasur=Vasu-nibhaḥ śrī-Dē-
 11 vayāni-patēḥ 1(11) [5*] ⁵Tad-vamśē Dēvaki-jānir=didipē Timma-bhūpatih | ya-
 12 śasvi(svī) Tuluv-ēmdrēshu Yadōḥ Kṛishṇa iv=ānvayē 1(11) [6*] Tatō=bhūd=
 Bukkamā-jānir=ī-
 13 śvara-kshitipālakah | atrāsam=aguṇabhraṁsām mauli-ratnam mahābhujām 1(11) [7*]
 14 Sarasād=udabhū[t=*] tasmā[n=*] Naras-āvanipālakah | Dēvaki-nāṁdanāt=Kā-
 15 mō Dēvaki-nāṁdanād=iva 1(11) [8*] ⁶Vividha-sukṛit-ōddāmē Rāmēśvara-pramu-
 16 khē muhur=mudita-hṛidaya sthānē sthānē vyadhata yathāvidhi [1*] budha-pari-
 17 vṛitō nānā-dānāni yō bhuvi shōḍaśa tribhuvana-jan-ōdgītam
 18 sphitam yaśaḥ punarukṭayaktayan⁷ 1(11) [9*] ⁸Kāvērīm=ā-
 19 śu ba[d*]dhvā bahala-jala-rayām tām vilamghy=aiva śatrum
 20 jīva-grāham gṛihitvā samiti bhuja-balāt=Tamcha-
 21 rājyam tadīyam | kṛitvā Śrīraṅga-pūrvam tad=api ni-
 22 ja-vaśē paṭṭaṇam yō babhāśē | ⁹kirtti-stambham nikhāya tribhuva-
 23 na bhavana-stūyamān-āpadānaḥ 1(11) [10*] Chēram Chōlam cha Pā[m*]dyam
 tam=api cha Madhu-
 24 rā-vallabham māna-bhūsham | ⁹vīry-ōdagram Turushkam Gajapati-nṛipatim
 ch=āpi jītvā tad-anyān [1*]

Second Plate; First Side.

- 25 ā-Gaṅgātīra-Lamkā-prathama-charama-bhūbbṛit-taṭ-ām tam nitāntam | ⁹khyā-
 26 taḥ kshōṇipatinām srajam=iva sīrasām(sām) śāsanaṁ yō vyatānī-
 27 t 1(11) [11*] ¹⁰Tippāji-Nāgalā-dēvyōḥ Kausalyā-śrī-Sumitrayōḥ | dē-
 28 vyōr=iva Nṛisimhēmdrāt=tasmān(t)=Paṅktirathād=iva 1(11) [12*] Virau vina-
 29 yinau Rāma-Lakshmaṇāv=iva nāṁdanau | jātau Vira-Nṛisimhē-
 30 dra-Kṛishṇarāya-mahīpati 1(11) [13*] ¹¹Rāṅgakshitiṁdr-Āchyutadēvarāyau ra-
 31 kshā-dhurīṇāv=iva Rāma-Kṛishṇau | Ōbāmbikāyām Narasa-kshi-
 32 tiṁdrād=ubhāv=abhūtānmaragēmdra-sārau¹² 1(11) [14*] ¹³Vira-śrī-Nārasimha-
 33 s=sa Vijayanagarē ratnasimhāsana-sthaḥ kirttyā nityā nirasya-

¹ From Sir W. Elliot's impressions, supplied to me by Dr. Hultzsch.² Metre of verses 1-4: Ślōka (Anuṣṭubh).³ These signs of punctuation are superfluous.⁴ Metre: Hariṇī.⁵ Metre of verses 10 and 11: Śṛagdhārā.¹⁰ Metre of verses 12 and 13: Ślōka (Anuṣṭubh).¹² Read *tām naratēmdra.³ Metre: Śārdūlavikṛīḍita.⁵ Metre of verses 6-8: Ślōka (Anuṣṭubh).⁷ Read punarukṭayan.⁹ These signs of punctuation are superfluous.¹¹ Metre: Upajāti.¹³ Metre of verses 15-18: Śṛagdhārā.

- 34 [n=*]Nṛiga-Nāḷa-Nahushān=apy=avyāyām=ath=ānyān | ā Sētōr=ā Sumé-
 35 rōr=avanisura-nutaḥ svairam=ā ch=odayādrēr=ā¹ pāschāty-āchal-ām-
 36 tād=akhila-hṛidayam=āvarīya rājyaṁ śāsāsa | (||) [15*] Nānā-dānāny=akā-
 37 rshīt=Kānaka-sadaśi(si) yaḥ śrī-Virūpākshadēva-sthānē śrī-Kālahast-i-
 38 situr=api nagarē Vemkaṭādrau cha Kāmchyām | Śrīsailē Śōṇasailē ma-
 39 hati Hariharē=hōbaḷē Sē(sam)gamē cha |² Śrīraṁgē Kumbhaghōṇē hata-ta-
 40 masi Mahānamdi-tīrthē Nivrittāu | (||) [16*] Gōkarnē Rāma-sētau jagati
 41 tad-itarēshv=apy=asēshēshu puṇya-sthānēshv=ārabdha-nānāvidha-baḥaḷa-
 42 mahādāna-vāri-pravāhaiḥ | yasy=ōdamchat-turaṁgaḥ-prakara-khura-rajah.³
 43 śusya(shya)d-ambhōdhi-magna-kshmābhrit-paksha-chchhid-ōdyatta(tka)ra-kulīśadhar - ō -
 44 tkamṭhitā kumṭhit=ābhūt | (||) [17*] Brahmāmḍam viśva-chakram ghaṭam=udita-ma-
 45 hābhūtakam ratna-dhēnum |⁴ sapt=āmbō(bhō)dhīmś=cha kalpa-kshitiruha-lati-
 46 kē kāmchanīm kāma-dhēnum | svarṇa-kshmā[m] yō hirany-āsava-ratham=api
 47 tulā-pūruṣam gō-sahasram hēm-āsvam hēma-garbham kākā-kari-ratham
 48 pañcha-lāṁgaly=atānīt | (||) [18*] Prājyaṁ⁵ praśāsa nirvighnam rājyaṁ ni-
 49 rvighnam⁶ rājyaṁ dyām=iva śāsitaṁ | tasmin=guṇēna vikhyātē kshi-
 50 tēr=imdrē divam gatē | (||) [19*] Tatō=py=avārya-vīrya[h*] śrī-Kṛishṇarāyā-mi(ma)-

Second Plate ; Second Side.

- 51 hīpatih | bibharti maṇikēyūṛa-nirviśēsham mahīm bhujē | (||) [20*] Kī-
 52 rtyā yasya samantataḥ praśri(sri)tyā viśvam ruch-aikyaṁ vrajēd=ity=āsamkya
 purā Pu-
 53 rārīr=abhavad=bhāl-ēkshaṇaḥ prāyāsaḥ | Padmākshō=pi chatur-bhujō=ja-
 54 ni jani⁸ chatur-vaktrō=dbha(bha)vat=Padmabbhūḥ |⁹ Kālī - khaḍgam=ayā(dhā)d=
 Ramā
 55 cha kamalam viṇām cha Vāṇī karē | (||) [21*] Śātrūṇām¹⁰ vāsam=ētē dadata
 56 iti rushā kim nu sapt=āmburāśi(sī)n=nānā-sēnā-ttu(tu)raṁga-tri(tru)ṭita-
 57 vasumatī-dhūli-kāpālīkābhīḥ | śamsōsya¹¹ svairam=ētat-prati-
 58 nidhi-jaladhi-śrēṇikā yō vidhattē |¹² brahmāmḍa-svarṇamēru-
 59 pramukha-nija-mahādāna-tōyair=amēyāḥ | (||) [22*] Stuty-andāryaḥ ssudhībhiḥ¹³
 60 sa Vijayanagarē ratnasimhāsana-sthaḥ |¹⁴ kshmāpālān=Kṛishṇarāya-
 61 kshitipatir=adharīkṛitya nityā [Nṛi]g-ādā(dī)n | ā pūrvādrēr=a-
 62 th=āstakshitidhara-katakād=ā cha Hēmāchal-āntād=ā¹⁵ Sētōm(r)=arthi-
 63 sārtha-śriyam=iha bahalīkṛitya kīrtyā babhāse | (||) [23*] Kṛitavati¹⁶ su-
 64 ra-lōkam Kṛishṇarāyē nij-āmsam tad=ann tad-anujanmā puṇya-karm=Ā-
 65 chyutēndrah | akhilam=avani-lōkam sv-āmsam=ēty=āri-jētā vi-
 66 lasati Hari-chētā vidvad-ishta-pradātā | (||) [24*] Ambhōdēna¹⁷ nīpiya-

¹ The original has a sign of punctuation between *drē* and *rd*.

² This sign of punctuation is superfluous.

³ Read *-turaṁga-prakara-*; and compare above, Vol. III. p. 152, notes 7 and 8.

⁴ This sign of punctuation is superfluous.

⁵ Metre of verses 19 and 20: Ślōka (Anuṣṭubh).

⁶ The words *nirvighnam rājyaṁ* have been erroneously put twice.

⁷ Metre: Śārdūlavikṛīḍita.

⁸ These two *akṣaras* have been erroneously put twice.

⁹ This sign of punctuation is superfluous.

¹⁰ Read *samsōshya*.

¹¹ Read *sudhībhiḥ*.

¹² The original has a sign of punctuation between *tā* and *dā*.

¹³ Metre: Mālinī.

¹⁴ Metre of verses 22 and 23: Śragdharā.

¹⁵ This sign of punctuation is superfluous.

¹⁶ This sign of punctuation is superfluous.

¹⁷ Metre: Śārdūlavikṛīḍita.

- 67 mânia-salilô=gastyêna pît-ô[j*]jhitas=taptô Râghava-sâya-
 68 k-âgni-sikhayâ samtapyamânaḥ sadâ | antasthair=vaḍabâ(vâ)-mukh-âna-
 69 la-sikhâ-jâlair=viśushkô ddhruvaṁ |¹ yad-dân-âmbu-ghan-âmbur=ambudhi-
 70 r-ayam pūrṇaḥ samu[d*]dyôtatê |(|) [25*] Samajani² narapâlaḥ satya-dharma-pra-
 71 tishthô Vijayanagara-râjad-ratnasimbâsana-sthaḥ [|*] Nriga-Nala-Na-
 72 [hu]sh-âdim(dîn=)nichayan=râja-nîtyâ nirupama-bhujavîry-audârya-bhûr=A-
 73 [chyu]têmdraḥ |(|) [26*] ³Kshiti-pratishṭhâpita-kîrtti-dêhê prâptê padam
 Vaishnavam=A-
 74 [chyu]têmdrê | addhyâsya bhadraśanam=asya sūnur=virô babhau
 Vemkaṭadêva-
 75 râyah |(|) [27*] Prasâsya⁴ râjyam Prasâ(sa)vâstra-rûpê vidvan-nidhau
 Vemkaṭarâ-
 76 ya-bhûpê | abhâgadhêyâd=achirât=prajânâm=Âkhamḍal-âvâsam=a-
 77 th-âdhirûḍhê |(|) [28*] ⁵Timmâmbâ-vara-garbha-mauktikamaṇi Râmgakshitiṁ-

Third Plate ; First Side.

- 78 dr-âtmajah |⁶ kshatr-âlamkaraṇêna pâlita-mabâ-Karṇâṭa-râjya-sri-
 79 yâ | śaury-audârya-dayâvatâ sva-bhagini-bharttâ(rtrâ) jaga[t*]-trâyinâ(nâ)
 80 Râma-kshmâpatin=âpy=amâtya-tilakaiḥ kṛipt-âbbishêka-kramah |(|) [29*] Śrî-Vi-
 81 dyânagari-lalâmani mahâ-sâmrâjya-simbâsanê⁷ |⁸ samtâna-
 82 drur=iva sphuran=sura-girau samhritya vidvêshinah | â Sêṭôr=a-
 83 pi ch=â-Himâdri rachayan=râjñô nij-âjñâ-karân=sarvâm pâlayu-
 84 tê Sadâśiva-mahârâyaś=chirâya kshamâm |(|) [30*] ⁹Vikhyâta-vikrânti-
 85 nayasya yasya paṭṭ-âbbishêkê niyatam prajânâm | ânamda-bâshpai-
 86 r=abbishichyamânâ dēvi-padam darsayatê dharitrî |(|) [31*] ¹⁰Gôtr-ôddhâra-vi-
 87 śaradam kuvalayâpid-âpahâr-oddhuram saty-âyatta-mati[m*] sama-
 88 sta-sumana-stôm-âvan-aikâyanam [|*] samjâta-smṛitibhû-ruchim savi-
 89 jayam samnamdaka-śrîbharam¹¹ ya[m*] samsamti yasôdayâmchita-guṇam
 90 Krishṇ-âvatâram budhâḥ |(|) [32*] Vikhyâtam bahu-bhōgaśringa-vibhavair=uddâ-
 91 ma-dân-ôddhuram dharmêṇa smṛitimâtratô=pi bhuvanê daksham prajā-
 92 rakshanê | prâptâm yasya bhujam bhujamga-mahibhṛid-digdamti-kûrm-
 ôpamam
 93 pâativratya-patâkik=êti dharaṇi[m*] jânantu sarvê janâḥ |(|) [33*] ¹²Yat-sê-
 94 nâ-dhûli-pâli Śaka-masaka-samuchchâtanê dhûma-rêkhâ rôm-âli

¹ This sign of punctuation is superfluous.

² Metre: Mâlivi. The Ūgamâñjêri plates of Achyutarâya in verse 38 (above, Vol. III, p. 154), instead of samajani, have sa jayati, which undoubtedly is the original reading.

³ Metre: Indravajrâ.

⁴ Metre: Upajâti.

⁵ Metre of verses 29 and 30: Śârdûlavikrîḍita.

⁶ This sign of punctuation is superfluous.

⁷ Read -sâmrâjya-.

⁸ This sign of punctuation is superfluous.

⁹ Metre: Indravajrâ.

¹⁰ Metre of verses 32 and 33: Śârdûlavikrîḍita.—‘ Him, who knows how to elevate his family, who strives to alleviate the suffering of the orb of the earth, whose mind is addicted to truth, who is solely intent on fostering the whole multitude of well-disposed people, who has the pleasing appearance of the god of love, who is victorious, whose wealth of fortune gladdens the good, and whose excellent qualities are rendered even more illustrious by his fame and compassion,—him the wise call an incarnation of Krishna, who knew how to lift up the earth, who exerted himself to take away (the elephant) Kuvalayâpida (the vehicle of Kaṁsa), whose heart is devoted to (his wife) Satyabhâmâ, who is solely intent on protecting the whole host of the gods, who takes delight in (his son) the god of love, who has a divine car (or, who is accompanied by his attendant Vijaya, etc.), who bears (his sword) Nandaka and Lakshmi, and whose excellent qualities were honoured by (his foster-mother) Yasôdâ.’

¹¹ Read san-namâka.

¹² Metre: Sragdharâ.

- 95 kīrtti-vadhvā iva bhuvanam-idam sarvam=aṁtar-vahamtyāḥ | vēṇī n=a-
 96 nīyas=iva prakṛita-vihritē=vīra-lakshmyā raṇ-āgrē ¹ śāmtyē ji-
 97 mūta-paṇ[k*]tīḥ kila śa(sa)kala-khala-stōma-dāvānalānām || 34* ²Tuṅgām=ē-
 98 va dayām padāmbuja-yugam Śōṇam cha Kṛishṇā[m*] tanu[m*] raktā[m*] nīla-
 śi(si)tā[m*]
 99 Trivēṇim=anaghām vīkshām girām Narmadām [1*] tīrthān=īti samāva-
 100 haty=avayavaiḥ Śēśhādri-vāsī vibhūḥ prāyō yasya visēśhabha-
 101 kti-muditaḥ paṭṭābhishēka-śriyē I(II) [35*] ³Vō(ō)shadhipaty-upamāyita-gaṁ-
 102 ḍas=Tōshaparūpa-jit-Āsamakāṁḍaḥ [1*] Bhāsha(she)ge-tappuva-rāyara-
 103 gaṁḍaḥ Pōshaṇa-nirbhara-bhū-navakhaṁḍaḥ I(II) [36*] ⁴Rājādhirāja-birudō

Third Plate; Second Side.

- 104 Rājārāja-sam-āmbhatīḥ | Svārāja-rājamānaśrī ⁵ śrī-Rāja-
 105 paramēśvaraḥ I(II) [37*] Mūṇarāyagāṁḍ-āṁkō Mēru-laṁghi-yaśōbharaḥ |
 106 Śaraṇā[ga*]ta-maṁdāraḥ Pararāya-bhayaṁkaraḥ I(II) [38*] Karad-ākṣilabhūpā-
 107 laḥ Parādāra-sahōdaraḥ | Himdurāya-suratrāṇa Imduvaṁśa-si-
 108 khāmaṇiḥ I(II) [39*] Gaj-augha-gaṁḍa-bhērūṁḍō Haribhakti-sudhānidhiḥ | Va-
 109 rddhamān-āpadānaśrīr=⁶Arddhanārī-naṭēśvaraḥ | ityādi-birudai-
 110 r=vaṁḍi-tatyā nityam=abhishṭutaḥ I(II) [40*] Kāmbhō(bō)ja-Bhōja-Kāṁḍa-
 Karahā-
 111 t-ādī-pārthivaiḥ | sauvidarlla(II)-padam prāptaiḥ saṁdarśita-rṇi(nṛi)pōpadaḥ I(II)
 [41*] Sō⁷-
 112 yaṁ niti-viśāradaḥ surataru-spha(spa)rddhāla-viśrāṇanaḥ sarv-ōrvīśa-
 113 nataḥ Sadāsivamahārāya-kshamānāyakaḥ | bāhāv=aṁgada-nirvi-
 114 sēśham=akṣilām sarvaṁśabām=udvahan=vidvatrāṇa-parāyaṇō vijaya-⁸
 115 yatē vīra-pratāp-ōnnataḥ || [42*] ⁹Kramād=vasu-hay-ābḍh-imdu-gaṇitē Śaka-va-
 116 tsarē | Naḷa-samvatsarē māsi Mārgaśirsha iti śrūtē I(II) [43*] Sūryōparā-
 117 gē=māvāsyā-tithā(thau) Mārttāṁḍa-vāsarē | Tuṅgabhadra-nadī-tirē Vi-
 118 tthalēśvara-saṁnidhau I(II) [44*] Prapēdushē vēda-mārga-pratishṭh-āchāryavaryatām |
 119 tāḍṛig-vēda-sikhā-sāra-Draṁḍāgama-vēdinē I(II) [45*] Shaḍḍarsan-ārtha-siddhām-
 120 ta-sthāpan-āchārya-maulayē | māyāvādi-manō-garva-bhēdinē jita-vā-
 121 dinē I(II) [46*] Mamtravādi-manishīṁdra-vṛiṁḍ-āhaṁt-āpahāriṇē | ¹⁰ambhaga-
 Garu-
 122 ḍ-āṁkārya(ya) śaraṇāgata-rakshīṇē I(II) [47*] Pradakṣiṇaiḥ kṛitavatō
 pāvaniṁ(ni)m=ava-
 123 nīm muluḥ | nānāvidha-mahātīrtha-sthā(snā?)n-ātivimal-ātmanē I(II) [48*]
 Sanak-ādi-

¹ This sign of punctuation is superfluous.² Metre: Śārdūlavikṛīḍita.— Tuṅgā is 'high, strong,' and 'the river Tuṅgā, one of the two components of the Tuṅgabhadra; Śōṇa, 'red,' and 'the river Śōṇa; Kṛishṇā, 'black,' and 'the river Kṛishṇa; Narmadā, 'giving pleasure,' and 'the river Narmadā.' The eye is black, white, and raktā, 'red' and 'loving,' and is therefore the holy Trivēṇī, 'the place (now called Allahabad) where the Gaṅgā joins with the Yamunā and is supposed to receive underground the Sarasvatī.'³ Metre: Dōdhaka.⁵ Read °māna-śrīth.⁷ Metre: Śārdūlavikṛīḍita.⁹ Metre of verses 43-124: Ślōka (Anushtubh).¹⁰ I am unable to give the meaning of the word ambhaga. If the reading is correct, its connection with the word Garuḍa would seem to indicate that it is equivalent to bhujāṅga, in the double sense, conveyed by the word, of 'a snake' and 'a dissolute person.'⁴ Metre of verses 37-41: Ślōka (Anushtubh).⁶ Read °dānāśrīr=.⁸ Read rīja-.

- 124 ma-yôgîndra-samûh-âdrita-janmanê | kâlatraya-gati-jñâna-kârmana-jñâ-
 125 nachakshushê |(II) [49*] Prahlâda-Nârada-Vyâsa-Parâśara-Suk-âdishu |
 Bhagavadbhakta-
 126 varyêshu prathamâkhyêya-kîrttayê |(II) [50*] Sadânamda-samêtâya saty-âya[ta]-
 sva-¹
 127 rê(chê)tasê | sachchakra-namdakâya Śrîsahây-âparamûrttayê |(II) [51*]
 Nârâyaṇapada-
 128 ddhyâna-parâyaṇa-nijâtmanê | purê punya-sthalê śrêsthê Pirumpûmdûru-nâ-
 129 makê² | Âdikêśava-sêv-ârtham=archchâ-rn(rû)pam=upêyushê |(II) [52*] Śrîmad-
 Amperumâ-
 130 ĩ-âkhyâm=aparâm cha prapêdushê | Râmânujâ-munîndrâya Râm-ârâdhana-

Fourth Plate; First Side.

- 131 chêtasê³ |(II) [53*] Jagatkhyâta-Jayamkôṇḍa-Chôla-mamḍala-vâsinam |
 132 śrî-Chamdragiri-râjyê cha prâjyê vâsam=upâśritam [| 54*] Śêmkāṭṭu-kôṭak-
 ânta-
 133 stham Mâhaḷûr-nâ[ta(du)]kê sthitam | [śrî.*]Kachchipaṭṭu-sim-âmtarbhâvam
 ch=âpi samâśri-
 134 tam [| 55*] Śrî-Pâtichchêri-simâmtât=prâchyam cha Vaṭamaṅgalât |
 Malêpa-
 135 ṭṭu-Śriperumbûdûru-simâmta-dakshinam [| 56*] Venkāṭu-grâma-[bh]ûdêva-
 136 ta[tâ]kâd=api paśchimam [*] yukta-Pôḷûr-Iruṅgola-Mâmpâk-avadhibh-ûtta-
 137 ram [| 57*] Kachchipaṭṭur=iti khyâta-nâmânam grâmam=utta[ma*]m |
 Perumbûdû-
 138 ru-nâmânam=api grâmam manôharam [| 58*] Kîḷepaṭv(ṭṭv)-âhvayam grâmam=a-
 139 pi sasy-ôpaśôbhita [*] Kuśapaṭṭu-grâmakam cha Pûtêri-grâmam=ap[y]=a-
 140 mum [| 59*] Vallettâmchêri-nâmnô=pi simâmtâd=grâmak[cha?]t⁴ |
 Tattanûru-
 141 viḷâhasya kshêtrât=prâchim diśam śritam [| 60*] Grâmât=Kuṇḍimperum-
 pêtî(du)-
 142 nâmakâd=api dakshinam [*] khyât-Ôranêrê[h*] śrî-Nallânperuntêrêś=cha
 paśchi-
 143 mam [| 61*] Perimchipâkakuppâch=cha Maṭamchêri[śchi]⁵t-ôttaram |
 grâmam=Achchampe-
 144 rumpêta(du)-nâmânam=api viśrutam |(II) [62*] Sômamaṅgalataḥ prâchyam
 śrî-Mê-
 145 lahara-dakshinam | Naḍupaṭv(ṭṭv)-âhvayam(ya-)grâmam(ma-)simâmtâd=api
 paśchimam |(II) [63*]
 146 Maṇimaṅgal-Koṭṭakâla-simâmtâd=api ch=ôttaram | śrî-Pudra(du?)chchê-
 147 ri-nâmânam khyâtam cha grâmam=uttamam |(II) [64*] Koṭṭapâk-âbbidha-
 grâma-si-

¹ The *akṣhara* in brackets appears to have been originally *sa* or *sta*; compare line 87 above.

² Below, this name is spelt *Perumbûdûru*.

³ The preceding words in the Dative case and the following words in the Accusative case, up to verse 119, are dependent on the word *dattavân* in line 284.

⁴ Originally **kachyat* was engraved, but the *akṣhara chya* seems to have been altered. Perhaps the intended reading may be *grâmakasya cha*.

⁵ Here, too, the *akṣhara* in brackets, which yields no satisfactory meaning, seems to have been altered. One might suggest reading **rêś-tâh=ôttaram*.

- 148 māmātāt=prāg-diśi sthitam | grāmāt=Pre(pe?)rumanittāṅgal-nāmakād=a-
 149 pi dakṣiṇam |(II) [65*] Peṁna(ne?)lūru-varagrāma-simāntād=api paśchimam |
 Kile-
 150 ppaṭṭu-Śriperumbūdūru-grāmā[v*]ay-ōttaram | prakhyātam cha bhuvi grā-
 151 mam Pāṁchālippaṭṭu-nāmakam |(II) [66*] Koṭkāḍ-Āyakkulattūru-simāntāt=
 prā-
 152 g-diśi sthitam | Māmṇūr-Vaṭapura-grāma-simāntād=api dakṣiṇam |(II) [67*]
 Pa-
 153 śchimam Kāraṇattāṅgal-grām-Ēnumkāṭakōṭayōḥ | uttaram Koṭṭapādāch=cha
 154 Nelmali-grāmam=uttamam |(II) [68*] Prāchyam Ma[m*]pāka-simā[m*]tān(t)=
 Kāśchi(chchi)paṭṭōś=cha [da]-
 155 kṣiṇam | Pullapāk-ābhidha-grāmā[t=*] paśchimam diśam=āśritam |(II) [69*]
 Vatakā-
 156 l-Pa(?)ḍuḥappaṭṭu-śrī¹-simāntād=api ch=ōttaram | grāmam Pau(pō?)mḍūru-
 nāmāna-

Fourth Plate; Second Side.

- 157 m=api sasy-ōpaśōbhita |(II) [70*] Kileppaṭṭōr-varāt=prāchyam Peṁnelūrōś-
 cha
 158 dakṣiṇam | Venkāṭu-grāma-simāntāt=paśchimam=āśritam diśam |(II) [71*]
 159 Taṭākam(ka-)gāmi-kulyāyā Venkāṭōr=api ch=ōttaram | grāmam cha ghana-sa-
 160 sy-āḍhyam Nagarikuppa-nāmakam |(II) [72*] Kāmṇittāṅgal-Tattanūru-
 grāmābhyām
 161 prāg-diśi sthitam | Koṭṭamkāraṇa-simāntād=āśritam dakṣiṇam
 162 diśam |(II) [73*] Māṁgānē[h*] paśchimam ch=Āchchaperumpēḍu-h[r*]ad-
 ōttaram | grāmam Ku[m*]-
 163 ḍipperumpēḍu-nāmakam cha manōramam |(II) [74*] Prāchyam Koṭṭūritah
 Paṁ-
 164 dūr-Mummaḍikkuppa-dakṣiṇam | khyāt-Āharittirumani-grāmāt=paśchi-
 165 mataḥ sthitam |(II) [75*] Yakkamāṅgal-iti khyātād=grāmād=uttarātām=i-
 166 tam | grāmam Tirumanikkuppa-nāmānam=api viśrutam |(II) [76*] Prāchyam
 Bēlū-
 167 r-Nāṁdimēḍu-kṣhētrāt=Paṁdūru-ta(da)kṣiṇam | Tirumaṅgala-simāntāt=paśchi-
 168 mam ch=ōttaram tathā | Muṣāṣūru-iti khyāta-nāmakam grāmam cha tam
 |(II) [77*] Prā-
 169 chīm Tirumanikkuppa-simāntād=diśam=āśritam | Tirumaṇyahara-grā-
 170 mām(ma)-simāntād=api dakṣiṇam |(II) [78*] Saṁprāptam paśchimam=āśām
 grāmākād=Va-
 171 ḍamaṅgalāt | Paṁdūru-grāma-simāntād=uttarasyām diśi sthitam | E-
 172 ttamāṅgal-iti khyāta-grā(nā)maka[m*] grāmam=apy=amum |(II) [79*]
 Sōḷiṅgapura-sim[ām]-
 173 tāt=prāchim=āśām=upāśritam | Veḷḷātūr-grāma-simāntād=dakṣiṇ[ām]
 174 diśam=āśritam |(II) [80*] Amaṇēri-varagrāma-simāntād=api paśchimam [I*]
 175 uttaram Pāṁḍenallūrō[h*] Paṁdūr[r*]-grāmam cha viśrutam |(II) [81*]
 Śarattur-nāḍukē khy[ā]-
 176 tam Puliyūr-kōṭakē sthitam | ramy-Āṇekkōṭṭaputtūru-simāntāt=pr[ā]-
 177 g-diśi sthitam |(II) [82*] Kuḷachchalūru-simāntād=dakṣiṇam diśam=āśritam |
 178 Malettani-Varāttūru-simāntād=api paśchimam | Piruṅganallūr-ū-

¹ This *śrī* should have been omitted.

- 179 dīchyam **Pambali-grāmam**=apy=amum 1(II) [83*] **Prāchyam Kilpāka-simāntāt**=
Pi-
180 chchamśērēs=cha dakshinam | **Nammamgaḷ-āntasimā-stha-mahāsailāch=cha**
paśchi-
181 mam 1(II) [84*] **Uttarā[m]** **Śittileppāka-simāntād=āśritam** diśam |
Arumtanallū-

Fifth Plate; First Side.

- 182 r=ity¹=ākhyātam=aparām śritam | **Śemmenpāk-āhvayam** grāmam=api
183 sasyai[h*] sad=ānvitam 1(II) [85*] **Vellenalluru-nāḍu-stham** **Po[li]li-kōtakē**
184 sthitam | prāg-diśam **Vayalānallūr-Likuta-kshētrata[h*]** śchi(śri)tam 1(II) [86*]
Da-
185 kshinam **Vayalānallūr-nadī-kulyā-tatād=api** | paśchimam **śrī-Kam-**
186 **nāpilēpālayasy=āvadhi-sthalāt** 1(II) [87*] **Uttarām Vayalāna-**
187 **llūr-simāntād=diśam=āśritam** | **Āyalchērir=i-**
188 ti khyāta-nāmānam grāmam=apy=amum 1(II) [88*] **Kākaḷūr-nāḍuk-āntastham=**
īkkāṭu-kō-
189 **ṭakē sthitam** | **Atamchānkuppa-simāntād=āśām** prāchīm=upāśritam 1(II) [89*]
Du(di)śam
190 **Surakulattūru-simāntād=dakshinām** śritam | **Pāka-grāma-tatō(tā)kasya** kulyāyā-
191 ś=ch=aiva paśchimam 1(II) [90*] **Turūru-Kamdamkolla-śrī-simāntād=api** ch=
ōttaram | **Āyattū-**
192 **r-āhvayam** grāmam=api ch=ōtta[ma]-viśrutam 1(II) [91*] **Prāchyam Kilaviḷāh-**
ākhyā-grāma-
193 **sīm-āvadhi-sthalā[t*]** | **Pādūr-ttāṭāka-gāmīnyā[h*]** kulyāyās=ch=āpi
dakshinam 1(II) [92*]
194 **Vidayūr-u(ū)ttara-nadī-tīra-kuppāch=cha** paśchimam | **uttaram Vīdayūrōh**
prām(n)-na-
195 **dyā Rudr-ālayād=api** | **niravadyam=api** grāmam **Nelmalyahara-nāmakam**
1(II) [93*] **Pu-**
196 **ḷili-kkōṭak-āntastham** sthitam **Kachchūru-nāḍukam(kē)** | **prāchyam**
Śōtipperumpē-
197 **ḍu-grāma sīm-āvadhi-sthalāt** 1(II) [94*] **Kōrasthalēru-sarītō** mahāraṇyāch=cha da-
198 kshinam | paśchimam **Nāyeru-grāmāt=Pūḍur-grāmā(ma)var-ōttaram** |
prakhyātam cha
199 **Nāḍuppaṭṭu-nāmānam** grāmam=uttara(ma)m 1(II) [95*] **Nāyattu-nāḍukē**
khyātam Puḷali-khyā(kō)-
200 **ta(ṭa)kē sthitam** | **prāchyam Nāyara-simāntān=Mudiyūrōś=cha** paśchimam 1(II)
[96*] **Śēru-**
201 **mulla-varagrāmā(ma)-simāntād=api** ch=ōttaram | **khyātam Valūya(dha ?)la-**
mmēḍu-nā-
202 **makam** grāmam=apy=amum 1(II) [97*] **Śrī-Mālipāka-simāntāt=prāchyē(chya)m=**
Āmūrukuppataḥ |
203 **Ilavampattū-simāntād=dakshinasyām** diśi sthitam 1(II) [98*] **Vanippāk-**
Āchchiru-
204 **muha-simāntād=api** paśchimam | **Nāyeru-grāma-simāntād=uttarām** diśa-
205 **m=āśritam** | **grāmam cha Sirupāk-ākhyam** grīh-ārām-ōpasōbhita 1(II) [99*]
Va-

¹ The verse is wanting two syllables. The intended reading may possibly be *ity=ākhyām prakhyātam=aparām*

- 206 **nnippāk-ābhidha-grāmā(ma)-simāntāt=prāg-diśi** sthitam | **śrī-Nālūr-Mu-**
 207 **riyaḍichchānpaṭṭu-simānta-dakṣiṇam** I(II) [100*] **Śrī-Panappāka-simāntāt=pa-**

Fifth Plate; Second Side.

- 208 **śchimām diśam=āśritam** | **Pūdūrvilāha-simāntād=uttarasyām diśi** sthitam [*]
 209 **prakhyātam=Eluvittāmgal-āhvayam grāmam=apy=amum** I(II) [101*] **Prāchyaṁ**
Nāyaru-simāntā-
 210 **t=Sirupākāch=cha dakṣiṇam** | **paśchimam Veḷudhalammēṭa(ḍu)-simānta-**
sthala.¹hradād=api I(II) [102*]
 211 **Prakhyāta-Nāyaru-grāma-simāntād=api** ch=ōttaram | **śrī-Pūdērivilāh-ākhyam**
grā-
 212 **maṁ ch=āpi manōharam** I(II) [103*] **Amaṛūr-nāḍuk-āntastham** sthitam
Peyyūru-kōṭagam(kē) | Uṁmi-
 213 **ppaṭṭōs=cha simāntāt=prāchyaṁ tasmāch=cha dakṣiṇam** I(II) [104*] **Āśām**
Perumkāli-grāmāt=paśchi-
 214 **mām samupāśritam** | **Kōlūra-grāma-simāntād=uttaram=āśritam diśam** |
Kiraippā-
 215 **k-ābhidhānam cha grāmakaṁ khyātam=uttamam** I(II) [105*] **Prāchyaṁ**
Kāraṇa-simānta-Pāpasēṭṭi-tatā-
 216 **kataḥ | tat-tatāka-samipastha-mahāraṇyāch=cha dakṣiṇam** I(II) [106*] **Paśchimām**
Mādanallūra-mā-
 217 **rg[ā*]d=āśām=upāśritam** | **uttaram Kāraṇa-grāma-simāntāt=Kottapālayāḥ(t)** |
Ṣettu-
 218 **ppāḍur=iti khyāta-nāmānam grāmam=uttamam** I(II) [107*] **Īkāṭṭu-kkōṭak-**
āntastham khyātam
 219 **Kachchūru-nāḍukē | U[da]ppi-grāma-simāntāt=prāchīm=āśām=upāśritam** I(II)
 [108*] **Prāptam Kum[ja]-**
 220 **ra-Mrai(mai)lāppūru(r)-simāntād=dakṣiṇām diśam** | **Payyūru-śrī-Gollakuppa-**
sīm[ām]-
 221 **tād=api paśchimam** [II 109*] **Kurakkumtaṁḍala-grāma-simāntād=api ch=**
ōttaram [*] **śrī-Sōmidē-**
 222 **vapaṭv(ttv)-ākhyam grāmakaṁ cha bhuvi śrutam** I(II) [110*] **Īkāṭṭu-kkōṭakē**
khyātam sthitam
 223 **Malaya-nāḍukē | Allikuḷi-śrī-Malayanāchyā[h*]²** [prāchyaṁ var-ā-
 224 **layāt** I(II) [111*] **Dakṣiṇam cha Vilāmkāḍu-śrī-tatākavar-āntarāt |** **śrī-Ne-**
 225 **lvādi-grāma-simānta-Timam-ārāmāch=cha paśchimam** I(II) [112*] **Koṭṭūr-**
Ariyapāka-
 226 **śrī-simāntād=api ch=ōttaram** [*] **Vellāṭṭukōṭa-nāmānam khyātam cha**
grāmakaṁ varaṁ [II 113*]
 227 **Allikuḍi-mahāśailāt=prāchīm=āśām=upāśritam** | **Pemnelūru-varagrāmā(ma)-ta-**
 228 **tāk-āntapparaśurā(?)** I(II) [114*] **Samprāptam dakṣiṇam=āśā[m*]**
Chamdramaḷi-tatāka-
 229 **taḥ |** **Amappākāptemallūru-grāmā(ma)-mārgāch=cha paśchimam** I(II) [115*]
Chēlēkāṭu-tatākām(kā)-

¹ Read -*stha*-.
² [*Nāchyā* is the Sanskrit Genitive of the Tamil substantive *nāchā* (used generally in the honorific plural *nāchāiyār*), 'a goddess.' — E. H.]

³ This *śrī* should have been omitted.

⁴ Read *Amappākāt-Pemnellūru*-.
 VOL. IV. D 2

- 230 ch=cha samprāptam ~~diśam~~=uttarām | grāmaṁ Kōlpāka-nāmānam pratitām cha
ma-
231 nōharam | (II) [116*] Sarvamānyam chatus-simā-samyutam cha samantataḥ |
232 nidhi-nikshēpa-pāshāna-siddha-saddhya-jal-ānvitam || [117*]

Sixth Plate; First Side.

- 233 Akshiny-āgāmi-samyukta[m*] dēva-bhōgyam sa-bhūruham | vāpi-kūpa-tatā-
234 kaiś=cha kaśchchh(chchh)-ārāmaś=cha samyutam | (II) [118*] Rāmānuja-
munimdrēpa bhōgyam=ā-chandra-tā-
235 rakam | (II) [119*] Dhūpa-dīpa-sudhāhāra-nān-āpūpa-nivēdanaiḥ | nānā-puṣhpō-
236 pahāraiś=cha naika-dīpa-pradīpanaiḥ | (II) [120*] Nṛitta-gīta-mahāvādyā-
chchha[t*]tra-
237 chāmara-vaibhavaḥ | nitya-naimittik-Ānamtapūjām karttūm viśēshataḥ | (II) [121*]
238 Praty-abdam Tiru-nakshatrē tasya j(ch)=ōtsava-sampadam(dē) | prati-samva-
239 tsaram ch=āpi rathōtsava-sampriddhayē | (II) [122*] Amnam¹ nivēditam
sarvam² rasai[sh=sha]-
240 dbhi(dbbi)s=samanvitam | śrī-Rāmānujakūṭē=smin viśālē parika-
241 lpitē | (II) [123*] ³[Sa-stri]-bālaka-vṛiddhēbhyah kshudhitēbhyō viśēshataḥ |
Vaishnavēbhyō
242 dvijātibhyah prā(pra)dātum prati-vāsaram | (II) [124*] ⁴Bhū-kalpasākhi prathit-
Āra-
243 viṭi-Bukka-kshamāpō=jani puṇya-śīlah | Ballāmbikā tasya babhūva
244 patni Purānda[ra*]sy=ēva Pulōma-kam(ka)nyā | (II) [125*] Jajñē⁵ tataś=śrī-
vara-[Rāma*]rā-
245 jō vijñēya-śīlō vibudh-ādhipānām | Lakshmīr=iv=Āmbhōruha-
246 lōchanasya Lla(la)kkāmbik=āmushā(shya) mahishy=alāsīt | (II) [126*] ⁶Punyar=aganyaiḥ Peda-
247 Komḍarājah purā-kritē(tai)r=asya vibhōs=sutō=bhūt | Komḍāmbikā tasya
248 mādō-nukūlā ⁷gun-ōnnat=āsīt=kula-dharmapatni | (II) [127*] Kulātri-sārō=sa
249 guru-pratāpah Kōnēṭirājah ⁸prathitas=sutō=bhūt | dharmēṇa yam Dha-
250 rmajam=āmanamdi(ti) Manum cha nityā nipuṇā(ṇam) mahatyō(tyā) | (II)
[128*] ⁹Day-āmbudhē-
251 r=abhūt=tasya dēvī Tirumalāmbikā | Nalasya Damayant=iva na-
252 vya-chāritra-bhūshitā¹⁰ | (II) [129*] ¹¹Asmānrupād=Au[bha]lārāja-varyō Raghūdvī-
253 haḥ Paṇ[k*]tirathād=iv=āsīt | sthir[ō]daya-śrī-sthagit-ōrupunya(nyō ?)
254 jan-ēsh[t*]a-darsha(rsa)ḥ sphuritāji-haritaḥ¹² | (II) [130*] Tasy=ānujō rājati
Komḍa-
255 rājah prakhyāta-sauryō Bharat-ōpamānah | sad=āgrajanma-prathamānu(na)-
256 bhaktis=sa[t*]tv-āchitas=Sārasanābha-mūrttiḥ | (II) [131*] Yasy=ānujanmā vara-
Tir-

¹ Read *annam*.² What is engraved looks like *tsarvam*.³ The reading of the first *akṣara* (sa) is doubtful; the *akṣara* looks as if the engraver had first engraved *strī*.⁴ Metre: Upajāti.⁵ Metre: Indravajrā.⁶ Metre of verses 127 and 128: Upajāti.⁷ Read *gun-ōnnat*.⁸ Originally *prathitō* was engraved.⁹ Metre: Ślōka (Anuṣṭubh).¹⁰ Perhaps the word actually engraved is *-bhūshitam*.¹¹ Metre of verses 130-133: Upajāti. Read *asmān=rupād*.¹² Read *Raghūdvī*.¹³ Read *sphuritāsi-hataḥ*.

Sixth Plate; Second Side.

- 257 marājō yasōnidhi[r=°]Lakṣmaṇa-chāru-mūrttiḥ | jyāghōsha-dūrīkṛita-mē-
 258 ghaṇādaḥ kurvan=sumitr-āsaya-harṣham=imdhē¹ [|| 132*] Prakhyāta-
 Sa(sa)trughna-parākrama-
 259 śrī[h°] śrī-Raṁgarājō=varājō yadiyaḥ | śu(su)bāhu-shō(sō)bhī madhur-ānubhāvah ku-
 260 rvan=sumitr-āsaya-harṣham=imdhē [|| 133*] Yasya² viśrāṇana-guṇam labdhu-kāmā-
 261 s=sura-drumāḥ [I°] tapasyamti jaṭāvaṁtas=suparvatatini-tatē [II] [134*] Hira-
 262 nya-kasipu-kshētra-dāna-sām(sam)varddhit-ādaraḥ [I°] Nṛisimha-bhāvam=ayatē
 263 simha-samhananō hi yaḥ [II] [135*] Sa-kāmpa-svēda-rōmāmchās=samarē
 na(ma)karām-
 264 kitāḥ | ³yasy=ādhis-suratās=satyam śatravō bhīravō=bhavan [II] [136*] A-
 265 kshōbhya-hridayasy=āpi yēna kēn=āpi bhūbhṛitām(tā) | du(dri)ṣṭam sāmudrikam⁴
 266 chihnam yasy=āngē sa[t°]tva-sālinah [II] [137*] Anēna dharma-sīlēna
 Haribhakt-ā-
 267 nuka[m°]pinā [I] Kamaḥavallabh-ās[r°]āntakai[m°]kary-āsakta-chētasā [II]
 [138*] Naktam-
 268 div-āmma-dānēna⁵ Nābhāga-nibha-kirttinā | naralōkanar-ākāra-
 269 nākanāyaka-sākhinā [II] [139*] Nitisāstra-viśēsh-ārtha-nīraj-ōllāsa-bhā-
 270 nunā | Koṁḍarāja-nṛipālēna guṇaratna-payōdhinā [II] [140*] Vijñāpitasya
 271 vinayād=vimata-ddhvānta-bhāsvataḥ | prājya-Karṇātarājya-śrī-sthāpanā-
 272 chārya-viśrutēḥ [II] [141*] Śrī-Raṁgarāja-bhūpāla-chirapunyaphal-ātmanah |
 273 sāhitya-rasa-sāmmrājya-bhōga-Bhōjamahibhujah⁶ [II] [142*] Sōmavams-āva-
 274 tamsasya Sutrāma-sama-tējasah | satyavāg-Rāmachandrasya⁷ śaraṇagata-
 275 rakshita(na)ḥ [II]• [143*] Ātrēya-gōtr-ālamkāramaṇēr=Manu-naya-sthitēḥ |
 antemba-
 276 ra-gaṁḍasya⁷ Haribhakt-āgrayāyinaḥ [II] [144*] ⁸Nahush-ōpamasya
 nānāvarṇa-śrī-
 277 maṁḍalika-gaṁḍasya | ēbirudu-rāya-rāhuta-vēsy(śy)-aikabhujamga-bi-
 278 ruda-bharitasya [II 145*] Vikhyātabiruda-mani(nni)ya-vibhāḷa-līlasya vija-
 279 ya-sīlasya | viśvaṁbharā-bhṛiti-sphuṭa-viśruta-Dharaṇīvarāha-
 280 birudasya [II] [146*] ⁹Vinay-audārya-gāmbhīrya-vikram-āvāsa-vēśmanah | vira-

Seventh Plate.

- 281 śrī-Rāmarājasya vijñaptim=anupālayan [II] [147*] Parītaḥ prayataiḥ sni-
 282 gdhaiḥ purōhita-purōgamaiḥ | vividhair=vibudhaiḥ=śrautapathikai-
 283 r=adhikair=girā [II] [148*] **Sadāsiva-mahārāyō** mānanīyō mana-

¹ In *Ind. Ant.* Vol. XIII. p. 129, Plate ii. b, line 8, this verse ends with -harṣha-pōsham. The words *mēghanāda* and *sumitrā* have also to be taken as proper names.

² Metre of verses 134-144: Ślōka (Anuṣṭubh). I take *yasya* and the relatives in the following verses to refer to *anēna* in verse 138.

³ Read = *avis-suratās*. I take the word *makarāntikāḥ* to mean both 'full of love' and 'made to move round by the (makara) array of his troops.'

⁴ This word is derived both from *samudra*, 'the sea' (which is *kshōbhya*), and from *sāmudra*, 'a mark on the body, indicative here of good fortune.'

⁵ Read -*anna-dānēna*. The following word is perhaps *Nābhōga* in the original.

⁶ Read -*sāmrdjya*.

⁷ This Pāda of the verse, as it stands, contains only seven syllables; the intended reading perhaps is *birud-antembara-gaṁḍasya*.

⁸ Metre of verses 145 and 146: Gīti.

⁹ Metre of verses 147-149: Ślōka (Anuṣṭubh).

- 284 svinām | sahiranya-payôdhârâ-pûrvakam dattavân=mudâ || [149*]
 285 ¹Sarasa-Sadâsivarâya-kshitipati-varyasya kîrti-dhuryasya [*] sâ(śa)-
 286 sanam=idam sa(śa)râsana-Dâsa(śa)rathêr=amita-hêna(ma)-dâna-rathê(yê)h | (||) [150*]
²Mṛida(du)-pa-
 287 dam=iti tâm(tâ)mra-sâsan-ârttham mabita-Sadâsivarâya-sâsanêna [*]
 288 abhaṇad=anugunam vachô-mahimnâ sarasatarêṇa Sabhâpati-Sva-
 289 yarâbbûh | (||) [151*] ³Sadâsiva-mahârâya-sâsanâd=Vîraṇ-âtmajah | tva-
 290 shâ śrî-Vîraṇâchâryô vyalikhat=tâm(tâ)mra-sâsanam | (||) [152*] Dâna-pâla-
 291 nayôr=madhyê dânach=chhrêyô=nupâlanam | dâna[t*]=svargam=avâpnôti pâ-
 292 lanâd=achyutam padam | (||) [153*] Sva-dattâ[d=*] dvigunam(ṇa-)punyam
 para-datt-ânupâlanam [*]
 293 para-datt-âpahârêṇa sva-dattam nispha(shpha)lam bhavêt | (||) [154*] Sva-
 dattâm para-
 294 dattâm vâ yô harêta vasumdharam | ⁴shashthir=varsha-sahasrâṇi vishthâ-
 295 yam jâyatê krimih | (||) [155*] Êk=aiva bhaginî lôkê sarvēshâm=êva
 bhûbhu-
 296 jam | na bhôjyâ(gyâ) na kara-grâhyâ dēva-dattâ vasumdharâ | (||) [156*]
 Sâmanyô=⁵
 297 yam dharma-sêtur=nripânâm kâlê kâlê pâlaniyô bhavadbhis=(dbhih |) sarvâ-
 298 n=êtân=bhâvinah pârtthiv-êmdrân=bhûyô bhûyô yâchatê Râmachamdrah || [157*]
 Śrî ||
 299 Śrî-Virûpâksha ||[*]

No. 2.—SRAVANA-BELGOLA EPITAPH OF PRABHACHANDRA.

By J. F. FLEET, I.C.S., PH.D., C.I.E.

This inscription was first brought to notice in 1874, by the text and translation published by Mr. Rice in the *Indian Antiquary*, Vol. III. p. 153. The translation has also been given by him in his *Mysore Inscriptions*, p. 302, published in 1879. And the text and translation have finally been revised and reproduced by him, with lithographs, as No. 1 in his *Inscriptions at Śravana-Belgola*, published in 1889.⁶ From ink-impressions received from Dr. Hultzsch in 1892, I published some remarks on Mr. Rice's treatment of the record, and on its real meaning, in a paper entitled "Bhadrabâhu, Chandragupta, and Śravana-Belgola," in the *Indian Antiquary*, Vol. XXI. p. 156 ff. And I now edit it in full, with a lithograph, from some better ink-impressions more recently sent by him.⁷

¹ Metre : Giti.

² Metre : Pushpitâgrâ.

³ Metre of verses 152-156 : Ślôka (Anushtubh).

⁴ Read *shashthir varsha*.

⁵ Metre : Śâlini.

⁶ The lithograph attached to the text in Roman characters, is not a purely mechanical one ; and it does not represent the original with fidelity, though it suffices to give a general idea of the palæographic standard of it. To the text in Kanarese characters, there is attached a mechanically produced lithograph ; but it is very indistinct, and is in fact practically useless.

⁷ There are many *aksharas*, legible enough in the ink-impressions, which are hardly discernible, if at all, in the lithograph. And this interesting record doubtless deserves a better reproduction than that now offered. But the best that could be done with the ink-impressions, without any tampering with them, has been done. And it is questionable whether any better materials, for purely mechanical reproduction, can be obtained.

Śravaṇa-Belgola is a village between two hills in the Channarāyapaṭṇa tālukā of the Hassan district, Mysore. From early times it has been a very important Jain centre; and it abounds with Jain records of various dates. The present inscription is cut in the rock, somewhere on the east side of a Jain temple-known as the Pârśvanātha *basti*, on the hill which is now called Chandragiri but is spoken of in the record itself by the ancient name of **Kaṭavapra**.

The writing covers a space of about 15' 6" broad by 4' 8" high. It would seem that it has received but very little damage; and that, where the ink-impressions fail to represent it quite fully and clearly, this is probably attributable to difficulties, due to an uneven surface, in making the impressions. There are only three *aksharas*, in line 2, which have to be supplied from Mr. Rice's reading, which, I suppose, was primarily based on an examination of the original itself.—The characters belong to the southern class of alphabets. The size of the ordinary letters varies from two to three inches; and the *śrī* of *śrīmad*, line 1, is seven inches high.—The language is Sanskrit. There are verses in lines 1 and 2.—In respect of orthography, the only points calling for special notice are (1) the doubling of *k* before *r* in *kkram-ābhyaḡgata*, line 4, and (2) the doubling of *dh* (by *d*, in the usual manner) before *y* in *avabuddhya*, line 8.

In explaining the substance of the inscription, it is unnecessary to recapitulate the proof that there is no foundation in fact for the meaning allotted to the principal portion of it by Mr. Rice,—evolved, partly from an erroneous reading and translation in line 6; partly from certain local traditions, of the ninth and following centuries, which mention a Jain saint called in them Chandragupta; and partly from his deliberate alteration of a statement in a compilation entitled *Rājāvalī-kathe*, put together in the present century and utterly worthless, even if accepted as it stands, for any purposes of ancient history,¹ which purports to furnish grounds for identifying that Chandragupta with an otherwise quite unknown grandson of the great Maurya king Aśoka,—and standing to the effect that Bhadrabāhu I., the last of the Jain *Śruta-Kēvalins*, died at Śravaṇa-Belgola, tended in his last moments by the great king Chandragupta, the grandfather of Aśoka; for all that, reference may be made to my article in the *Ind. Ant.* Vol. XXI. p. 156 ff.² It is sufficient here to say what the contents of the record

¹ It seems likely (see *Inscriptions at Śravaṇa-Belgola*, Introd. p. 5, note 5) that the account in the *Rājāvalī-kathe* may be based on a "well-known" Sanskrit work by Ratnanandin, entitled *Bhadrabāhucharita*, which Mr. Rice thinks may have been written about A.D. 1450 (see also *ibid.* p. 32, note 10). If Mr. Rice rightly represents the *Bhadrabāhucharita* (see *ibid.* p. 10, note 4) as placing the establishment of the Svētāmbara community in Vikrama-Saṃvat 836 (A.D. 779-80), its nature may be estimated at once. But it seems likely that he has misread *gatē'śhānām* instead of *gatē'bdānām*; the adoption of this would give V.S. 136 (A.D. 79-80), as to which date see Dr. Hoernle's remarks in the *Ind. Ant.* Vol. XXI. p. 60. Its apocryphal character, however, may be easily recognised from the fact that it places the event in the time and at the city of a king Lōkapāia of Vallabhī (*sic*) in Surāshṭra.

² Some of my remarks, there made, require to be cancelled: because, (1), near the beginning of line 6, the reading is not *ārshēṇ=arva*, as I then thought, but *kramēṇ=arva*; and (2) line 8 does not speak of Prabhāchandra as "much afraid of journeying (any further)," and, therefore, there is nothing in the record tending to place the death of Prabhāchandra during the migration to the South. But these corrections do not in any way affect the main point then at issue, which was that there is nothing, either in this record, or in any genuine local traditions or legends, to connect Chandragupta, the grandfather of Aśoka, with Śravaṇa-Belgola.—In his *Epigraphia Carnataca, Inscriptions in the Mysore District*, Part I. (published in 1894), Introd. p. 5, note, Mr. Rice has attempted a reply to my exposure of the imaginary history published by him, and partially created by him through his deliberate alteration of the distinct statement of relationship which is made in the *Rājāvalī-kathe*.—In this reply, he has called in question, generally, the authority of the Jain *pañṭavālis* or lists of the succession of pontiffs, one of which I quoted in the course of my remarks. On this point, I must leave the answer, that is to be given to him, to any of the scholars who have made a special study of the lists in question. I can only say that it is precisely to such lists that we must chiefly look for any true chronological and historical information that may have been preserved by the Hindūs, otherwise than in epigraphic records and in the *prāśastis* of their doctrinal books, that I am aware of no *prima-facie* reasons for refusing to accept them as at least approximately correct; and that it is a curious mind which can reject them offhand, and yet believe the statements of such a compilation as the *Rājāvalī-kathe*.—As regards the rest of his reply, the lameness of it will be evident to anyone who will contrast

really are. And, in doing so, I will incorporate some notes on it published by Dr. Leumann in the *Vienna Oriental Journal*, Vol. VII. p. 382 ff. The record opens with some verses in praise of Vardhamāna, the last of the Jain *Tīrthamkara*s (died, B. C. 543, or thereabouts),— otherwise called Mahāvira (by which name he is mentioned again in line 3),— whose doctrines, it says, were still flourishing at Viśālā, i.e. Ujjain. The remainder of it is in prose; and, as pointed out by Dr. Leumann, this portion of it is to be divided into two parts. The first part, from the beginning of line 3 to the word *prāptavān* in line 6, forms, as he says, a sort of historical introduction. First it sketches, in outline and imperfectly, the succession of Jain teachers who came after Vardhamāna. It names first his *Gaṇadhara* Gautama, one of the three *Kēvalins*. Naming also the other two *Kēvalins*, it calls them Lōhārya, the “veritable disciple” (of Vardhamāna), and Jambu: the latter is the Jambūsvāmin of the usual list:¹ the former name, Lōhārya, however, appears as a surprise, taking the place of the well-known Sudharma of the usual list; and all that can be said with certainty at present, is, that it is unmistakably given in this record.² Next, it names four of the five *Śruta-Kēvalins*,— Vishṇudēva (= Vishṇunandin of the usual nomenclature), Aparājita, Gōvardhana, and Bhadrabāhu I. (died somewhere about B.C. 380). Then it mentions seven of the eleven *Daśapūrvadhārins*,— Viśākha, Prōshṭhila, Kṛittikārya (the usual name is Kshatriyāchārya), Jayanāman (usually called Jayasēnāchārya), Siddhārtha, Dhṛitishēna, and Buddhila (= Buddhilingāchārya; died about B.C. 230). And finally it names a person, Bhadrabāhusvāmin, who is evidently intended to stand at some appreciable interval of time after the last of the previously mentioned persons,— for, the record says, there were other teachers, left unnamed, between Buddhila and him,— and who is, in fact, to be identified with the Minor-*Āgini* Bhadrabāhu II., who, according to the *paṭṭāvalis*, became pontiff in B.C. 53. This person, it says, at Ujjain, announced a period of difficulty³ that should last twelve years. And in consequence of this announcement, it continues, the entire saṃgha or community left Northern India and came to the South, and eventually arrived at a populous, rich, and flourishing country,— meaning, apparently, the

it with my statement of the case in the *Ind. Ant.* Vol. XXI. p. 156 ff., to reproduce which here, would be to occupy a great deal of valuable space unnecessarily. I have not the slightest doubt as to what verdict will be given by anyone who can himself read and understand the present record. As regards Mr. Rice, it is useless to attempt to argue the matter any further with one who can believe, as he does, that the reading in line 6 is *Prabhāchandrēṇ=am=devani*, etc.: not only is that reading one which would have to be amended if it did exist, but it is actually non-existent; it does not exist even in Mr. Rice's lithograph.— He would have us now understand that the true reading had suggested itself to him; for he says that his footnote to his translation is sufficient to shew that he was aware that the reading adopted by him was not free from doubt. The only footnote that I can find, on the point in question, runs (*Inscriptions at Śravastya-Belgoja*, p. 115, note 7).— “The construction is stated to be *Prabhāchandrēṇ + am + devanīta* etc., [*amā maha-samipē cha—Amara-Kōśa*.]” And I do not see in this any hint of a recognition of the true reading,— *Prabhāchandrō nam=devanīta*, etc. But, if the true reading did suggest itself to him, it becomes utterly incomprehensible that he should reject it in favour of the absurdities that he has written.— Mr. Rice has now suggested that the name of Guptigupta— (for this person, see page 26 below)— has not “leaked out” anywhere else than in the *paṭṭāvalis*, and that there is no other trace of it. But, as pointed out by me plainly enough (*Ind. Ant.* Vol. XXI. p. 159, note 8), it actually had come to notice, from Mysore itself, and through Mr. Rice himself, in the Kaṇab grant, which purports to be dated in A.D. 813 in the reign of the Rāshtrakūṭa king Gōvinda III., and which expressly mentions the “*Guptigupta-muni-vrinda* or body of saints (i.e. community) of Guptigupta” (*Ind. Ant.* Vol. XII. p. 16, line 1). By one of his other names, Arhadbalin, he is mentioned in a local record of A.D. 1397-98 (*Inscriptions at Śravastya-Belgoja*, No. 105), which apparently describes him as establishing a four-fold division of the saṃgha.

¹ See, for instance, Dr. R. G. Bhandarkar's *Report on Sanskrit MSS.* for 1883-84, p. 124 f.; also, the *paṭṭāvalis* published by Dr. Hoernle in the *Ind. Ant.* Vol. XXI. p. 341 ff., and Vol. XXII. p. 57 ff.; also, a list published by Prof. Peterson in his *Second Report on Sanskrit MSS.*, which, however, I have not at hand for reference.

² It seems just possible, however, that it is the name, misplaced, of the Minor-*Āgini* Lōhāchārya I., who came next after Bhadrabāhu II. (see, e.g., *Ind. Ant.* Vol. XX. p. 349, and Vol. XXI. pp. 58, 70).

³ See page 28 below, note 3.

country round Śravaṇa-Belgola. The second part of the inscription, beginning with the word *ataḥ* in line 6, recites, as Dr. Leumann tells us, the fact which caused the record to be engraved; viz. that, "on this mountain named Katavapra," i.e. on the Chandragiri hill at Śravaṇa-Belgola, where the record is, an *Āchārya* named Prabhāchandra committed suicide by starvation, in accordance with a practice that was very frequent among the followers of the religion to which he belonged.

The inscription is not dated. But the period to which it is to be referred, is plain enough on palæographic grounds. As I said when I first dealt with it,— "it is to be allotted to approximately the seventh century A.D.: it may possibly be a trifle earlier; and equally, it may possibly be somewhat later." And Dr. Leumann considers that the palæographic evidence places it clearly in that century. Any more precise location of it depends upon the identification of the *Āchārya* Prabhāchandra, whose epitaph it contains. As to this point Dr. Leumann considers that the person "whose death required this very elaborate and almost unique commemoration, was certainly no common ascetic." He would identify him with the well-known Digambara writer Prabhāchandra,— author of the *Pramāyakaṃalamārtanḍa* and *Nyāyakumudachandrodāya*,— whose merits are praised by, among others, Jinasēna, the preceptor of the Rāshtrakūṭa king Amoghavarsha I. (A.D. 814-15 to about 877). And in this, I should say, he is correct; though the identification entails fixing an earlier date for Prabhāchandra than has been proposed for him. On this last point, we have to consider the following facts, which I take from a paper by Mr. K. B. Pathak, entitled "Bhartrihari and Kumārila," in the *Jour. Bo. Br. E. As. Soc.* Vol. XVIII. pp. 213-238. From a passage in the writings of the Chinese pilgrim I-tsing, we learn that the Sanskrit author Bhartrihari died in A.D. 650 (*loc. cit.* p. 213). Kumārila quotes Bhartrihari (pp. 214, 216), and therefore came after him; and so he can hardly be placed much before A.D. 700.¹ Prabhāchandra quotes Bhartrihari, and mentions Kumārila (pp. 221, 229); and so, following both of them, he can hardly be placed before the first quarter of the eighth century A.D. On the other hand, Jinasēna mentions Prabhāchandra in his *Ādi-Purāṇa* (pp. 221, 222). The difference of style shews that, when he wrote the Jain *Harivaṃśa*, finished in A.D. 783-84, Jinasēna must have been very young (p. 224). He himself shews that he lived on into the reign of Amoghavarsha I., by mentioning that king with the paramount title of *Paramēśvara* in the colophon of his *Pārśvabhyudaya*, the composition of which Mr. Pathak refers to the early part of Amoghavarsha's reign (pp. 224, 225). And he did not live to finish his *Ādi-Purāṇa* (p. 225), which, for that reason, as well as because it "admittedly ranks very high as a piece of literary workmanship," is doubtless correctly stamped by Mr. Pathak as his last work. As Jinasēna is mentioned in the *Jayadhavalatikā*, which gives A.D. 837-38 as the date of its own completion (p. 226), and as he must then [if still alive] have been very old, A.D. 838-39 may be safely accepted as the latest date² of the *Ādi-Purāṇa*, and as the latest admissible date for Prabhāchandra who is mentioned in it (p. 227). Mr. Pathak further tells us (pp. 220-22) that Prabhāchandra names, as his teacher, the well-known Akalaṅka, Akalaṅkadēva, or Akalaṅkachandra, who also is mentioned in the *Ādi-Purāṇa*; and that the extreme limits for these two persons enable us to accept, as correct, the opinion of Brahmanēmidatta, "though a modern writer," that Akalaṅka was a contemporary of the Rāshtrakūṭa king Kṛishṇa I. who reigned between A.D. 754 and 782. And he finally arrives at the conclusion that Prabhāchandra must have lived on into the first half of the ninth century (p. 227). This would be irreconcilable with the period of the Śravaṇa-Belgola epitaph, which

¹ Mr. Pathak concludes that "Kumārila must have flourished in the first half of the eighth century" (p. 216).

² Mr. Pathak considers that we thus obtain "the date" of the *Ādi-Purāṇa*. This, however, is a *non-sequitur*. We doubtless thus obtain the latest possible date for it; but certainly not conclusively the actual date of it.

certainly cannot be placed so late. But all that Mr. Pathak discloses about the opinion of Brahmanēmidatta, is by reference to a verse in the *Kaṭhā Rōṣa*, which, with a correction, stated by him, of *Bharatī* for *bharatī*, simply says (see *Ind. Ant.* Vol. XII. p. 215) — “Here, indeed, in *(the land of)* Bharata, at the excellent city named Mānyakhēṭa, there was a king named Śubhatunga; his councillor was Puruṣhōttama.” Here, at least, there is no mention of Akalanka. Further researches point distinctly to the fact that the foundation of Mānyakhēṭa was commenced in the time of Govinda III. (about A.D. 783-84 to 814-15), and consequently to the conclusion that the Śubhatunga of the verse in question is at any rate not Kṛiṣṇa I. And, plainly, even if Brahmanēmidatta says anything more explicit, the opinion of this “modern writer” must be rejected in favour of the palaeographic evidence. The Śravana-Belgoḷa epitaph, and the death of Prabhāchandra which it records, may be placed in the early part of the eighth century A.D.; possibly even as late as A.D. 750; but, I should say, certainly no later than that.

The migration to the South, mentioned in this record, is, Dr. Leumann tells us, “the initial fact of the Digambara tradition.”¹ It established the separate existence of the Digambara and the Śvētāmbara communities. It must, under any circumstances, be placed before A.D. 600; for, the Jain inscription at Aihole in the Bijāpur District, of A.D. 634-35 (*Ind. Ant.* Vol. VIII. p. 237), and the copper-plate charters of the somewhat earlier Kadamba kings (*ib.* Vol. VI. p. 22 ff., and Vol. VII. p. 33 ff.), establish the fact that the Jains were a flourishing community in Southern India by the end of the sixth century. And, if the present record is correct, it must be placed just after the time when the Minor-*Āṅgī* Bhadrabāhu II. became pontiff, which was in B.C. 53 according to the *paññānā*s themselves, or in B.C. 61 according to an adjustment proposed by Dr. Hoernle.² As a matter of fact, the statement of the present record is in accordance with an opinion arrived at by Dr. Hoernle, from independent sources, that the migration to the South, due to a severe famine in Behār, the original home of the undivided Jain community, took place under Bhadrabāhu II. himself. And, if this is the case,—if Bhadrabāhu II. did come in person to Southern India,—we have at once a substantial basis for the traditional assertion, appearing first in records of about the ninth century A.D., that the summit of the hill at Śravana-Belgoḷa was marked by the impress of the feet of Bhadrabāhu (see *Ind. Ant.* Vol. XXI. p. 156); and ample corroboration of my conclusions (*ibid.* p. 159), that the Bhadrabāhu in question is, not the *Śrūta-Kēvalin* Bhadrabāhu I, who died about B.C. 380, though later amplifications of the tradition represent him as such, but the Minor-*Āṅgī* Bhadrabāhu II., and that the Chandragupta whom the same traditions connect with him, is in reality Guptigupta, otherwise called Arhadbalin and Viśākhaacharya,³ the disciple, and in B.C. 39 or 31 the successor, of Bhadrabāhu II.

TEXT.⁵

1 Om Om Siddham Om Om Svasti⁶ [॥*] Jitam⁷=bhagavatā śrīmad-
dharmma-ti[r]ṭha-[vi]dhāyina Varddhamānēna samprāpta-siddhi-saukhy-āmrit-

¹ A literary mention of it is to be found in the *Upasargakēvaligala-kathe*, — “the whole assemblage of the saints having come by the region of the south, and having arrived at the tomb of the venerable one” (*Ind. Ant.* Vol. XII p. 99).

² See *Ind. Ant.* Vol. XX. pp. 359, 360.

³ See *Ind. Ant.* Vol. XXI. p. 60. He refers, in a footnote, to his edition of the *Trisagadasū* (published in 1885), Vol. II. Introd. p. viii., which I have not the opportunity of consulting.

⁴ See *Ind. Ant.* Vol. XXI. p. 350.— For local references to him, in Mysore, see page 23 above, note 2.

⁵ From the ink-impressions.

⁶ In each case, the *Om* is represented by a plain symbol: two of them stand before line 3; and two before, and slightly above, line 9. The *siddham* stands before, and slightly below, line 6; and the *svasti* before line 1. In my text, I have placed these expletives in the order in which, I think, they were intended to be read over.

⁷ Metre: *Ślōka* (Anushtubh); and in the following three verses.



- âtmanâ [||*] Lôk-âlôka-day¹-âdhâr[â] vastu sthâsnu charishnu cha [||*] sach-
[oh*]id³-âlôka-âkṣitih svâ vyaśnutê yasya kēvalâ [||*]
- 2 Jagaty=achintya-mâhâtmya[m] pūj-âtisaya[m=iyusha]h³ [||*] tīrtthakṛin-nâma-puṇy-augha-
mah-ârhantya(ttya)m=upēyushah [||*] Tad=anu śrī-Viśāl[ā]y[ā]m(m) jayaty=adya
jagad-dhitam [||*] tasya śâsanam=avyâjam pravâdi-mata-śâsanam [||*]
- 3 Atha khalu sakala-jagad-udaya-karaṇ-ôdit[ê nira]tisaya⁴-guṇ-âspadibhûta-parama-Jina-
śâsana-saras-samabhivarddhita-bhavya-jana-kamala-vikasana-vitimira - g u ṇ a - k i r a ṇ a -
sahasra-mahâ(ha)ti Mahāvira-savitari pariṇirvritê
- 4 bhagavat-paramarshi-Gautama-ganadhara-sâkshâchchishya⁵-Lôhâryya-Jambu-Vish ṇ u -
dêv-Âparâjita-Gôvard[dh]ana-Bhadrabâhu-Viśâkha-Prôshṭhila-Kṛittikâryya⁶- J a -
yanâma-Siddhârththa-Dhritishēṇa-Buddhil-âdi-guru-paramarîṇa-kkram-âbhyâgata-
- 5 mahâpurusha-santati-samavadyôtit-ânvay[ê]⁷ Bhadrabâhusvâminâ Ujjayanyâm-
ashtânga-mahâ-n[i]mitta-tat[t*]va-jñēna traikâlyâ-darśinâ nimitṭēna dvâdaśa-
samvatsara-kâla-vaishamyam=upalabhya kathitê sarvvas=saṅgha uttarâpathâd-
dakshinâ-
- 6 patham-prasthitah kramêṇ⁸=aiva janapadam=anêka-grâma-śata-saṁkhyā[m]
mudita-jana-dhana-kanaka-sasya-gô-mahish-âj-âvi-kula-samâkīrṇam=prâptavân=A t a ḥ
âchâryyah Prabhâchandrô nâm=âvanitala⁹-lalâma-bhûtê=th=âsmin=Kaṭavapra-nâma-
- 7 k-ôpalakshitê vividha-taruvâra-kusuma-phal-[âva]li-virachanâ-śabala-vipula-sajala-
jalada-nivaha-[n]il-ôpala-talê varâha-dvîpi-vyâghra-rksha-tarakshu-vyâḷa-mṛiga-kul-
ôpachit-ôpatyak[ê] kandara-darî-mahâgubhâ-
- 8 gahan-[â]bhôgavati samuttuṅga-śringê śikha[r]iṇi jivita-sêsham=alpatara-k[â]lam=
ava[b]uddhy-â[tma]naḥ¹⁰ sucharita-tapas-samâdhim=ârâdhayitum=âprichchhya nir-
avaśêshēṇa saṅgham visṛijya śishyēṇ=aikēna prithulatar-âstīrṇa-
- 9 talâsu śilâsu śitalâsu sva-dêham samnyasy=ârâdhitavân [||*] Kramēṇa sapta-
śatam=ṛishipâm=ârâdhitam=iti [||*] Jayatu Jina-śâsanam=iti Ôm¹¹ [||*]

TRANSLATION.

Ôm! Ôm! Perfection has been attained! Ôm! Ôm! Hail! Victory has been achieved by the divine Vardhamâna, the establisher of the sacred objects of the holy religion, who

¹ Mr. Rice read °day; and has shewn the v in his lithograph. But I think that the marks below the d are not intentional.

² Mr. Rice has shewn the second ch in his lithograph. But there is no indication of it in any of the ink-impressions.

³ The aksharas between ya and h are hopelessly illegible in the ink-impressions. I take them from Mr. Rice's text. They are also shewn in his lithograph.

⁴ The aksharas nira are not shewn at all in Mr. Rice's lithograph or text; in both, the reading is °ôdit-âtisaya°. But there is a distinct space, which requires to be filled up, between the ta and the ti. There is certainly something there in the original. And I give what stands there, as well as I can decipher it.

⁵ The reading here is perfectly distinct.

⁶ Here, again, the reading is perfectly distinct.

⁷ I follow here a suggestion made by Dr. Leumann. It would be quite justifiable to read °ânvaya, and to take it in composition with the following word. But there seems to be a plain indication that °ânvayê was written.

⁸ The impressions last received make the real reading here quite clear.—A comparison of kramēṇa, line 9, will shew pretty well how, in the preparation of Mr. Rice's lithograph, [kramêṇ=aiva came to be turned into ârshēṇ=aiva,—or, to be exact, into ashēṇ=aiva.

⁹ The reading is perfectly unmistakable here; even in Mr. Rice's lithograph. His proposed reading—Prabhâchandrēṇ=am=âvanitala°,—is one which is not supported by any use of amâ that has been traced in Sanskrit literature, and would have to be amended if it existed. But it is actually non-existent.

¹⁰ The word which follows this in the original, is sucharita; not suchakṛitah, as read by Mr. Rice and shewn in his lithograph, and as adopted from him by me when I first dealt with this record. This being so, his reading of âdhvânaḥ here,—shewn also in his lithograph,—is unsuitable and meaningless. The d and the naḥ are distinct. The middle syllable, where he shews dhva as if it were perfectly preserved, is in reality so damaged that it may be anything whatsoever. In supplying it as tma, I make a word which at any rate gives good sense.

¹¹ Here, again, the ôm is expressed by a plain symbol.

(*was*) the very essence of the nectar of happiness (*effected*) by the perfection that he attained ; (*and*) whose innate power, full of compassion for both the visible and the invisible world, of discerning existence and thought,—he having attained inconceivable greatness in the world, surpassing (*all recognition by*) worship, (*and*) having attained the great position of an *Arhat* by the abundance of (*his*) religious merit as a *Tirthankara*,—pervades both inanimate and animate nature ! And further, victorious even to-day, at the famous (city of) *Viśālā*, is his doctrine, beneficial to the world, guileless, (*and*) refuting the tenets of (*opposing*) disputants !

(Line 3)— Now, indeed, after the complete setting of the sun, *Mahāvira*, who had risen in order to effect the elevation of the whole world, (*and*) who had been distinguished by¹ a thousand brilliant rays, (*his*) virtues, which caused the blooming of the waterlilies that were the fortunate people nourished in the lake of the most supreme doctrine of Jina which had become the abode of unsurpassed virtues,—in a lineage that had been made illustrious by a succession of great personages who came in continuous order from the divine *Paramarshi*, the *Gaṇadhara* *Gautama*, and the veritable disciple *Lohārya*, and *Jambu*, *Vishṇudēva*, *Aparājita*, *Gōvardhana*, *Bhadrabāhu*, *Viśākha*, *Prōshṭhila*, *Kṛittikārya*, *Jayanāman*, *Siddhārtha*, *Dhṛitishēpa*, *Buddhila*, and other teachers,—by *Bhadrabāhusvāmin*, who was acquainted with the truth of the great omens of eight kinds, (*and thus was*) a seer of the past, the present, and the future, it was recognised from an omen, and declared, at *Ujjayani*,² (*that there was to be*) difficulty,³ lasting for the time of twelve years ; and, thereupon, the entire community set out from the North to the South, and reached, by (*slow*) degrees indeed, a country, numbering many hundreds of villages, (*and*) densely filled with happy people, wealth, gold, and grain, and herds of cows, buffaloes, goats, and sheep.

(L. 6)— Afterwards, on this mountain, the very forehead-ornament of the earth, which is designated by the name of *Kaṭavapra*,—the surfaces of the rocks of which, dark as a mass of great water-laden clouds, are variegated with the embellishment of masses of the flowers and fruits of various choice trees ; the lowlands of which are filled with herds of boars, panthers, tigers, bears, hyenas, snakes, and deer ; which abounds all round with valleys, glens, great caverns, and impenetrable places ; (*and*) which has a very lofty summit,—an *Āchārya*, *Prabhāchandra* by name,—having perceived that the remainder of his life would be of but very short duration,—with the object of accomplishing abstraction of the mind by (*the completion of*) religious austerity (*which already had been*) well practised, bade farewell to, and dismissed, the community in all (*its*) entirety, and engaged in worship, mortifying his body on the cold rocks, the surfaces of which were plenteously bestrewn (*for him*) by a solitary disciple ; (*and*), one after another, the seven hundred saints were worshipped (*by him*).

(L. 9)— Victorious be the doctrine of Jina ! Ōm !

¹ *Mahati* ; line 3. For analogous instances of the use of *mahat* in this way, at the end of a compound, Dr. Hultzsch has given me, from the St. Petersburg Dictionary, *māna-mahat*, 'very proud,' and *śruti-mahat*, 'great in sacred learning.'

² *Ujjayanyām*, line 5, seems to construe best in connection with *upalabhya kathitē*. If it is preferred to take it in connection with *jñāna*, the text would mean that he acquired the knowledge of omens, and became a seer, at Ujjain,—leaving unspecified the place where he pronounced the prediction, but without any essential difference.—Ujjain is in Mālwa. And the more general consensus of tradition locates the pontiffship of Bhadrabāhu in Mālwa,—at a place named Bhādalpur, Bhaddalpūri, or Bhādalpur, which has not been identified (see Dr. Hoernle in the *Ind. Ant.* Vol. XXI. pp. 60, 61).

³ *Vaiśāmya*, line 5. Mr. Rice has translated it by "dire calamity (or famine)." It seems better to render it by a word which, like the original, is ambiguous, and leaves it open to us to understand either religious difficulties (dissensions), or physical difficulty (a time of distress or famine). At the same time, the tradition appears to be that the migration to the South, as a result of which the Digambara separation occurred, took place in consequence of a severe famine in Behār (see Dr. Hoernle, *Ind. Ant.* Vol. XXI. p. 60).

No. 3.— UDAYPUR INSCRIPTION OF APARAJITA ;

[VIKRAMA-]SAMVAT 718.

BY F. KIELHORN, PH.D., LL.D., C.I.E. ; GÖTTINGEN.

The stone which contains this short inscription, appears to have been found somewhere in the native state of Mēwād in Rājputāna, and is now in the Victoria Hall of the city of Udaypur. I edit the inscription from good rubbings which have been kindly prepared for me at my request by Mr. Gaurishankar Hirachand Ojha.

The inscription consists of 12 lines of well engraved writing which covers a space of about 1' 6½" broad by 10½" high, and is in a perfect state of preservation. The size of the letters is between $\frac{5}{16}$ " and $\frac{3}{8}$ ". The characters belong to the northern class of alphabets. They are similar to those of the Jhālrapāṭaṇ inscription¹ of Durgagana of the [Vikrama] year 746, but some of the letters show rather earlier forms. This may be seen from a comparison e.g. of the signs for *ka*, *ja*, *ṭa*, *na* and *va* of both records ; and the more antique style of writing of the present inscription is apparent also e.g. from the almost square form of the sign for *b* (e.g. in *baddha*, l. 3, and *bālā*, l. 7), from the shape of the sign for *ñ* (in *anurañjita*, l. 5, and *pañchami*, l. 12), and from the way in which the final *t* is written in *-krit*, l. 4, and the final *m* in *barhiṇānām* and *sannivishṭam*, l. 9.² But more important and of greater general interest is the manner in which the writer of our inscription has written the letter *y*, where it is not combined with other consonants. Dr. Hoernle, in the *Indian Antiquary*, Vol. XXI. p. 31 ff., has subjected the signs which in ancient inscriptions are employed to denote this letter, to a most searching examination. After showing that there are two principal forms of *y*, the old tridented form and the modern cursive form, he gives it as the result of his careful study of the published photographs of inscriptions, that he is 'not aware of the existence of a single dated inscription in North-India, written in the North-Western alphabet, which indubitably proves any use, still less the exclusive, or almost exclusive, use of the old form of *ya*, after 600 A.D.' And, on the strength of the material which has been hitherto available, he feels justified in maintaining 'that any inscription in the North-Western Indian alphabet which shows the more or less exclusive use of the old form of *ya* must date from before 600 A.D.' Now the present inscription does come from the North-West of India and is written in the North-Western alphabet, and it is dated in the [Vikrama] year 718, i.e. some time in A.D. 660 or 661 ; and yet it undoubtedly shows the exclusive use of the tridented form of *y*, wherever this letter does not form part of a conjunct consonant. It therefore proves—and this I consider to be the most valuable point in the whole inscription—that the old form of *y* continued to be used in one part of Northern India when, according to Dr. Hoernle, it had entirely gone out of general use. The letter *y* occurs in this inscription, not combined with other consonants, altogether 31 times. Once (in *srachchhatayaiva*, l. 4) it is denoted by the well-known old sign which is used e.g. in the Nāgārjuni hill cave inscriptions of Anantavarman ;³ and 30 times its form resembles the sign for *y* which we find e.g. in line 3 and towards the end of line 9 of the Jaunpur

¹ See the Plate in *Ind. Ant.* Vol. V. p. 180.

² Compare the final *t* on the one hand e.g. with the final *t* in lines 13 and 17 of the Mandasor inscription of Málava-Samvat 589 (*Gupta Inscr.* Plate xxii.), and on the other hand with the final *t* in line 6 of the Kanawar inscription of Málava-Samvat 795 (*Ind. Ant.* Vol. XIX. p. 58, Plate); and the final *m* e.g. with the final *m* towards the end of line 1 of the same Mandasor inscription, and that in line 13 of the Jhālrapāṭaṇ inscription of Durgagana.

³ *Gupta Inscr.* Plate xxxi.

inscription of *Īśvaravarman*,¹ but differs from it inasmuch as the curved line of the left-hand prong is open below and not drawn into a loop. That the later cursive form of *y* also was not unknown to the writer of our inscription, is shown by the sign for *ry* in the word *dhuryaḥ* in line 5, where we have the modern form of *y*, with the sign for *r* placed above it. On the other hand, in *uchchair-yattra* in line 9 the sign for *r* is written on the line, and has the same sign for *y* attached to it which is employed after other consonants.²—As regards the representation of the medial vowels, it may be noted that *ā*, *i*, *ī*, and the four diphthongs are far more frequently written by superscript signs than by signs which wholly or partly are attached sideways to the signs of the consonants to which the vowels belong. Thus the medial *ā*, which occurs 129 times, is written by a superscript sign 104 times; *i*, which occurs 80 times, 54 times; *ī*, which occurs 26 times, 20 times; *ō*, which occurs 36 times, 25 times; *au*, which occurs 8 times, 4 times; and *e* and *ai*, which together occur 40 times, are, with a single exception³ in the case of *ē*, always written above the sign of the consonant.—The language of the inscription is Sanskrit, and, excepting the words *ōm namaḥ* at the beginning, and the date and the words *namaḥ Puruṣōtamāyaḥ* at the end, the text is in verse. As regards orthography, the letter *b* is mostly denoted by a sign of its own (as in *baddha*, l. 3, *bāla*, ll. 7 and 11, *abdhī*, l. 8, and *barhiṇa*, l. 9), but twice by the sign for *v* (in *vvandhakī*, l. 6, and *vrahmachārinah*, l. 11); the sign of *visarga* is six times wrongly omitted; the palatal sibilant is employed instead of the lingual in *-ādihikēśu* and *Puruṣōtamāyaḥ*, l. 12; *th* instead of *ṭh* in *kuthārāḥ*, l. 2; *ri* instead of *ṛi* in *trilōkyām*, l. 7 (but not in *tribhuvana*, l. 3); and *gr* instead of *rg* in *Māgrasīrsha*, l. 12; and *t* is doubled before *r* in *yattra*, l. 9, and in *pauttrēṇa*, twice in l. 11. The language is not always correct. Here it may suffice to note that our author in verse 9 has omitted the word *kālē* which is quite indispensable.

The contents of the inscription are very simple. After two verses which invoke the protection of the god Vishṇu-Kṛishṇa, under the names of Hari and Śāuri, verses 3 and 4 relate that in the glorious Guhila family there was a king (*rājā*), named Aparājita,⁴ who chose for his chief leader (*i.e.*, apparently, the commander of his troops) the son of Śiva, the Mahārāja Varāhasimha, 'whose strength was never broken and who assailed the vile adversaries, as Indra had chosen for his general Śiva's son Skanda, whose spear is never broken and who rides on a peacock.' The inscription then, after glorifying Varāhasimha, in verses 6-8 records that his wife, Yaśōmatī, seeing the vanity of fortune, youth and wealth, in order to cross the troubled sea of this worldly existence, built a temple of Vishṇu, 'the enemy of Kaitabha.' And verses 9 and 10 add that this temple of 'the enemy of Pura and Naraka' was founded in the rainy season, and contain the usual prayer for its everlasting preservation. According to verses 11 and 12 this 'mockery of a poem' was composed by Dāmōdara, the son of Brahmachārin and grandson of Dāmōdara, and engraved by Yaśōbhata, the son of Vatsa and grandson of Ajita. The prose passage in line 12 states that the statue of Vāsudēva (Vishṇu-Kṛishṇa) was set up, or his temple inaugurated, on the fifth of the bright half of Mārgasīrsha in the year seven hundred and eighteen; and the inscription closes with the words 'adoration to Puruṣōttama.'

The date of the inscription does not admit of verification. It must be referred to the Mālava-Vikrama era, and would correspond, for Vikrama Samvat 718 expired, to the 2nd November, A.D. 661.

¹ *ibid.* Plate xxxi, A.

² In the conjunct *ny* the sign for *n* is everywhere, except in the word *bhujāṅga* in line 5, written above the line, *e.g.* in *tarāṅgāṅga*, l. 8.

³ In *namēṣu* in line 10, where, owing to the *akṣara ntyu* immediately above *mē*, and to the superscript signs of the two *akṣaras* which precede *mē*, there was no room for the superscript sign of *ē*.

⁴ The name of Aparājita does not occur in the list of the Guhila princes of Mēwād, given in *Ind. Ant.* Vol. XVI, p. 346.

2
 4
 6
 8
 10
 12

F. KIEL-HORN.

SCALE .45.

FROM A RUBBING BY MR. GAURISHANKAR HIRACHAND QJHA

W. GRIGGS. PHOTO-LITH.

TEXT.¹

- 1 ॐ² namaḥ [||*] Sprishtë³ vakshasi iṭṭayā kara-mhai[h*] kâchit=kach-
âkarshapâd=anyâ kâma-parēṇa pâda-patanaiḥ kaṇṭha-grahēṇ=âparâ | dhanyâs=tâ
bhuvanê surēndra tanavô⁴ yâḥ prâpitâ nirvṛitim
- 2 smṛitv=êttham sprihayanti gôpa-vanitâ yasmai sa pâyâd=Dhariḥ [|| 1 ||*]
⁵ Lakshmi-lîl-ôpadbhānam pralayajalanidhi-sthâyinô gaṇḍa-sailâ |⁶ darpôdvṛitt-
âsurēndra-drumagahanavana-chchhêda-dakshâḥ kuthâ(ṭhâ)râḥ [||*]
- 3 saṁsâr-âpâravâri-prasara-roya-samuttâraṇê baddha-kakshyâ |⁶ dôrdandaḥ pântu
Śaurê=tribhuvanabhavan-ôttambhana-stambha-bhûtâḥ [|| 2 ||*] Râjâ⁷ śrî-Guhil-
ânvay-âmalâ-payôrâsau sphurâd-dîdhitî- |⁸ dhvasta-dhvânta-samû.⁹
- 4 ha-dushta-sakalâ-vyâl-âvalêp-ântakṛit | śrîmân=ity=Aparâjitaḥ kshitiḥbhitam=
abhyarchitô mûrdhabhir=¹⁰ vṛitta-svachchhatay=aiva kaustubha-manir=jjâtô
jagad-bhûshaṇam || [3 ||*] ¹¹ Śiv-âtma-jê=khaṇḍita-śakti-
- 5 sampa- |¹² d=dhuryaḥ samâkrânta-bhujaṅgaśatru[h*] | tēn=Ēndravat=Skanda
iva prapêtâ |¹³ vṛitô mahârâja-Varâhasimhaḥ [|| 4 ||*] ¹³ Jana-grihitam=
api kshaya-varjitam dhavalam=apy=anurañjita-bhûtalam [||*] sthiram=api pra-
- 6 vikâsi diśô daśa bhramati yasya yasô guṇa-vêshṭitam¹⁴ || [5 ||*] Tasya¹⁵
nâma dadhati yasô-matî |¹⁶ gēhinî prapayinî Yaśômatî [||*] chittam=utpatha-
gataṁ nirundhati sâ babhûva vinayâd=Arundhati ||¹⁷ [6 ||*] Śrîr=vvandhaki¹⁸
- 7 Sthânu-ratâ cha Gaurî vaidhavya-duḥkh-ôpahatâ Ratiś=cha [||*] bâlâ
ṭri(tri)lôkyâm=atul-ôpamânâ simantiniṇâm dhuri s=aiva jâtâ ||¹⁹ [7 ||*] ²⁰ Vilôky=
âsau lakshmiṁ svanayana-nimêsha-pratisamâm vayô-vittam raṅgat-tanutara-
- 8 tarāṅ-āṅga-taralam [||*] ²¹ taran=samsâr-âbdhim vishama-vishaya-grâha-kalilam
sthiram pôt-âkâram bhavanam²²=akarôt=Kaitabharipô[h*]²³ || [8 ||*] ²⁴ Stūchir=
vvisphôṭayantâḥ sphuṭita-puta-rajô-dhûsarâḥ kêtakîṇâm=âdhunvantâḥ kalâpân=
madakala-
- 9 vachasâm²⁵ nṛityatâm barhiṇânâmm²⁶ [||*] mēgh-âlir=vvikshipantâḥ salilakana-
bhṛitô vâyavaḥ prâvṛishēpyâ vānty=uchchair=yattra²⁷ tasmin=Puru(ra)-Naraka-
ripôr=mmandiram saṁnivishtaṁ || [9 ||*] Yâvad=bhânôḥ khurâgra-vraṇita-jalamu-

¹ From rubbings supplied to me by Mr. Gaurishankar Hirachand Ojha.² Expressed by a symbol.³ Metre : Śârdûlavikṛidita.⁴ Tanu appears to be used here in the sense of *tanu*, 'a slender or graceful woman.'⁵ Metre : Sragdharâ.⁶ These signs of punctuation are superfluous.⁷ Metre : Śârdûlavikṛidita.⁸ This sign of punctuation is superfluous.⁹ What the author wishes to say is, I believe, -dhvasta-dushta-dhvânta-samûha-.¹⁰ The rubbings have 'bhiḥvṛitta', but the sign of *visarga* appears to have been struck out.¹¹ Metre : Upajâti.¹² These signs of punctuation are superfluous.¹³ Metre : Drutavilambita.¹⁴ Originally -vêshṭitaḥ was engraved.¹⁵ Metre : Rathôddhatâ.¹⁶ This sign of punctuation is superfluous.¹⁷ This sign of punctuation is followed by two dots like the sign of *visarga*.¹⁸ Metre : Indravajrâ.— Read Śrîr=bba°.¹⁹ This sign of punctuation is denoted by a vertical line, followed by two dots like the sign of *visarga*. The same sign is used at the end of verses 8, 9, 10 and 11.²⁰ Metre : Sikharinî.²¹ Taran either stands for *tārayat* (referring to *bhavanam*), or the masculine form is used instead of the feminine *tarantî*, or rather *tarishyanti*.²² The *akshara na* was originally omitted and is engraved below the line.²³ [Compare *bhāv-âbdhi-taranê yad=yadnopdhitam mahat Vishpôr=idam mandiram*; *Ep. Ind.* Vol. I. p. 156 f.— E.H.]²⁴ Metre of verses 9 and 10 : Sragdharâ.²⁵ Read 'adim.²⁶ Originally *vachasâm* was engraved.²⁷ Supply *kâlâ*; compare *Ind. Ant.* Vol. V. p. 181, verse 10; Vol. XIX. p. 58, line 12.

- 10 chas=tuṅga-raṅgās=turaṅgā yāvat=krāmanti(ṇti) prithvī-talam=atula-jalā nō¹ sa-
mudrā[h*] samudrā[h*] yāvan=Mêrôr=nnamêruprasava-surabhayō bhānti bhāgāḥ
śubh-āgā[h*] Śaurêr=[ddh]ām=āstu tāvat=kṛitaniyama-namad-vipra-
11 siddham prasiddha[m*] || [10 ||*] Dāmôdarasya² pauttrēṇa sūnūnā
Vra(bra)hmachârīṇaḥ [i*] nāmā Dāmôdarēṇ=aiva kṛitā kāvya-vidambanā || [11 ||*]
³ Bâlên=Ājita-pauttrēṇa sphuṭā Vatsasya sūnūnā [i*] Yaśôbhatēna ⁴pûrv=ēyam=
utkīrṇā
12 vikaṭ-ākṣharā ||⁵ [12 ||*] ✽ Samvatsara-śatēshu saptasu(sv=) ashtādaś-
ādhikēśu(shu) Māgra(rga)śirsha-suddha-pañchami⁶ pratishṭhā Vāsudēvasya
[||*] Namaḥ Puruṣôttamāyaḥ⁷ ||

No. 4.—PITHAPURAM PILLAR INSCRIPTION OF PRITHVISVARA ;

SAKA-SAMVAT 1108.

By E. HULTZSCH, PH.D.

Pithāpuram, the residence of a Zamindār in the Gôdāvarī district, contains a Vaishṇava temple, named **Kunti-Mādhava**. At the eastern entrance of this temple, in front of the shrine itself, stands a quadrangular stone pillar which bears four inscriptions of different dates. The three first of these are specially interesting on account of their references to the Eastern Chālukya dynasty. In his *Lists of Antiquities* (Vol. I. p. 24), Mr. Sewell has briefly noticed these three inscriptions; and Dr. Fleet has given occasional extracts from them according to a written copy which had been prepared for the late Sir Walter Elliot.⁸

The earliest of the four inscriptions is engraved on the whole of the west face and on the upper portion of the south face of the Pithāpuram pillar. It is in a state of fair preservation almost throughout. The alphabet is Telugu. As in other inscriptions from the Telugu country, no perceptible difference is maintained between the secondary forms of *i* and *ī*; *th* is rarely distinguished from *dh*; and consonants are frequently doubled after an *anusvāra*. The languages of the inscription are Sanskrit and Telugu. It opens with 66 Sanskrit verses, interrupted by two short clauses in Sanskrit prose (lines 18 f. and 30 f.). Lines 139 ff. are in Telugu prose; lines 145 ff. in Sanskrit prose; lines 155 ff. in a mixture of Sanskrit and Telugu prose; and lines 159 ff. again in Telugu prose. The Sanskrit verses 67 to 70 are interrupted by two short sentences in Sanskrit prose (ll. 164 f. and 166 f.) The whole ends with a short sentence in a mixture of Telugu and Sanskrit prose (l. 168 f.) and a three-fold repetition of the auspicious monosyllable *śrī*.

¹ This reading is quite clear in the original. I would translate: 'So long as the enclosed seas with their unequalled water do not sweep over the surface of the earth.'

² Metre of verses 11 and 12: Ślōka (Anushtubh).

³ Originally *bālênājita* was engraved; but in the third *akṣhara* (*nō*) the superscript line, which turns *i* into *ō*, appears to have been struck out again.

⁴ Compare Dr. Fleet's *Gupta Inscriptions*, p. 84, line 2; the last line of the Jbālrapāṭan inscription, *Ind. Ant.* Vol. V. p. 180, where the original also has *pûrvā*; *Ind. Ant.* Vol. IX. p. 180, v. 33; and Vol. XV. p. 203, v. 23.

⁵ Here, again, this sign of punctuation is followed by two dots like the sign of *risarga*.

⁶ Read *pañchamī* or *pañchamyim*.

⁷ Read *Puruṣôttamāya*.

⁸ *Ind. Ant.* Vol. XIX. p. 427, and Vol. XX. *passim*.

The purpose for which the inscription was engraved, is to record that, at the vernal equinox (*Mēsha-saṃkrānti*) of Śaka-Saṃvat 1108 (in numerical words, l. 136, and in figures, l. 139), the village of Navakhaṇḍavāḍa in the district (*viśaya*, ll. 148 and 151, or *dēśa*, l. 135) of Prōlunāṇḍu was granted to the temple which contains the inscription, by Jāyāmbikā (v. 53), Jāyamāmbā (v. 66), Jāyamadēvi (l. 143), or Jāyama-mahādēvi (l. 150), the queen of Goṅka III. and mother of Prithviśvara. This grant was communicated to the inhabitants of the district by her son Prithviśvara (l. 147), who accordingly appears to have been the ruling prince at the time of the inscription.

The date of the inscription does not admit of verification. The current Śaka year 1108 corresponds to A.D. 1185-86, and the expired Śaka year 1108 to A.D. 1186-87.

The boundaries of the village of Navakhaṇḍavāḍa are specified in lines 154 to 159. Mr. H. Krishna Sastri was informed at Piṭhāpuram that Navakhaṇḍavāḍa is close to Piṭhāpuram itself and is still in the possession of the Kuntī-Mādhava temple. That the district of Prōlunāṇḍu included the country on the southern side of Piṭhāpuram, is proved by the inscriptions of the Bhāvanārāyaṇa temple at Sarpavaram, according to which Sarpavaram belonged to Prōlunāṇḍu, a subdivision of Gaṅgagoṇḍa-Chōḍa-valanāṇḍu.¹ The *Madras Survey Map* of the Piṭhāpuram Division shows, about 1½ mile E.S.E. of Piṭhāpuram, a village named "Narakhandravada." This is probably a mistake or misprint for Navakhandavada and identical with the village granted by the subjoined inscription, the names of whose boundaries, however, cannot be traced on the map.

The remainder of the inscription contains the usual imprecations (l. 159 ff.) and the names of the composer, Ayyapillārya (l. 168), and of the writer, Kaṇṭāchāri of Śrīpiṭhāpuram (l. 169).

The grant proper is preceded by a long account, in Sanskrit verse, of the dynasty from which Prithviśvara traced his descent, and which it may be convenient to call the chiefs of Velanāṇḍu; for, the Telugu genitive *Velanāṇṭi* is prefixed to the name of Prithviśvara's grandfather in line 141, and occurs in many unpublished inscriptions from the Telugu country in connection with the names of Prithviśvara's predecessors. Velanāṇḍu is twice mentioned in the Gaṇapēśvaram inscription of Gaṇapati.² According to Mr. Gordon Mackenzie's *Manual of the Kistna District*, p. 214, it is 'an old name for all the Tsandavōlu country.' This statement is confirmed by the Elavarṇu plates of the Eastern Chālukya king Amma II., according to which Elavarṇu, a village north of Tsandavōlu in the Rēpalle tālukā of the Kistna district, belonged to the district (*viśaya*) of Velanāṇḍu.³ In an inscription at Drākshārāma,⁴ the 17th chief of the Table on page 35, Goṅka III., is stated to have resided at Sanadavrōlu in Velanāṇḍu. This enables us to fix the modern Tsandavōlu, a name which closely resembles Sanadavrōlu; as the former capital of the chiefs of Velanāṇḍu.

Like the Redḍis of Koṇḍavīḍu,⁵ the chiefs of Velanāṇḍu trace their descent from the Chaturthānvaya, i.e. the fourth or Śūdra caste (verse 2). The earlier portion of their genealogy is perfectly fictitious. Thus we are told that the first ancestor who is mentioned by name, Indrasēna, was adopted by, and received the emblems of a sovereign from, the mythical king Yudhiṣṭhira and ruled at Kirtipura in Madhyadēśa (vv. 2 to 5); that, after an interval of unspecified duration, there ruled Kirtivarman I. (v. 6); and that, after another interval, he was

¹ Sarpavaram is 4 miles north of Cocanada and 7½ miles south of Piṭhāpuram. The Bhāvanārāyaṇa temple is in its inscriptions called Vira-Chōḍa-Vinnagara, i.e. 'the Viṣṇu temple of Vira-Chōḍa,' to whom it probably owes its foundation; see my *Annual Report* for 1893-94, p. 5.

² Above, Vol. III. No. 15, verses 17 and 24.

³ *Ind. Ant.* Vol. XII. p. 91.

⁴ No. 268 of 1893 in my *Annual Report* for 1893-94.

⁵ See above, Vol. III. pp. 59 and 286.

followed by Mallavarman; his son, Raṇadurjaya I.; his son, Kirtivarman II.; his son, Raṇadurjaya II.; and his son, Kirtivarman III. Regarding these statements it may be sufficient to say that the town of Kīrtipura is not known from other sources; that the name Kirtivarman was probably taken over from the Western Chālukyas; that Raṇadurjaya sounds rather like a *biruda* than an actual name; and that the name Mallavarman appears to be developed out of Malla and Mallaya, the names of later chiefs.

The son of Kirtivarman III. is said to have been Malla I., who entered into an alliance with Triṇētra Pallava, started for the conquest of the Dekhan, obtained possession of the Shatsahasra country,¹ and took up his residence at Dhanadapura (vv. 9 to 13). The alleged conquest of the Dekhan is evidently based on similar legends as the conquest of the Dekhan which is ascribed to Vijayāditya in the latest inscriptions of the Eastern Chālukya dynasty, with this difference that, while Vijayāditya is said to have been defeated and killed in a battle with Trilōchana-Pallava,² Malla I. is supposed to have been on friendly terms with the same mythical king, here named Triṇētra Pallava. The same form of the legend appears to have been adopted by the chiefs of Amarāvati, who bore the title of 'the lord of the Shatsahasra country on the southern (bank) of the river Kṛishṇavernā, obtained through the favour of the glorious Triṇayana-Pallava.'³ The Yenamadala inscription further shows that the Shatsahasra country,⁴ i.e. 'the country (containing) Six-thousand (villages),' is identical with the district (*vishaya*) of Konnātavāḍi, and that the capital of the latter was Dhānyāṅkapura, i.e. Amarāvati in the Sattenapalle tālukā of the Kistna district. This close agreement between the Yenamadala and Piṭhāpuram inscriptions further suggests that the Dhanadapura of the latter is meant for, and a corruption of, Dhānyāṅkapura, the old name of Amarāvati.

The names of the descendants of Malla I. and their relation to each other are given in the Table on page 35. The 5th king of the Table, Kuḍyavarman II., was a contemporary of the (Eastern) Chālukya king Vimalāditya (A.D. 1015 to 1022), who conferred on him 'the pair of (districts called) Guḍravāra' (v. 18). On a former occasion,⁵ I suggested that the name of this district may be connected with the modern Guḍivāḍa, the head-quarters of a tālukā of the Kistna district. This is now made very probable by a Kākatiya inscription on the right door-pillar of the Bhīmēśvara temple at Guḍivāḍa,⁶ where Guḍivāḍa itself is stated to have belonged to (the district of) Guḍrāra.

¹ In an inscription at Drākshārāma (No. 274 of 1893), the 15th king of the Table, Gonka II., bears the title Trisatōttarashatsahasrāvaninātha, i.e. 'the lord of the country of six-thousand and three-hundred (villages).'

² See the quotations, above, Vol. III. p. 286, note 2.

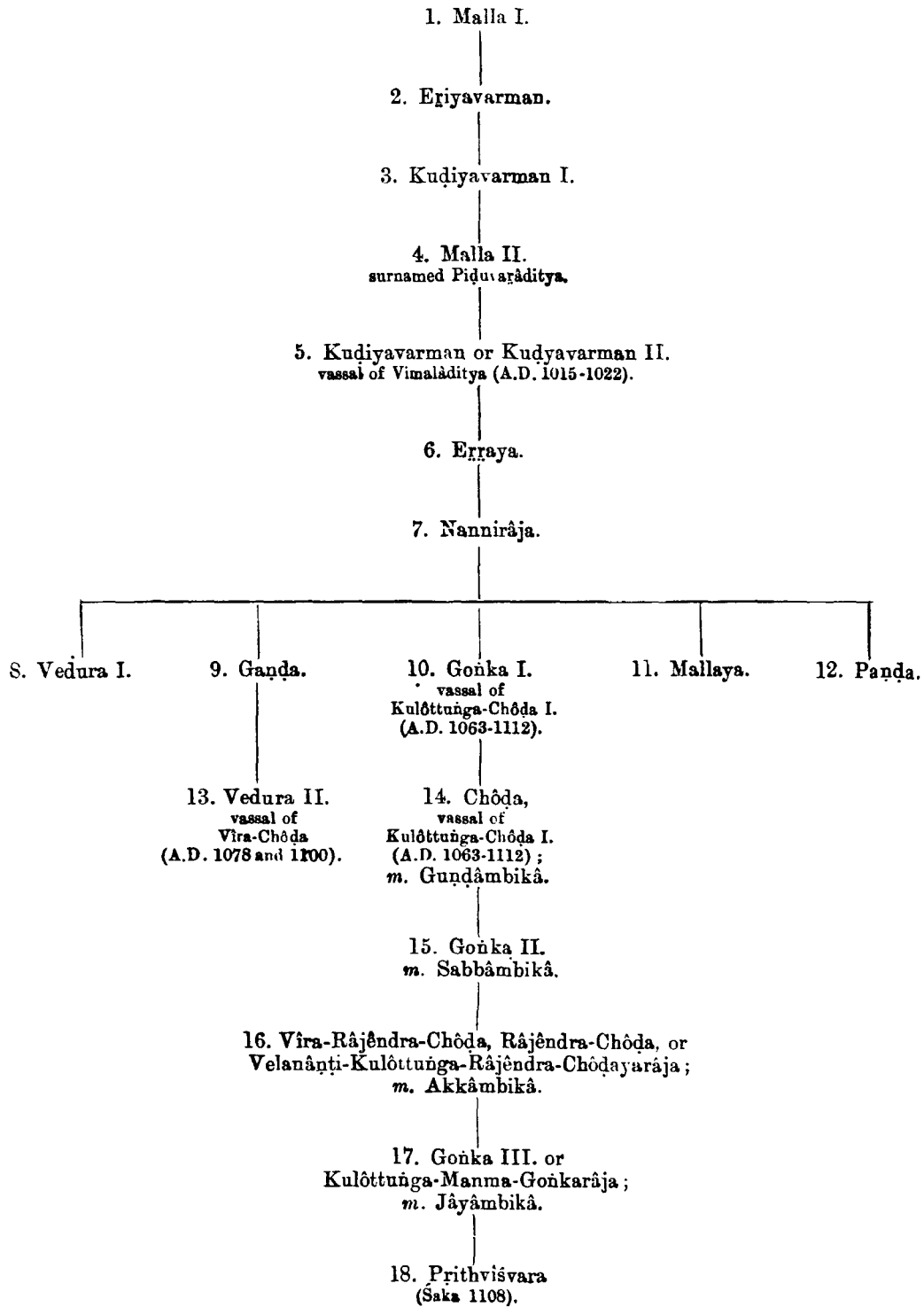
³ See above, Vol. III. p. 95.

⁴ Mr. H. Krishna Sastri contributes the following note:— "A certain class of Brāhmanas in the Telugu country are called Āravēlu-Niyōgins. According to the popular opinion, these Brāhmanas entered the Government service in the time of the Muhammadan rule and called themselves Āravēlu-Niyōgins, i.e. 'the six-thousand officials,' because their community then consisted of six-thousand families. Other classes of Telugu Brāhmanas, as Mulikīnāḍuvāru (see above, Vol. III. p. 24), Śīrnāḍuvāru, Kāsālāḍuvāru, Velnāḍuvāru, etc., are called after the name of the respective country from which they first emigrated. It is therefore not unlikely that the Āravēlu-Niyōgins also were named after their native land, and that the traditional explanation of the name is fictitious. The country of Āravēlu, i.e. 'the Six-thousand,' would be identical with the Shatsahasra country of the inscriptions."

⁵ *South-Indian Inscriptions*, Vol. I. p. 52, note 1. See also Dr. Fleet's remark in the *Ind. Ant.* Vol. XX. p. 97, note 13.

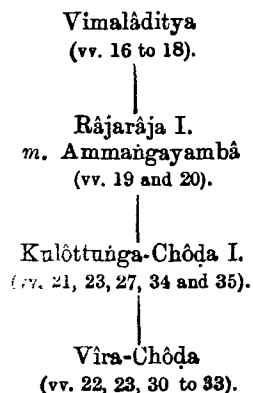
⁶ No. 539 of 1893 in my *Annual Report for 1893-94*. According to No. 540, the ancient name of the Bhīmēśvara temple at Guḍivāḍa was Kundēśvara; see *ibid* p. 5.

THE CHIEFS OF VELANANDU.



Before considering the descendants of Kudyavarman II., it may be convenient to arrange in tabular form the names of those Eastern Châlukya kings who are mentioned in this inscription.

EASTERN CHALUKYAS.



Ammaṅgayambâ, the wife of Râjarâja I., is here called the daughter of Râjendra of the race of the Sun (*Sûrya-kula*, v. 20). But we know from the Chellûr plates of Vira-Chôḍa¹ that the full name of her father was Râjendra-Chôḍa, i.e. the Chôḍa king Parakêsarivarman, alias Râjendra-Chôḍadêva I.² The Pîṭhâpuram inscription (v. 23) agrees with the Chellûr plates (v. 18) in stating that Kulôttuṅga-Chôḍa I. bestowed the country of Vêṅgi on his son Vira-Chôḍa.

As stated above, Kudyavarman II. had been a vassal of the Eastern Châlukya king Vimalâditya. His great-grandson, Goṅka I., occupied the same position during the reign of Vimalâditya's grandson, Kulôttuṅga-Chôḍa I., under whose orders he is said to have ruled the Andhra-maṇḍala (v. 27), i.e. the Telugu country, or perhaps rather a portion of the latter.

The nephew of Goṅka I., Vedura II., is stated to have won a battle against an unnamed Pândya king under orders of Vira-Chôḍa, who conferred on him as a reward "one half of his throne" and the Sindhuyugmântara-dêsa, i.e. 'the country between the pair of rivers' (vv. 31 to 33). The two rivers intended are probably the Kṛishṇâ and the Gôḍâvarî, and the country between them must have formed a portion of the country of Vêṅgi or Vêṅgi, which Vira-Chôḍa held from his father Kulôttuṅga-Chôḍa I. (vv. 23 and 30).

Immediately after we learn that Kulôttuṅga-Chôḍa I. adopted as son the cousin of Vedura II. and son of Goṅka I., named Chôḍa, and bestowed on him the country of Vêṅgi, which contained sixteen-thousand (villages) (vv. 34 and 35). This change in the governorship of Vêṅgi can only have taken place between A.D. 1100, the latest available date of Vira-Chôḍa,³ and A.D. 1112, the year of the death of Kulôttuṅga-Chôḍa I.

Hereafter the inscription refers no more to the Eastern Châlukya kings. Chôḍa's son Goṅka II. is said to have placed a golden pinnacle on the temple of Bhimanâtha (at Drâkshârâma) and to have ruled over all kings between Kâlahasti (in the North Arcot district) and the Mahendra mountain (in the Gañjâm district),⁴ i.e. over the whole Telugu country (vv. 41 and 42).

The next king, Vira-Râjendra-Chôḍa (v. 44), Râjendra-Chôḍa (v. 51), or (in Telugu) Velanânṭi-Kulôttuṅga-Râjendra-Chôḍayarâja (l. 141 f.), is reported to have killed a certain

¹ *South-Indian Inscriptions*, Vol. I. No. 39, verse 7.

² See *South-Indian Inscriptions*, Vol. II. p. 232.

³ *Ind. Ant.* Vol. XX. p. 284.

⁴ See above, Vol. III. p. 20, note 5.

Bhima, who had taken refuge on an island in the middle of a lake (v. 45). By this lake we have perhaps to understand the **Kolleru** lake, which is mentioned in a copper-plate grant of **Kulöttuṅga-Chōḍa II.**¹ A certain **Bhima** of **Kuḷam**, which is probably identical with the modern **Ellore** on the bank of the **Kolleru** lake, was put to flight by **Vikrama-Chōḷa.**² This **Bhima** may have been a predecessor of the other **Bhima** who is mentioned in the present inscription. **Rājendra-Chōḍa** is further stated to have made valuable presents of gold and jewels to the temple of **Bhimēśvara** or **Bhīmanātha** at **Dākshārāma**³ (vv. 47 and 48).

The next king, **Goṅka III.** (vv. 50 and 66, and l. 146), or (in Telugu) **Kulöttuṅga-Manma-Goṅkarāja** (l. 142 f.), took to wife **Jāyāmbikā**, who belonged to the family of the chiefs of the **Parvatāpara-māhi**, i.e. 'the country to the west of the hill' (v. 53). A number of inscriptions of these chiefs are engraved on the two temples of **Siva** and **Vishṇu** at **Nādeṇḍla** in the **Narasarāvupēṭa** tālukā of the **Kistna** district.⁴ Like the chiefs of **Velanāṇḍu**, they belonged to the **Chaturthakula**, i.e. the **Śūdra** caste, and were **Mahāmaṇḍalēśvaras**. Their ancestor **Buddhavarman** was an officer of the first Eastern **Chālukya** king, **Kubja-Vishṇu**, and received from the latter 'the country of seventy-three villages to the west of the hill.'⁵ **Buddhavarman's** descendants hence bore the surname **Giripaśchimaśāsana**,⁶ i.e. 'rulers (of the country) to the west of the hill,' and prefixed to their names the Telugu term **Koṇḍapaḍumaṭi**⁷ or **Koṇḍapaḍmaṭi**,⁸ i.e. 'ruler of the country) to the west of the hill.' In inscriptions of **Śaka-Saṁvat 1052** (No. 227 of 1892) and 1069 (No. 241 of 1892), two of these chiefs call themselves 'worshippers of the feet of **Kulöttuṅga-Chōḍadeva**.'⁹ Accordingly they appear to have been dependents of the Eastern **Chālukya** king **Kulöttuṅga-Chōḍa II.** In **Śaka-Saṁvat 1087**, **Koṇḍapaḍumaṭi-Buddharāja** was a vassal of a king **Rājarāja**,¹⁰ to whom, as will be shown below, also **Prithviśvara** of **Velanāṇḍu** was subject.

To return to **Jāyāmbikā**, the wife of **Goṅka III.**,—she is proved to have been the daughter of one of the chiefs of **Nādeṇḍla**, who, like the chiefs of **Velanāṇḍu**, belonged to the **Śūdra** caste and were tributary to the Eastern **Chālukyas**. She built or rebuilt the temple of **Kuntī-Mādhava** at **Śrīpīṭhapura**¹¹ (vv. 54 and 55) and covered with gold the image of **Vishṇu** at **Śrīsimhagiri** (v. 56), i.e. at **Śrīsimhāchalam** in the **Vizagapatam** tālukā.

The last name in the list is **Prithviśvara** (v. 58) or **Prithviśvara** (v. 64, l. 147, and v. 70), during whose reign his mother made the grant which is recorded in the subjoined inscription.

A number of inscriptions which were copied in the **Kistna** and **Gōḍāvari** districts in 1892 and 1893, furnish **Śaka** dates for the last five chiefs of **Velanāṇḍu** whose names are given in the Table on page 35. To the 14th king, **Chōḍa**, has to be assigned an inscription of **Velanāṇḍi-Rājendra-Chōḍa** at **Drākshārāma**,¹² which is dated in **Śaka-Saṁvat 1042** and in the **Chālukya-Vikrama** year 45, and which suggests that, after the death of **Kulöttuṅga-Chōḍa I.** (**Śaka-Saṁvat**

¹ *Ind. Ant.* Vol. XIV. p. 55.

² *South-Indian Inscriptions*, Vol. II. p. 308.

³ From the numerous inscriptions in the **Bhimēśvara** temple at **Drākshārāma** in the **Rāmachandrapuram** tālukā of the **Gōḍāvari** district, it appears that the ancient form of the name **Drākshārāma** was **Dākshārāma**, **Dakshatapōvana**, **Dakshavāṭa**, or **Dakshavāṭikā**, i.e. 'the garden of **Daksha**,' a saint whom local legends connect with the place, and that it belonged to **Guddavādiuṇḍu**, a subdivision of **Gaṅgaṅḍa-Chōḍa-valanāṇḍu**. See my *Annual Report* for 1893-94, p. 5.

⁴ See my *Annual Report* for 1892-93, p. 3.

⁵ *Giripratihā trisaptatigrāmaṇḍaṇḍa makt*; Nos. 214, 233 and 239 of 1892.

⁶ Nos. 227, 228 and 241 of 1892.

⁷ No. 241 of 1892, and No. 216 of 1893.

⁸ Nos. 228, 234 and 237 of 1892.

⁹ *Kulöttuṅga-Chōḍadeva-djyāśrīpāda-drākshaka*.

¹⁰ See No. 216 of 1893 in my *Annual Report* for 1893-94.

¹¹ This form of the name occurs in verses 54 and 66, while the prose portion (ll. 132, 152 and 168 f.) employs the form **Śrīpīṭhapuram**, which agrees with the present name **Pīṭhapuram**.

¹² No. 345 of 1893 in my *Annual Report* for 1893-94.

1034), the chiefs of Velanāṇḍu became tributary to the Western Chālukya king Vikramāditya VI.

Two inscriptions of Śaka-Saṃvat 1055 belong to the reign of the 15th king, Goṅka II. These are a Drākshārāma inscription of the *Mahāmaṇḍalēśvara* Velanāṇṭi-Goṅkaya, the son of Guṇḍāmbikā (No. 274 of 1893), and an inscription at Nādeṇḍa of Sabbāmbikā or Sabbama, the queen of the *Mahāmaṇḍalēśvara* Velanāṇṭi-Goṅkaya, who was the son of Chōḍa.¹ In the first of these two inscriptions, Goṅka II. receives the *biruda* 'Chālukya-rājya-bhavana-mūla-stambha,' which shows that, like his predecessors, he was tributary to one of the two branches of the Chālukya dynasty.

The 16th king is represented by an inscription at Pālakōl (No. 524 of 1893), which is dated in Śaka-Saṃvat 1058 and belongs to the time of Velanāṇṭi-Chōḍa, the son of Goṅka and Sabbāmbikā.

The 17th king was a dependent of Kulōttuṅga-Chōḍadēva, by whom we have probably to understand Kulōttuṅga-Chōḍa II. of the Eastern Chālukya dynasty. The inscriptions of Goṅka III. extend from Śaka-Saṃvat 1060 to 1079, as may be seen from the subjoined Table.

Name of chief.	Śaka date.	Number of copy.
Velanāṇṭi-Goṅka son of Rājendra-Chōḍa	1060	216 of 1892.
Kulōttuṅga-Chōḍa-Gāṅgēya-Goṅkarāja	1060	275 of 1893.
Kulōttuṅga-Chōḍa-Goṅkarāja	1061	227, 265 and 384 of 1893.
Kulōttuṅga-Chōḍa-Goṅkarāja	1062	223 of 1892.
Velanāṇṭi-Kulōttuṅga-Chōḍa-Goṅkarāja, son of Rājendra-Chōḍa .	1065	231 of 1892.
Velanāṇṭi-Kulōttuṅga-Chōḍa-Goṅkarāja	1072	224 of 1892.
Kulōttuṅga-Chōḍa-Goṅkarāja	1073	264 of 1893.
Kulōttuṅga-Chōḍa-Goṅkarāja	1075	228 of 1893.
Kulōttuṅga-Chōḍa-Goṅkarāja	1077	270 of 1893.
Kulōttuṅga-Chōḍa-Goṅkarāja	1079	268 of 1893.

The inscriptions of Goṅka III. are followed by records of a king who calls himself Rājendra-Chōḍarāja, the son of Kulōttuṅga-Chōḍa-Goṅkarāja, and whose queen was Paṇḍāmbikā. Considering the fact that the names of the preceding chiefs of Velanāṇḍu appear under different forms, I do not hesitate to identify this king, whose inscriptions range from Śaka-Saṃvat 1085 to 1102, with Prithviśvara, during whose reign the Piṭhāpuram inscription was engraved. He was a tributary of a king Rājarāja, who ascended the throne in

¹ No. 344 of 1892 in my *Annual Report* for 1892-93.

Śaka-Saṃvat 1066-67.¹ A tabular list of the inscriptions of Prithviśvara is subjoined.

Name of chief.	Śaka date.	Number of copy.
Kulōttunga-Velaṅṭi-Rājendra-Chōdayarāja	1085	238 of 1893.
Kulōttunga-Rājendra-Chōdayarāja	1085	256 of 1893.
Paṇḍamāmbā or Paṇḍāmbikā, queen of Rājendra-Chōdayarāja, son of Kulōttunga-Chōḍa-Goṅkarāja	1085	257 of 1893.
Kulōttunga-Rājendra-Chōdayarāja	1087	225 and 236 of 1893.
Velaṅṭi-Kulōttunga-Rājendra-Chōdayarāja	1102	413 of 1893.

TEXT.²

A.— West Face.

- 1 श्रीकांतस्य निजोदरात्तरचरद्वद्धांडपंडावनव्यापाराभिरतस्य
- 2 वेद[श्रि]साम्बावासभूमिर्हरः । नाभ्यंभीरुहगह्वरापवरकादाविर्ब-
- 3 भूवात्मभूर्भुतादिप्रकटप्रपञ्चरच[ना]दक्षः पुराणीव्ययः । [१*] तत्पादां-
- 4 बुरुहाभङ्गिद्विषिताज्जन्त्रे³ चतुर्थान्वयस्त्रैलोक्यैकगुरोर्हरः
- 5 पदतलान्नेमाप्रवाहो यथा⁴ [१*] तस्मिन्विस्मितसूरिसंहतिनुतोभूदि-
- 6 द्रसेनो नृपो राज्ञा धर्मसुतेन संग्रवरविधि(ः)प्रीतेन पुत्रीकृतः⁵ । [२*]
प्रीति[ः] खेता-
- 7 तपत्रं कनकविरचितं दण्डमाखंडलाभो व्योम्नि क्षीमं वितानं सकलनृपज-
- 8 नप्रार्थ्यस्त्रिहासनार्हं [१*] नानावादिचक्रखंडध्वनिभिरभिनुता⁶ मंगलालत्ति-
- 9 काञ्च प्रादक्षर्णात्मजीस्मात्तुहिनचर्यसिते⁷ चामरे चारुरूपे । [३*] अ-
- 10 शेषसुखसंभोगभागधैर्यैकभा[ज]नं [१*] मध्यदेशेभवत्तस्य स्थानं की-
- 11 र्त्तिपुरं महत् । [४*] सीयं धर्मनृपा[लद]क्षनिखिलक्षमापालचिह्नाच्चिरं⁸ राज्यं
- 12 प्राज्य[य]जोवितानरुचिभिर्भूमंडलं मडयन्⁹ [१*] कुर्वन्सर्वसुधीधि-
- 13 यः प्रमुदितास्तारागणैर्व्वान्वितो¹⁰ राजा राजितचातुरंगपृतनासंवेष्टितो-
- 14 स्मिन्पुरं । [५*] यातेषु केषुचिदशेषधराधिपेषु तदंशजेषु विजितारिपरा-

¹ See my *Journal of Report* for 1893-94, p. 5 f.

² From inscriptions, prepared by Mr. H. Krishna Sastri.

³ Read विजुता.

⁴ Read यथा.

⁵ Read कृतः.

⁶ Read दुत.

⁷ Read जीस्मैतुहिन.

⁸ Read चक्षिरं राजप्राज्यं; the *anusvara* of राज stands at the beginning of the next line.

⁹ Read मडयन्.

¹⁰ Read गर्णैर्वावती राजाराजत.

- 15 क्रमेषु [1*] जज्ञे नयज्ञजनसंसदि कीर्त्तनीयशास्ता समस्तजगतामध¹
कीर्त्ति-
- 16 वर्मा । [६*] तदंशो मल्लवर्माभूत्तसुतो रणदुर्जयः [1*] वै[रि]णो रण-
17 रंगस्थमोक्षितुं यन्त्र² सेहरे । [७*] ततो निखिलभूपालमौलिला-
18 लितशासनः [1*] कीर्त्तिवर्माभ[व]त्तस्य पुत्रीभूद्रणदुर्जयः । [८*] त-
19 त्युचः कीर्त्तिवर्मा । अनेकहस्त्यक्षपदातिवर्माविनिर्जिताराति-
20 कुलः कलावान् [1*] शशास पृथ्वी³ प्रधित(:)प्रतापस्तदात्मजो मल्लनृ-
21 पोत्तिवीरः । [९*] अध⁴ त्रिणेत्रेण स पल्लवेन विधाय मैत्रीं विधिवद्विधि-
22 ज्ञः [1*] जिगीषया दक्षिणदेशमुच्चकैः प्रतस्थिवानास्थितसिंहवि-
23 क्रम[ः] । [१०*] सोयं गंगकलिङ्गवङ्गमगधानंभ्रान्तुलिङ्गान् [1*] नृपान्वीरः
24 कुन्तलकेरलक्षितिपतीङ्गोडान्मपाङ्गाधिपान् [1*] जित्वा भोजमराट-
25 लाटकटकादैत्यान्निवाखंडलो⁵ राजा⁶ भ्राजितषट्सहस्र-
26 जगतीमासाद्य सत्यव्रतः । [११*] विविधविभवराजद्राजसंघाभिरा-
27 [मं नि]धिनिचयसमेतं सिद्धविद्याधराद्य⁷ [1*] पुरमिव धनदस्य श्रीनि-
28 [व]ासैकभूमिर्जनदपुरसमाख्यत्तस्य राज्ञो बभूव । [१२*] तत्रायं
29 धन[द]पुरे मुरारितुल्यः कल्याणै[ः] स्वकुलपरंपरानुयातैः [1*] कौन्तेया-
30 त्स[म]धिगतैर्महीपचिह्नैस्संयुक्तोशिषदवनीं स मल्लभूपः । [१३*] तत ए-
31 ँयवर्मा ततः कुडियवर्मा । तस्मान्मल्लमहीपतिः प्रतिबल[ध्वं]-
32 तौघघ्नमद्युतिर्जातीभून्नजखड्गखंडितमहाचंडाशनिशाश्वतः⁸ [1*]
33 यो लोके गुणयोगतः पिडुव⁹ादित्याभिधानं ययौ दुःप्रापं⁹
34 त्रिदशैरशेषजगतामीशैस्समस्तैरपि । [१४*] तस्मादभूत्कुडियवर्मनृपः
35 प्रमाधी¹⁰ वैरिक्षितीशमदमानमनोरधानां¹¹ । यद्युद्धभूमिषु मनी-
36 धितपूरुषाण्ये¹² गोवर्णवा[र]वनिता मुदिताश्चरन्ति । [१५*] तत्राखिलमहीचा-
37 [र]पद्माकरसदृशदः¹³ [1*] विमलादित्यदेवीभूषालुक्कान्वयभूषणं¹⁴ । [१६*] त-
38 स्थाखिलक्षितिपमौलिकिरीटकोटिरत्नप्रभानिकरकांतपदद्वयस्य [1*] सं-
39 ग्रा[म]भूमिषु चकार चिरं [जि]गीषोस्साहाय्यकं कुडियवर्मनृपोति-

¹ Read °मय.² Read यं न.³ Read पृथ्वीं प्रधित°.⁴ Read अथ.⁵ Read °कान्दैन्यानिवा°.⁶ Read राजाभाजत.⁷ Read °राख्यम्.⁸ Instead of *śāśv* the original has the impossible group *śāśv*.⁹ Read दुःप्रापं.¹⁰ Read प्रमाधी.¹¹ Read °रणानाम्.¹² Read °षाण्यै गौवर्ण°.¹³ Read समृद्धिदः.¹⁴ भूषणं appears to be corrected from भूषणः.

- 40 [वी]र । [१७*] ततस्साहाय्यसंतुष्टः ^१कुडियवर्ममहीभृते ।
विमलादित्यभूपाली
- 41 गुद्रवारद्वयं ददौ । [१८*] राजराजस्तु तत्पुत्रो राजराज इव स्वयं ।
निखिलैश्च-
- 42 र्यदृमात्मा राजशेखरसंश्रयः । [१९*] सोयं ^२सूर्यकुलामृतार्णव-^३
भवामम्भ-
- 43 [ग]यंभां सतीं राजेंद्रप्रियपुत्रिकां नृपवर[ः*] श्रीराजराजस्तदा ।
नानाभू-
- 44 तसमस्तलोकविभवप्राप्तिप्रधानास्वदां^४ त्रैलोक्यैकगुरुर्यथा^५ सरसिजां त-
45 चोपयेमे हरि[ः*] । [२०*] अजनि निजभुजोद्यद्विक्रमाक्रान्तविश्व-
चित्तिभरणस-
- 46 मत्य[ः*]^६ श्रीकुलोत्तुंगचोडः [१*] दिनकरमिव ताभ्यां यं कराक्षयमा-
47 णा प्रथित[व]हलभासं राजलक्ष्मीस्त्रिषेवे । [२१*] तस्मादाविरभूद्भीरो
वीर[चो]-
- 48 डः प्रतापव[ः]न । कुमारः कुपितारातिराजन्यमदभंजनः । [२२*] श्रीकुलोत्तुं-^७
49 ग्ग[चो]डोपि पालयन्सकलामिलां [१*] वीरचोडकुमाराय प्रददौ वेंगिमं-^८
50 डलं । [२३*] कुडवर्ममहीपालः परिपाल्य वसुंधरां [१*] स्वराज्यभ[ः]र-
51 मखिलं स्वपुत्रे स्म नियुक्तव[ः]न । [२४*] ए००योभू[न्*]नृपस्तस्मा-
द्वित्रशत्रुपरा-^९
- 52 क्रमः [१*] ततोभवन्नन्निराजस्संहतारातिसंहतिः । [२५*] तस्य
प्रपञ्चितसमञ्चित-
- 53 पुण्यकीर्तिः पञ्चाभवन्नजिभुजार्जितराज्यभाजः [१*] पुत्राः पवित्रचरिता
[वे]दुरा-
- 54 स्थगंडगोक्कचमाधिपतिमल्लयपंडसंज्ञाः । [२६*] तेषां गोकमहीपालः
पालय-
- 55 अंभ्रमंडलं [१*] श्रीकुलोत्तुंगचोडाज्ञां दधानोप्यधिक^{१०} बभौ । [२७*]
पुत्रस्तस्य

^१ Read कुड्य.^२ The s of सूर्य is expressed by d and u.^३ Read °तार्णव.^४ Read °स्वदं.^५ Read °र्यथा.^६ Read समर्थः.^७ The *anusvāra* stands at the beginning of the next line.^८ The *anusvāra* stands at the beginning of the next line.^९ Read °दृक्.^{१०} The *akṣhara* नी appears to be corrected from some other *akṣhara*, the second part of which was य.

- 56 समस्तराजनिकरप्रोद्यत्किरीटद्युतिश्रेणिश्रीणपदस्य¹ गीकनृपते[:*] श्रीः
 57 चोडभूपोजनि [1*] यद्वाहायुगपालिता वसुमती स्वास्थ्यं परं ध्यानशे रा-
 58 [मे] राजनि राजलोकविनते² यावत्सुखं मेदिनी । [२८*] तस्य
 गीकक्षितीसस्य³ आ-
 59 [तु]र्ग[ड]स्य धीमतः [1*] बभूव [वे]दुरो नाम तनयो विनयान्वितः ।
 [२९*] अध⁴ म-
 60 [धि]तवैरियूधे⁵ प्रधित[गु]णे [वी]रचोडनरपाले । शामति राज्यं वेम्मीमं-
 61 डलमाखण्डलोपमे रेजे । [३०*] तस्याखिलारिनरपालसमूहराजलक्ष्मी-
 62 कचग्रहणल[प]टदक्षहस्तः । श्रीवीरचोडनृपतेर्वेदुरक्षितीशस्मा-
 63 चिव्यमाचरदयं चतुरप्रतापः । [३१*] वे[दु]रो वीरचोडस्य शसनानुचर-
 64 श्विरं । पांड्यदेवं जिगायाजौ सामं[त]गणसंयुतं । [३२*] तस्मै श्रीवीरचो-
 65 डक्षितिपतिरखिलस्माभ्यु[त]ां विस्मितानामग्रे सिंहासनाई सकलनृप-
 66 नप्रार्थितं संदिदेश⁶ । देशं चाशेषसस्यप्रचुरफलयुतं सिंधुयुग्मां-
 67 तरास्थं प्रादात्प्रोतस्म भूयो वेदुरनृपतये पातितारातिराजे । [३३*] अ-
 68 ध⁷ पृष्ठुतरकीर्त्ति[:*] श्रीकुलीतुंगचोडः परनृपकुलमाध⁸ गीकभूप[ा]-
 69 [ल]पुत्रं । सुतमिव प[रि]गृह्यागर्हणीयस्वभावं स्वत[नय]जन-
 70 चिह्नैश्चोडभूप युयोज । [३४*] ततश्चोडमही[प]ाय सूनवे स नृपोत्त-
 71 मः । [प्रो]त[ष्मो]डशसाहस्रं प्रद[दौ] वेम्मीमंडलं । [३५*] सोयंश्चोडक्षि-
 तीशः प्रति-
 72 नृपतिकु[लो]न्मूलनाभीलभीम[:*] श्रीमहेंमीधरिचीमभिमतफलदां⁹
 73 [पा]लयञ्चैलधीरः¹⁰ । रेजे राजीवराजमिजनयन[यु]गो योगगम्ये
 74 पुराणे पुष्पान्विष्णावभीक्ष्णंखिलनृपजनाभ्यर्चितो भक्तियुक्तिं । [३६*] त-
 75 स्य ¹¹तिवर्गसहचर्य्यतिमात्रपूर्णतारापतिप्रतिमवक्त्ररुचिः¹² प्रिया-
 76 भूत् । लक्ष्मीरिवाक्षयगु[णा] पतिदेवतानांगुण्डांबिका मरि¹³ सदा परिकी-
 77 र्त्तनीया । [३७*] ताभ्याः¹⁴ शचीवासवसन्निभाभ्यामशेषलोकस्थितिहेतुभू[त]:
 78 । श्रीगो[क]भू[पो]जनि राजलोककिरीटकीटीविलसन्निदेशः । [३८*] यद्यु[हि]-
 79 भिमुखा हताः कि[ल] पु[र]ा देवत्वमाप्ता द्विष[:*] श्रुत्वा वारिधरध्वनी[न]

¹ श्रेणि appears to be corrected by the engraver from श्रीणि ; read श्रेणीश्रीणि.

² Read विनते.

³ Read क्षितीशस्य.

⁴ Read अध.

⁵ Read मधितवैरियूधे प्रधित⁰.

⁶ Read संदिदेश.

⁷ Read अध पृष्ठुतर⁰.

⁸ Read माध.

⁹ The *anusvara* stands at the beginning of the next line.

¹⁰ Read यञ्चैल⁰.

¹¹ Read तिवर्ग.

¹² Read पूर्ण.

¹³ Read धरि.

¹⁴ Read ताभ्यां.

- 80 [घ]नपघे¹ लोकांतरस्था [अ]पि । तद्युद्धोद्यमभूरिभैरववृ[ह]द्भेरी-
 81 [र]वाशंकया कार्थ्ये[ष्वी]प्सितसिद्धिमस्य नितरामाशीर्भिर्भाशासत । [३८*]
 ये[ना*]-
 82 खिलचितितलत्रिदशालयानां कूटेषु हाटकमया घटिता वि[रे*]-
 83 जुः । कुंभा[ः*] स्वकीयजय[घो]षणसंप्रयुक्तस्तंभां इवाभ्रचर[सं]-
 84 ^२[सं]स्तुतकीर्त्तिनैव । [४०*] ये[न] श्रीमद्भीमनाथस्य^३ च[क्रे] शाकं धाम
 प्रस्थिता[य][ः*]
 85 स्वकीर्त्तिः [ः*] हेन्ना^४ भूम्ना पादविन्यासहेतोः प्रासादाद्यं [व्यो*]-
 86 [म]निश्रेणि[के]व । [४१*] यस्य श्रीकाळहस्त्यद्रिभेदेद्राचल[म]ध्य[गा*]-
 87 : । [भू]पाः पुण्यप्रवीणस्य किंकरा गोकभूपतेः । [४२*] तस्य त्रि[लो]-
 88 कगणनी[यगु]णाभिरामा रामाज[ने]षु रमणीयविशेष[मूर्त्ति]-
 89 : [ः*] सन्नाविका तनुमती व[सु]धैव साक्षादक्षीणपुण्यनिचया खलु
 90 धर्मपत्नी । [४३*] [ज]ातस्ताभ्यां प[र]पुरजयी शूलपाणे[रि]वांशो विह[त्सं]-^५
 91 घस्तु[तशु]भगुणे^६ जन्म[भू]मिः कलानां । यन्नामैवाखिलरिपुकु-
 92 लोत्सादकमन्त्र^७ उक्तो दातार्यिभ्योर्त्यितगुरुतरं वीरराजेंद्रचोडः । [४४*] [ये]-
 93 [न]ाभोराशिभीमभ्रमितजलमिलद्वाहपाठीनसंगघप्रेखल्ल[लो]ल[मा]-
 94 लाकलुषमनिमिषेः^८ खातमादा^९ सरस्तत् । निशेषं शोषयित्वा[व]धि ज[ल]-
 95 धिजलं कुंभयोनिर्त्यधाद्यो^{१०} [भी]मो भीतिं वितन्वन् द्रुतमिव जगतां राव[न्तो]
 96 राघ[वे]ण । [४५*] यस्याविश्वंङितविजृम्भितपुंडरीकण्डप्रभापटलपांडु[त]-
 97 [रे]ण नित्यं [ः*] सच्छादिता^{११} वसुमती यशसा जभास^{१२} च्छ[त्रे]ण मौक्ति-
 कमयेन [वि]भू[षि]-
 98 तेव । [४६*] [ये]नारा[ध]नसाधनानि विदधे^{१३} भीमेश्वरस्थाल[ये] ^{१४}सौवर्चा-
 न्यतिदी[प्र]र[त्न]निकरै-
 99 हंसप्रभा च[ः]र्पिता [ः*] ^{१५}यैस्त्वक्षीणसुवर्णभारघटि[तं]^{१६} सद्रुक्कपीठस्थितं
 क[त्वे]द्रादि-
 100 गणान्गुणैरतिययौ श्रीभीमना[थ]म्मुदा । [४७*] कनकनकसंदोहकृतमकरतोर-
 शं [ः*]

^१ Read पघे.^२ Cancel the bracketed letter.^३ Read नाथस्य.^४ Read हेन्ना.^५ The *anusvara* stands at the beginning of the next line.^६ Read गुप्ते.^७ The group *tsd* looks like *tsd*.^८ Read ^०मनिमिषेः.^९ Read ^०मादौ.^{१०} Read ^०र्ययाद्यो.^{११} Read संछादिता.^{१२} Read वभास.^{१३} विदधे is a genuine mistake for विदधरे which is precluded by the metre.^{१४} Read सौवर्चा.^{१५} Read यस्त्व.^{१६} Read सुवर्ण.

- 101 [योदाह]लेंदुचू[ड]ाय दाचारामनिव[र*]सिने । [४८*] वि[द्यु]ल्लतेव जगती-
तलसंचरिणु-
- 102 रानंददा श[शि]कलेव सतान्नितांतं । ¹अक्कांभिकेति तरुणीजनरत्नभूता जाया-
- 103 स तस्य जगतीपतिसत्तमस्य । [४९*] जातस्ताभ्यां शिवाभ्यामि[व] सकल-
जगद्रक्षैकांत-
- 104 ²दक्षेस्माच्चादेवः कुमारस्यकलनृपकलाकीविदो गोंकभू[प]: । यदैरिचोशिपा-
- 105 लाः क्षणमपि निखिले क्षातले नाप्तवतः पादंन्यासावकाशं वियति विदधिरे
धाम
- 106 [त]द्योग्यरूपाः । [५०*] यमर्त्थिसार्थाभिमताख्यंदं क्षितौ [क्षी]णारिभूपालम-
[वे]क्ष्य नू-
- 107 नं । स्वस्थोभवत्कल्प[क]भूरुहश्चिरं राजेंद्रचोडप्रि[य]पुत्रमुच्चैः । [५१*] संजीव-
[नीव] सक-
- 108 लस्य जनस्य नित्यं [र]क्षाविधानचतुराभ[वद]स्य पत्नी । [ली]केषु यच्चरितमेव
वदंति सं-
- 109 त[शा]स्त्रनि[य]ामकमशेषसतीजनस्य³ । [५२*] [य]ा पर्वताप[र]महीनृपवंशदुग्ध-
रत्नाकरा-
- 110 दुदभ[व]ज्जग[तां] भवाय । प[द्म]ालयेव हरिपा[द]स[रो]जसक्ता जायांभिका⁴
निखिलसंप-
- 111 [द]वाप्तिहेतुः । [५३*] आस्थानमण्डपम[खं]डितभोगभो[ग्यं] स्तंभे स्फुरत्यरि-
करैर्हरिनी-
- 112 लकां[तैः] । श्रीपो[ठ]नामनि पुरे 'वसताकरोद्या कुंतो[म]नोरधपधाप्तिकरस्य'⁵
विष्णोः । [५४*] प्रा-
- 113 [क]ारगोपुरमनोहर[मे]तदीयन्निर्भाय देवनिलयं कमलालयां या [र*] सुखाप्य
तत्सहित-
- 114 [म]च्युतमर्हणाभिराराधयंत्यभिमतानि फला[न्य]व[र*]प्रीत् । [५५*] श्रीसिं-
हगि[र्य]धिपते[ः]
- 115 परमस्य पुंसो भक्तात्तिकर्तनविपानगृहीतमूर्तेः⁷ [।] हेमांगनाम निखिल[श्रुति]-
सार[वे]-
- 116 द्यं प्र[त्य]क्षमक्रियत चारु यया जनस्य । [५६*] भास्वत्स्फाटि[क]शैलशृंगार-
चिषु प्रीद्यप्रभाम-

¹ Read अक्कांभि°.² Read दक्षः.³ The *id* of °शेष appears to be corrected from *ma*.⁴ Read जायाभिका.⁵ Read वसती.⁶ Read °रथपद्मा°.⁷ Read विधान.

- 117 [खला डिंडोरयु]तिदेवधाम[ग्रिख]रेष्वास्थापिता भूरिशः । [सौ]वरनः¹ कल[धौ]-
तभूद्ग्रिखरासीन-
- 118 स्व भानो[द्वं वभु]र्विभ्रममभ[च]रिविनुताः कुं[भा] गुणाद्या² यया [॥ ५७*]
ताभ्यां श्रीपृथि-³
- 119 [वीख]र[*] स्वयमिवाशेषस्थितेः [कारण] देव[*] 'श्रीपृथिवीश्वरोज[नि] जनप्रस्तू-
यमानोदयः । य-
- 120 [स्मिन्नाज]नि रक्षति क्षितित[लं] चीण[रि]वर्मे ज[नी] व्युत्पत्तिं रिपु[चो]र[वा-
दि]षु न च प्राप्नोति शब्देष्वपि [॥ ५८*]
- 121 य[स्व]रतिनिर्मलतरेण परीतमेतद्भ्रष्टाण्ड[माशु यश]सा [नि]तरां विभाति
। [धू]मांकधौत-
- 122 [क]ल[धौ]तकरंडभांडमध्यप्रविष्टमिव विष्टपवत्त[भ]स्व । [५९*] यं[मंघ]सिधु-
रसमं⁴ सततप्रवृत्त-
- 123 दाना[द्वंद्व]क्षिणकरं किल वीक्षु⁵ नूनं [।*] दिक्कुंभिनी निखिल[भू]भर[सै]कदक्षं
ब्रीळावि[व]ाप्य⁷ खलु
- 124 पां[डुरत]ि भ[जं]ते । [६०*] ग्रामा विद्वज्जनेभ्यो विविधफलभरानम्रकमे-
हसस्यास्तीर्णस्तूर्ण⁸
- 125 तटाकास्तटवनकुसुमामोदितार्णःप्रपूर्णः⁹ [।*] देशे 'देशैस्त्रि[तुल्य]ाः 'पृथुत[र]-
यशसा खानिता
- 126 येन [शख]इत्ताद्यैवार्थसंघाः प्रियवचनसमं सूरिसंघेभ्य [ए]व । [६१*] य[।]-
त्राप्रारंभ[शु]-¹²
- 127 [भत्य]टहपटुतरध्व[।]नमाकण्य¹³ तूर्णं हित्वा देशादिगंतान् ¹⁴भयभक्ति[टृ]शो
व्याप्य
- 128 यस्वारिसंघाः । किं ¹⁵स्वित्त्वत्तमेघध्वनिदत्त विकटप्रस्पृटत्कांडघोषः¹⁶ किं वा
[कल्पां]त[वा]-
- 129 युक्षु[भि]तमिति मुहुर्ध्विंतयंतो भ्रमंति । [६२*] धर्मं धर्मजसन्निभेन जलधि-
स्तुत्योपि गां[भीर्य]-

¹ Read सौवर्णाः.² Read गुणाद्या.³ Read पृथि°.⁴ Read पृथिवी°.⁵ Read सिन्धुर.⁶ Read वीक्ष्य.⁷ Read ब्रीडामवाप्य.⁸ Read 'स्तोर्णस्तूर्ण'. The anusvara stands at the beginning of the next line.⁹ Read 'तार्णःप्रपूर्णः'.¹⁰ Read देशे.¹¹ Read पृथु°.¹² The anusvara stands at the beginning of the next line.¹³ Read 'कण्य' तूर्ण.¹⁴ Read भयभक्ति.¹⁵ Read स्वित्त्वत्त°.¹⁶ Read प्रस्पृट°.

- 130 [त]स्व[न्]र्यादतया 'महत्त्वगुणतो रत्नाकरत्वादपि । क्षुभ्यत्यंककलंककल्पतनुः
क्ष[र]-
131 [र]स्वभावस्तुलान्नाप्रोद्ध[र]सुरभूर्तिनाखिलजगत्सेव्येन येनान्वहं । [६३*] नित्या-
लंकृतसत्प[धी]^१
132 [बुध]जनप्रात्थ्योदयोभीष्टदो भक्तानामतुलप्रतापमहिमव्योमाखिलस्मातलः^२ । विश्वं
133 लो[क]मनश्चरैर्निजकरैः पद्माकरचंदयन्^३ श्रीपृथ्वीश्वरभूपतिर्विजयते भूमंड-
134 ले सूर्यवत् । [६४*] माता तस्य महीयसस्मुरतरुच्छायेव संसेविनामिष्टा-
र्याददती सती भग-
135 [वते वे]दांतवेद्यात्मने । श्रीधाम्ने नवखंडवा[ड]विदितं 'प्रोत्सांष्टिदेशे मुदा
विश्वस्य क्षितिमंड-
136 लस्य तिल[कं] शा[ले]यसंशोभितं । [६५*] नागव्योमेंदुरूपप्रमितशकशरन्धेष-
संक्रांतिकाले
137 पु[ण्ये] पु[ण्य]प्रवीणा विविधफलकुलालंकृतं ग्रामवर्यं [१*] श्रीपीठस्थाय शश्वच्छु-
138 [ति]निकरशिरोवर्त्तिने माधवाय प्रादाद्गोक्ष्मितीशप्रियतरमहिषी विष्णवे जायमां-
139 वा । [६६*] शकवषंबुलु^४ ११०८ गुनेति मेषसंक्रांतिनिमित्तमुन श्रीपिठापुर-
मुन
140 श्रीकुं[ती]माधवदेवरकुं ब्रोलुनांटिलोनि नवखंडवाड अनियेडि ऊरु गृह-
141 ज्ञेयारामसहितमुगानखंड[ड]मुबु श्रीमन्महामंडलेश्वरवेलनांटिकुलो-

B.— South Face.

- 142 तुंगराजेंद्रचोडयराजुल कीडकुलु श्रीमन्महामंडलेश्वरकुलो-
143 तुंगमन्मगांकराजुल महादेवुलु जायमदेवुलु हविर्बल्यर्चना-
144 र्थमुन्नित्यनैमित्तिकमासीत्सवसंवत्सरोत्सवार्थमुबु गीतनृत्तवाद्यादिवि-
145 विधवोगार्थमुंगानाचंद्रार्कमुगानिश्चिरि । तत्र स राजराजप-
146 रमेश्वरो राजपुरंदरः परममाहेश्वरः श्रीगोक्षभूपप्रिय-
147 तनयस्त्वमधिगतसकलशासनयः^५ पृथ्वीश्वरदेवमहोपालः खंडितवि-
148 रोधिमंडलः प्रोलुनांटिविषयवासिनो राष्ट्रकूटप्रमुखान्सकुटुं-^६
149 विनस्सर्व[१*]न् समाह्वय मंत्रिपुरोहितसेनापतियुवराजदौवारि-
150 कादिसमक्षमित्यमाज्ञापयति [१*] अस्मन्मात्रा जायममहादेव्या प्रो-

^१ Read महत्त्व.^२ Read सत्पथी.^३ Read व्याप्तौ.^४ Read 'यच्छोपृथ्वीश्वर'.^५ Read प्रोलुनांति.^६ Read वर्षंबुलु.^७ Read भोगां.^८ Read 'आसनयः पृथ्वीश्वर'.^९ The *anusvāra* stands at the beginning of the next line.

- 151 लुनांटिविषये नवखंडवाडनामा अ[१*]मो गृहचेचारासहितो-
 152 खंड[:*] श्रीपिरापुरवासिने' भगवते श्रीकुंतीमाधवदेवाय हविर्ब-
 153 ल्यर्चनार्थं त्रित्यनैमित्तिकमासोत्सवसंवत्सरोत्सवा[द्य]र्थं गीतवृत्त-
 154 वाद्यादिविविधभोगोर्त्यञ्च' दत्त इति विदितमस्तु वः । अस्य ग्रामस्य सी-
 155 मानः । पूर्वतः^१ (i) . पेरावगट्ट सीमा । आग्नेयतः इंदुरावसु सीमा
 156 । दक्षिणतः (ii) सूरुगुण्डगट्ट सीमा । नैऋततः डोंकिसूडियालु सीमा
 157 । पश्चिमतः 'कोष्मिनायकुचे'तु तूपुगट्ट सीमा । वायव्यतः
 158 वड्डविगरु सीमा । उत्तरतः पुट्टलचोव एंमाट्ट सीमा । ऐशतः
 159 सम्बालरावि सीमा । ई 'धम्मवुनकुनेव्वरु विप्लसु सेसिरेनि वारु पञ्च-
 160 महापातकसु सेसिन पापमुनं बोदुरु गं[ग]क'त वेयि गोबुलनु वे-
 161 वुरु ब्राह्मलनु वधिञ्चिन पापमुनं बोदुरु । बहुभिर्वसुधा
 162 दत्ता [ब]हुभिश्चानुपालिता [१*] यस्य यस्य यदा भूमिस्तस्य त-
 163 स्य तदा पल' । [६७*] स्वदत्तां परदत्तां वा यो हरित वसुंधरां
 [१*] षष्टि'^२
 164 वर्षसहस्राणि विष्टायां जायते कृमिः । [६८*] इति व्यासवचनाच्चा-
 165 यं धर्मः परिपालनीयः । शत्रुणापि कृतो धर्मः पालनीयः प्रय-
 166 ततः [१*] शत्रुरेव हि तनु[:*]^३ स्याद्धर्मशत्रुर्न कस्यचित् । [६९*] तस्मादयं
 धर्मः(-)
 167 स्वर्गः^४ परिपालनीयः । ^{११}श्रीपृथ्वीश्वरभूपालनिदेशवशवर्त्तिना ।
 168 अय्यपिल्लार्थवर्थ्येण कृता शासनपद्धतिः । [७०*] श्रीपिठापु-
 169 रमुन कंटाचारिलि[खितं] [१*] श्री श्री श्री [१*]

TRANSLATION.

(Verse 1.) The self-born, ancient, imperishable (**Brahmā**), who was able to produce the living beings and the remainder of the visible world, appeared from the spacious apartment (*which was*) the lotus on the navel of Hari (**Vishṇu**), who is the husband of Śrī, who is the dwelling-place of the Vêdaśiras,¹² (*and*) who is engaged in protecting the multitude of worlds which moves within his own belly.

(V. 2.) As the current of the Gaṅgā from the sole of the foot of Hari, the only lord of the three worlds,—the **Chaturthānvaya**¹³ was produced from the lotus-foot of him (*viz* **Brahmā**), which is praised by (*the god*) Mahēndra. In this (*race*) was born prince Indrasēna,

¹ Read पिठापुर.⁴ Read कोष्मि.⁷ Read फलम्.⁹ Read ब्रह्मः.¹² i.e. the Vêdaśiras or Upanishads.² Read भीमार्थ.³ Read तनुं.⁶ The *anuvāda* stands at the beginning of the next line.¹⁰ Read सर्वः.¹³ i.e. 'the race of the fourth (caste).'⁵ Read पूर्वतः.⁶ Read वसुंधर.¹¹ Read पृथ्वीश्वर.

who was praised by a wondering crowd of sages (*and*) who was adopted as son by king (Yudhishtira), the son of (*the god*) Dharma, who was pleased with (*his*) conduct in battle.

(V. 3.) Pleased (*with him*), the son of Dharma, who resembled Âkhaṇḍala (Indra), bestowed on him a white parasol, a staff made of gold, a silken canopy overhead, one half of (*his own*) throne which was coveted by all kings, an auspicious lamp¹ which was praised by (*i.e.* the waving of which was accompanied by) the sounds of various musical instruments and conches, (*and*) two *chauris* of beautiful shape, which were as white as the moon.

(V. 4.) His mighty capital was Kirtipura in Madhyadēśa, (*a city*) which was the only receptacle of the bliss of the enjoyment of all pleasures.

(V. 5.) This king, to whom king Dharma (Yudhishtira) had given all the emblems of a sovereign, ruled for a long time in that city,—adorning the circle of the earth with the splendour of the glittering canopy of (*his*) great fame, making the minds of all learned men rejoice, (*and*) surrounded by an army of four members,² as³ the moon⁴ by hosts of stars.

(V. 6.) After some lords of the whole earth, born in his race, who subdued the valour of enemies, had passed away, there was born Kirtivarman (I.), a ruler of all men, who was worthy to be praised in the circle of politicians.

(V. 7.) A descendant of his was Mallavarman. His (*viz.* Mallavarman's) son (*was*) Raṇadurjaya (I.), at whom, when he stood on the battle-field, enemies could not endure to look.

(V. 8.) To him was born Kirtivarman (II.), whose commands were cherished by the heads of all kings. His son was Raṇadurjaya (II.).

(Line 18.) His son (*was*) Kirtivarman (III.).

(V. 9.) His son, the learned, heroic (*and*) brave prince Malla (I.), who subdued crowds of enemies by many troops of elephants, horses and foot-soldiers, ruled the earth.

(V. 10.) Then, having formally contracted friendship with Trinētra Pallava, this exalted (*prince*), who knew the rules (*of politics, and*) who exhibited the prowess of a lion, started for the Southern country (*Dakṣiṇa-dēśa*) with the desire of conquering (*it*).

(V. 11.) Having subdued the kings (*of*) the Gaṅgas, Kaliṅgas, Vaṅgas, Magadhas, Andhras (*and*) Pulindas, the lords of the Kuntala and the Kērala countries, the Gaudas together with the Pāṇḍya king, the (*kings of*) Bhōja, Marāṭa, Lāṭa and Kāṭaka, (*and*) having obtained the *Ṣaṭsahasra-jagati*,⁵ this heroic (*and*) truthful king shone like Âkhaṇḍala (Indra) (*after the conquest*) of the Daityas.

(V. 12.) (*The capital*) of this king, called Dhanadapura, was the only dwelling-place of prosperity. It was adorned with an assembly of kings resplendent with wealth of all descriptions, contained heaps of treasures, was filled with pious and learned men, (*and therefore*) resembled (Alakâ) the city of Dhanada (Kubêra), which is adorned with an assembly of Yakshas, contains the (*nine*) treasures, (*and*) is filled with Siddhas and Vidyâdharas.

(V. 13.) In that Dhanadapura, this prince Malla (I.), who resembled Murâri (Vishṇu), (*and*) who possessed the auspicious emblems of a sovereign, which had been received from Kuntî's son (Yudhishtira),⁶ (*and*) which had been handed down by the succession of his race, ruled the earth.

¹ *Mangalâlattikâ* is the same as *âlâtî* or *māṅgaḷa-kârâtî*, which, according to Brown's *Telugu Dictionary*, means 'a lamp used in waving before an idol.' All these words are derived from the Sanskrit *ârâtika*; compare *Ep. Ind.* Vol. I. p. 371, note 70.

² *i.e.* of infantry, cavalry, elephants and chariots.

³ The particle *va* is used for *iva*.

⁴ The word *râjas* has to be taken in the double sense of 'king' and 'moon,' as in verses 19 and 21.

⁵ *i.e.* 'the country of Six-thousand (villages).'

⁶ See verses 3 and 5 above.

(L. 30.) From him (*was born*) Eriyavarman, (*and*) from him Kuḍiyavarman (I.).

(V. 14.) From him was born prince Malla (II.), a perpetual sun to the mass of darkness—hostile armies, who broke by his own sword very fierce thunderbolts (or arrow-points), (*and*) who obtained in the world on account of (*his*) virtues the surname Piḍuvarāḍitya,¹ which is difficult to be acquired even by all the gods (*who are*) the lords of all the worlds.

(V. 15.) From him was born prince Kuḍiyavarman (II.), who crushed the insolence, pride and ambition of hostile kings, (*and*) on whose battle-fields the heavenly nymphs joyfully roamed about in order to obtain the desired husband.

(V. 16.) At that (*time*), the ornament of the Chālukya race was Vimalāḍityadēva, who conferred prosperity on the whole earth, (*as the sun causes to unfold the blossoms of*) a fine lotus-pond.

(V. 17.) The brave prince Kuḍiyavarman (II.) rendered assistance for a long time on battle-fields to this conqueror, whose pair of feet was adorned by the great lustre of the jewels in the crores of diadems on the heads of all kings.

(V. 18.) Then, pleased by (*his*) assistance, king Vimalāḍitya bestowed on prince Kuḍyavarman (II.) the Gudravāra-dvaya.²

(V. 19.) His (*viz.* Vimalāḍitya's) son Rājarāja could boast of the sovereignty over the whole (*world and*) was the refuge of the chiefs among kings, (*and therefore*) resembled (*the god*) Rājarāja (Kubēra) himself, who can boast of all treasures (*and*) who is the friend of the moon-crested (Śiva).

(V. 20.) Then, this glorious Rājarāja, the best of princes, married the beloved daughter of Rājendra, the virtuous Ammaṅgayambā, who was born from the race of the Sun (*and*) who was the chief means of (*his*) obtaining the power over the various parts of the whole world,—just as Hari (Viṣṇu), the only lord of the three worlds, (*married*) Sarasijā (Lakshmi), who was born from the milk-ocean (*and*) who is the chief means of obtaining the various kinds of wealth to all men.

(V. 21.) To this couple was born the glorious Kulōttuṅga-Chōḍa, who was able to bear the whole earth that had been conquered by the power emanating from his own arm, (*and*) to whom the Fortune of kings, forcibly seized by the hand,³ became attached, just as the light of the moon is absorbed by the rays of the brilliant sun.

(V. 22.) From him was produced the wise (*and*) brave prince Vira-Chōḍa, who broke the pride of angry hostile kings.

(V. 23.) Ruling the whole earth, the glorious Kulōttuṅga-Chōḍa gave to prince Vira-Chōḍa the Vēṅgi-maṇḍala.

(V. 24.) Having ruled the earth, prince Kuḍyavarman (II.) transferred the whole burden of his kingdom to his son.

(V. 25.) From him (*viz.* Kuḍyavarman II.) was born prince Erraya, who resembled (Indra) the enemy of Vṛitra in power; (*and*) from him came Nannirāja, who destroyed the crowd of enemies.

(V. 26.) From him whose great and pure fame was diffused (*everywhere, and*) who possessed a kingdom acquired by his own arm, were born five sons whose conduct was pure—named Vedura (I.), Gaṇḍa, prince Goṅka (I.), Mallaya and Paṇḍa.

¹ The second member of this compound is *āditya*, 'the sun.' The first member is probably connected with the Kanarese-Telugu *piḍaga*, 'a thunderbolt,' from which the Kanarese *piḍaga*, 'a dauntless, bold man,' is derived. In alluding to the sun and to thunderbolts, the first half of the verse appears to convey an etymological explanation of the surname Piḍuvarāḍitya.

² i.e. 'the pair of (districts called) Gudravāra.'

³ Or: 'the wealth of kings, extracted (in the shape of) tribute.'

(V. 27.) The most distinguished of these was prince **Goṅka (I.)**, who ruled the **Andhra-maṇḍala**, though he received orders from (*i.e.* was tributary to) the glorious **Kulōttunga-Chōḍa**.

(V. 28.) The son of this prince **Goṅka (I.)**, whose feet were reddened by the great splendour proceeding from the diadems¹ of the crowd of all kings, was the glorious prince **Chōḍa**, protected by the pair of whose arms, the earth experienced as great comfort as during (*the rule of*) king Râma, who was praised by all kings.²

(V. 29.) The virtuous son of the wise **Gaṇḍa**, the brother of that prince **Goṅka (I.)**, was named **Vedura (II.)**.

(V. 30.) Now, the **Vēṅgi-maṇḍala** prospered while the virtuous prince **Vira-Chōḍa**, who crushed troops of enemies (*and*) resembled **Âkhaṇḍala** (Indra), was ruling the kingdom.

(V. 31.) That brave prince **Vedura (II.)**, whose right hand was fond of seizing the hair of the royal Fortune of the multitude of all hostile kings, rendered assistance to this glorious king **Vira-Chōḍa**.

(V. 32.) Following for a long time the commands of **Vira-Chōḍa**, **Vedura (II.)** defeated in battle the **Pāṇḍya** king together with a troop of vassals.

(V. 33.) Being pleased (*with him*), that glorious king **Vira-Chōḍa** assigned before all the astonished kings to this prince **Vedura (II.)** who overthrew hostile kings, one half of (*his*) throne which was coveted by all princes, and moreover gave (*to him*) the country (*dēśa*) called **Sindhuyugmântara**, which possessed all (*kinds of*) grain and an abundance of fruit.

(V. 34.) Then the glorious **Kulōttunga-Chōḍa**, whose fame was very great, adopted as son the son of prince **Goṅka (I.)**, prince **Chōḍa**, who destroyed the crowd of hostile kings (*and*) whose character was blameless, and furnished (*him*) with the emblems of his own sons.

(V. 35.) Thereon, being pleased (*with him*), this best of kings gave to (*his adopted*) son, prince **Chōḍa**, the **Vēṅgi-maṇḍala** of **Sixteen-thousand** (*villages*).

(V. 36.) This prince **Chōḍa**, who resembled the terrible **Bhîma**³ in uprooting crowds of hostile kings, who was as firm as a mountain, whose pair of eyes glittered like lotuses, (*and*) who was worshipped by all kings, was resplendent,—ruling the prosperous country (*dharitṛi*) of **Vēṅgi**, which yielded the desired fruit, (*and*) constantly displaying devotion to the ancient **Vishṇu**, who can be reached by meditation.

(V. 37.) His beloved companion (*in the enjoyment*) of the three objects (*of life*) was **Guṇḍāmbikā**, the beauty of whose face resembled the full-moon, who equalled **Lakshmi** by countless virtues, (*and*) who deserves ever to be praised at the head of faithful wives.

(V. 38.) To this couple, which resembled **Śachi** and **Vāsava** (Indra), was born the glorious prince **Goṅka (II.)**, who was the means of the safety of all men, (*and*) whose commands glittered on crores of diadems of kings.

(V. 39.) Verily, when the enemies who had been formerly killed face to face in his battles (*and*) had reached the state of gods, heard the thunder of the clouds in the sky, they mistook it—though they resided in the other world—for the sound of the numerous, terrible and great drums of his warlike expeditions, (*and*) wished him the desired success in (*his*) undertakings by fervent blessings.

(V. 40.) As though they were pillars containing proclamations of his victories, golden pinnacles (*kumbha*), established by him whose fame was praised by the gods, shone on the tops of all temples on earth.

¹ *Prōdyat-kirtta* seems to be meant for *kirtta-prōdyat*.

² The two words 'earth' and 'comfort' are repeated in a very inelegant and unusual manner (*vasumatī* and *śrāśṭhyam* in line 57, and *mēdini* and *sukham* in line 58).

³ The second of the five **Pāṇḍavas**.

(V. 41.) He made of a large quantity of gold a pinnacle for the temple of the god **Bhimanātha**, which resembled a ladder in the sky, to support the feet of his fame which had started for the abode of Śakra (Indra).

(V. 42.) The kings between the holy mountain of **Kālahasti** and the **Mahēndrāchala** (mountain) (*were*) the servants of this virtuous prince **Goṅka** (II.).

(V. 43.) His lawful wife (*was*) **Sabbāmbikā**, who was adorned by virtues which deserved to be praised by the three worlds, whose form (*made her appear*) specially¹ beautiful among women, who was a very embodiment of the earth herself (*in patience, and*) the number of whose good deeds was countless.

(V. 44.) To this couple was born **Vira-Rājendra-Chôḍa**, who resembled a partial incarnation of Śūlapāṇi (Śiva) in conquering the cities of enemies, whose pure virtues were praised by the assembly of scholars, who was the birth-place of sciences, whose mere name (*was*) a charm which, (*if*) pronounced, destroyed the crowd of all enemies, (*and*) who granted to supplicants much more than (*their*) requests.

(V. 45.) Just as the first pitcher-born² (Agastya) (*had dried up*) the water of the ocean,—he dried up the whole of that lake³ (*saras*) which had been formerly dug by the gods (*and*) which was full of rows of waves, shaken by shoals of crocodiles and *pāṭhina* (fishes) which collided with the water that was whirled round as terribly as the ocean, and quickly killed **Bhima**, just as **Rāghava** (Rāma) (*had killed*) **Rāvaṇa** who terrified the worlds.

(V. 46.) Being always covered by his fame which was as white as the intense splendour of a cluster of full-blown water-lilies, the Earth appeared to be adorned by a parasol of pearls.

(V. 47.) He made golden utensils for the worship in the temple of **Bhimēśvara**, gave a golden aureola (*prabhā*) (set) with masses of splendid gems, and surpassed the attendants of Indra and the other (*gods*) in merit by joyfully covering the god **Bhimanātha** with a huge mass of gold (*and*) placing him on a pedestal (*pīṭha*) of pure gold.

(V. 48.) To the crescent-crested (Śiva) who resides at **Dāksharāma**, he gave an ornamental arch (*makara-tōraṇa*), made of a mass of splendid gold.

(V. 49.) The wife of this best of princes was **Akkāmbikā**, who resembled a flash of lightning walking on earth, who greatly delighted good men, as the sickle of the moon, (*and*) who was the gem of womankind.

(V. 50.) As the god Kumāra himself to Śiva and Śivā, there was born to this couple prince **Goṅka** (III.), who was thoroughly qualified for the protection of the whole world, who was skilled in all royal sciences, (*and*) the kings of whose enemies, not finding on the whole earth room for placing (*their*) feet even for an instant, took up (*their*) abode in the sky under forms suitable for this (*purpose*).⁴

(V. 51.) The *Kalpaka* tree remained a long time in heaven, evidently because it perceived that on earth the noble beloved son of **Rājendra-Chôḍa**, who destroyed hostile kings, was granting the objects of (*their*) desires to the crowd of supplicants.

(V. 52 and 53.) His wife was **Jâyāmbikā**, who, as the elixir of life, was always ready to afford protection to all men; whose conduct on earth good men pronounce (*to be*) the only standard code for all virtuous women; who was born, for the welfare of the worlds, from the race of the kings of the **Parvatāpara-mahī**;⁵ who was devoted to the lotus-feet of Hari (Vishṇu); who was the means of obtaining every prosperity; (*and who therefore*) resembled **Padmālayā**

¹ *Ramāntya-viśēṣha* appears to be meant for *viśēṣhēṇa ramāntya*.

² The words *Kumbhāyonir ādyah* ought to stand in the instrumental instead of the nominative case.

³ i.e. he built a dam or bridge across the water in order to reach **Bhima** who had evidently taken refuge in an island fortress.

⁴ i.e. he killed all his enemies.

⁵ i.e. 'the country to the west of the hill.'

(Lakshmî), who was born from the milk-ocean, is the wife of Vishṇu, (and) the goddess of prosperity.

(V. 54.) To Vishṇu who fulfilled the desires of Kuntî,¹ (and) who dwelt in the town called Śrīpīṭha (i.e. at Śrīpīṭhapura), she built an assembly-hall (*āsthāna-maṇḍapa*), which was to enjoy (?) a permanent income (*bhōga*), (and which was adorned) with pillars which bore splendid ornaments² (and) were as lovely as sapphires.³

(V. 55.) Having built to him a temple which was adorned with an enclosure (*prākāra*) and gate-ways (*gōpura*), (and) having duly set up (an image of) Kamalālayā (Lakshmî), she obtained the desired rewards by propitiating Achyuta (Vishṇu) together with her (*vis.* Lakshmî) by worship.

(V. 56.) She made manifest to men the beautiful name Hēmāṅga⁴— which may be learnt from the essence of all Vēdas (*Śruti*)— of the highest being which has assumed the shape of the lord of Śrīśimhagiri in order to remove the distress of (*his*) devotees.

(V. 57.) The many precious golden pinnacles (*kumbha*) which she placed on the tops— that resembled the peaks of mountains of shining crystal— of foam-white temples, from which issued a halo of light (and) which were praised by gods, verily produced the semblance of the sun resting on the top of the silver mountain (Kailāsa).

(V. 58.) To this couple was born the glorious Prithivīśvara, who,— as the god (Vishṇu) himself who is the husband of Śrī and of the Earth,— causes the preservation of the world, (and) whose rise is being praised by men. While this king, who has destroyed all enemies, rules the earth, men are unable to understand even the etymology of words meaning 'enemy' and 'thief.'

(V. 59.) Quickly enveloped by the very pure fame of this king, this universe looks exactly as though it were placed in a case⁵ of silver purified by fire.⁶

(V. 60.) It is surely through shame on perceiving him who is alone able to bear the whole earth, whose right hand is moistened (by the water poured out) at gifts which are continually being performed, (and who therefore) resembles a mast elephant whose agile trunk is moistened by the ichor which is continually oozing out,— that the elephants of the quarters have become white.

(V. 61.) He whose fame was widely spread, eagerly granted⁷ to learned men villages in which beautiful and splendid corn was bent by the burden of various fruits;⁸ caused to be dug, in every country, tanks resembling oceans (and) filled with water which was perfumed by the flowers of groves on (*their*) banks; and continually gave heaps of wealth, with kind words, to crowds of scholars alone.

(V. 62.) Having heard the loud roar of the drums proclaiming (*his*) start for war, the crowds of his enemies quickly leave (*their*) countries, flee in (*all*) directions with eyes trembling with fear, and roam about, thinking constantly:— "(Is this) the thunder of the cloud of destruction, or the sound of huge piercing arrows, or the howling of the wind at the end of the *Kalpa*?"

(V. 63.) Though equal (*to him*) in depth, in keeping within bounds, in greatness, and in wealth of gems, the ocean whose surface is begrimed with floating stains of mud (and) whose

¹ This epithet alludes to the name of the Kuntî-Mādhava temple. Kuntî was the paternal aunt of Kṛishṇa, an incarnation of Vishṇu.

² *Parikara* is used in the sense of *parishkara*.

³ *Haritila* is the same as *indrantila*.

⁴ i.e. 'the golden-bodied.' The meaning of the verse is that she covered with gold the image of Vishṇu in the temple at Śrīśimhagiri, i.e. Śrīśimhāchalam in the Vizagapatam tālukā.

⁵ *Karanda* and *bhāṇḍa* both mean the same.

⁶ *Dhāmāṅka* is synonymous with *dhāmakṣāṇa*.

⁷ *Tirna* is here used in the sense of *ritirna*.

⁸ The composer has evidently forgotten a word meaning 'tree' between *daamra* and *kamra*.

nature is brackish, did not reach the standard of him who equalled (Yudhishtira) the son of Dharma in justice, whose appearance was brilliant, (and) who was daily worshipped by all men.

(V. 64.) Victorious, like the sun, is on the circle of the earth the glorious prince **Prithvisvara**, who always adorns the path of the good, whose rise is prayed for by the gods, who grants the desires of devoted servants, who fills the whole earth with the unequalled splendour of his majesty, (and) who delights the whole world by the endless (gifts of) his hands, (as the sun by his rays causes to unfold the flowers of) a lotus-pond.

(V. 65 and 66.) At the auspicious time of the **Mēsha-samkrānti** in the **Śaka** year measured by the elephants (8), the sky (0), the moon (1) and the unit (1), (i.e. 1108),—the mother of this great (king and) the beloved queen of prince **Goṅka** (III.), the virtuous (and) charitable **Jāyamāmbā**, who, as the shade of the celestial tree, granted the objects of the desires of applicants, joyfully gave to the god **Vishṇu**, whose nature may be known from the **Vēdānta**, who is the abode of Prosperity, (and) who always resides in the heads (*śiras*) of all **Vēdas** (*Śruti*),¹ (viz. to the god) **Mādhava** who abides at **Śripithā[pura]**, an excellent village in the country (*dēśa*) of **Prōlu[nāṇḍu]**, called **Navakhaṇḍavāḍa**, the ornament of the whole circle of the earth, resplendent with paddy-fields, (and) adorned with masses of various fruits.

(Line 139.) In the **Śaka** year 1108, at the time of the **Mēsha-samkrānti**,—**Jāyamadēvi**, the great queen of the glorious **Mahāmaṇḍalēśvara Kulōttuṅga-Manma-Goṅkarāja**, the son of the glorious **Mahāmaṇḍalēśvara Velanāṇṭi-Kulōttuṅga-Rājendra-Chōḍayarāja**, gave to the god **Kuntī-Mādhavadēva** at **Śripithāpuram** the whole village called **Navakhaṇḍavāḍa** in **Prōlunāṇḍu**, together with houses, fields and gardens, for burnt offerings, oblations and worship, for daily and periodical rites, monthly festivals and annual festivals, for various expenses (*bhōga*) on account of singing, dancing, music, etc., (to last) as long as the moon and the sun.

(L. 145.) With reference to this, the **Rājarājaparamēśvara**, the **Purāṇḍara** (Indra) among kings, the devout worshipper of **Mahēśvara**, the beloved son of the glorious prince **Goṅka** (III.), who has studied the principles of all sciences, prince **Prithvisvaradēva**, who has destroyed all enemies,—having called together all inhabitants of the district (*vishaya*) of **Prōlunāṇḍu**, the **Rāshṭrakūṭas** and others, together with the ryots (*kuṭumbin*),—commands as follows, in the presence of the ministers, the family priest, the commander of the forces, the heir-apparent, the door-keepers and so forth:—

(L. 150.) “Be it known to you that our mother **Jāyama-mahādēvi** has given the whole village called **Navakhaṇḍavāḍa** in the district (*vishaya*) of **Prōlunāṇḍu**, together with houses, fields and gardens, to the holy god **Kuntī-Mādhavadēva** who resides at **Śripithāpura**, for burnt offerings, oblations and worship, for daily and periodical rites, monthly festivals, annual festivals, etc., and for various expenses on account of singing, dancing, music, etc.

(L. 154.) “The boundaries of this village (are):—In the east, the boundary (is) the embankment (*gaṭṭu*) of **Pērāva**; in the south-east, the boundary (is) **Indurāvamu**; in the south, the boundary (is) the embankment of **Sūreguṇḍa**; in the south-west, the boundary (is) **Ḍonkisūḍiyālu**; in the west, the boundary (is) the eastern embankment of the **Kommināyaku** tank (*cheruvu*); in the north-west, the boundary (is) the embankment (*karuvu*) of **Vaḍḍavi**; in the north, the boundaries (are) the five embankments of **Putṭalatrōva**; (and) in the north-east, the boundary (is) **Sabbālarāvi**.

(L. 159.) “If any cause obstruction to this charity, they shall incur the sin of those who commit the five great sins, (and) shall incur the sin of those who have killed one thousand cows (and) one thousand **Brāhmaṇas** on the bank of the **Gaṅgā**.”

[Verses 67 and 68 are two of the usual imprecatory verses.]

¹ The **Vēdaśiras** are the **Vēdāntas** or **Upanishads**. See above, page 47, note 12.

(L. 164.) "And in accordance with this sentence of Vyāsa, this charity has to be protected."

(V. 69.) "A charity founded even by an enemy has to be assiduously protected; for, the enemy alone is an enemy, (*but*) the charity (*is*) nobody's enemy."

(L. 166.) "Therefore this charity has to be protected by all."

(V. 70.) The text of the (*above*) edict (*sāsana*) was composed by the excellent Ayyapillārya, who obeyed the commands of the glorious prince Prithviśvara.

(L. 168.) (*This edict was*) written by Kaṇṭāchāri at Śrīpīṭhāpuram. Hail! Hail! Hail!

No. 5.—TAXILA PLATE OF PATIKA.

By G. BÜHLER, PH.D., LL.D., C.I.E.

I here re-edit the so-called Taxila copper-plate, published first by Professor Dowson,¹ and again in Mr. Rapson's edition of Dr. Bhagvanlal's paper on the Northern Kshatrapas,² according to a photograph, taken by Mr. Griggs for Dr. Fleet, which I have carefully compared with the original.

The plate, which, according to Sir A. Cunningham,³ was found in the village of Thupkia in the middle of the ruins of Sir-Sukh, north-east of Shāh-Dhēri or Taxila, is preserved in the library of the Royal Asiatic Society. It measures fourteen inches by three, and weighs 3½ ounces. It is broken into three pieces, two large ones, right and left, and a small one fitting in between them. Some portions of the central piece, which is half eaten by verdigris, have been lost. Besides, the left-hand upper and lower corners of the plate are broken off, as well as a small bit of the lower portion of the large right-hand piece.

The letters, the outlines of which are represented by rows of small dots, are in the first four lines on the obverse mostly half an inch long, and in line 5 about one-third of the size of the others. They show the type of the Kharōṣṭhī of the Śaka period and closely resemble those on the Mathurā lion capital. The only differences are that *ta* and *sa* occasionally have small loops to the left of the tops instead of curves, and that the *i*-stroke of *mi* in *Rohinimitreṇa*, l. 5, has been joined to the right end of the consonant, whereby the sign gains the appearance of a stunted *ga*.

The language is the North-Western or Gandhārian Prākṛit, described in my introduction to Dr. Bhagvanlal's interpretation of the Mathurā lion capital inscriptions.⁴ Peculiar are, however, the distinction between the dental and lingual nasals and the use of the *anustāra*, which both are absent in the Mathurā inscription, as well as the substitution of *u* for *o* in the termination of the nominative singular of the masculine, of *prachu*, i.e. **prāchu* for *prāchō*, l. 2, and *jau* for *jao*, i.e. *jayō*. The syntactic construction is very primitive and occasionally faulty; see the remarks on the translation.

The object of the inscription is to record the solemn deposition of a relic of Śākyamuni and the erection of a *saṅghārāma* or monastery at a place called Chhēma (Kshēma) to the north-east of Takhaśila, i.e. Takkhaśila or Taxila, which Sir A. Cunningham (*loc. cit.*) has shown to be identical with the modern Sir-Sukh, a site covered with Buddhist ruins. Dr. Bhagvanlal has been the first to recognise that the donōr is not, as Professor Dowson thought,

¹ *Journ. R. As. Soc.* Vol. XX. p. 221 ff.; see also *Journ. Bengal As. Soc.* Vol. XXXII. p. 421.

² *Journ. R. As. Soc.* 1894, p. 551 ff.

³ *Reports*, Vol. II. p. 134, note 1; Vol. V. p. 67.

⁴ *Journ. R. As. Soc.* 1894, p. 528 ff.

Liaka Kusuluka, but Patika, the son of Liaka Kusuluka, and he has correctly identified this person with the Great Satrap Patika Kusulaa of the inscription G. on the Mathurā lion capital. The identity of the two persons seems certain on account of the second name which is given on the plate to Liaka and in the Mathurā inscription to Patika, and which can only be a tribal name.¹ This identification shows that Śudasa or Śōḍāsa of Mathurā and Patika, as well as their fathers Rāṁjubula or Rājuvula and Liaka, were contemporaries. And it further becomes probable that the date of the Taxila plate, the year 78, and that of Śōḍāsa's inscription from the Kaṅkāli Tila,² the year 72, refer to the same era, whatever it may be. Finally, it seems probable that, as both Sir A. Cunningham³ and Dr. Bhagvanlal maintain, Liaka and his son were Śakas. As Liaka governed two provinces, Chhahara and Chukhsa, he must have been a person of some consequence. The country around Taxila (Shāh-Dhērī), of course belonged to his province, and if the explanation of Chukhsa, proposed in remark 3 to the translation, is correct, his territory extended as far as the Indus.

With respect to his overlord, the great king Mōga, it may suffice to point out that Sir A. Cunningham (*loc. cit.*) has long ago identified him with the *Mos* or *Maos* of the coins, and that Director von Sallet⁴ places him, on numismatic evidence, together with Rāṁjubula-Rājuvula, at the head of the series of barbaric rulers of India and long before the beginning of our era, even before 100 B.C.

The new reading of the end of line 5 shows that the Hindū overseer of the works in Patika's *saṁghārāma* was the author of the inscription, which, however, on account of the endorsement on the reverse of the plate, must be considered an official document.

TEXT.

A.—Obverse.

- 1 [Saṁvatsa]raye⁵ aṭhasatatimae 20 20 20 10 4 4 maharayasa mahamitasa
[Mo]gasa Pa[emasa]⁶ masasa divase paṁchame 4 1 etaye purvaye
Chhahara .7
- 2 Chukhsasa cha Chhatrapasa [I*] Liako Kusuluko nama [I*] tasa putro
Pa[ti] ⁸ [II*] Takhaṣilaye nagare utarena prachu deṣo Chhema nama atra
- 3 se⁹ Patiko apratiṭhaviṭa bhagavata-Śakamupisa ; sariram [ti]tha[veti]¹⁰
saṁ]gharamam cha sarva-Budhana puyae¹¹ matapitaram puyaya[mto]

¹ Dr. Bhagvanlal's identification of *Kusuluka* and *Kusulaa* with *Kozoulo* or *Kujula*, the epithet of Kadphises (*Journ. R. As. Soc.* 1894, p. 530), is highly improbable on account of the *js* which the Prākṛit legends of the coins invariably show in the second syllable.

² *Ep. Ind.* Vol. II. p. 199, where I would now remove the alternative reading 42, which I thought admissible at first.

³ *Coins of the Śakas*, p. 21 ff.

⁴ *Die Nachfolger Alexanders des Grossen*, pp. 47 f. and 65; compare Dr. Gardner's *Coins of the Greek and Scythic Kings*, p. xl.

⁵ The first three letters are somewhat indistinct, but recognisable in the original.

⁶ Restore *Panemasa* with Professor Dowson; only part of the vowel and of the head of the consonant has been preserved.

⁷ Dr. Bhagvanlal's restoration *Chhaharatasa* is not absolutely impossible, as the half-destroyed sign at the end may have been *ta* and as lines 2-3 have each one letter more. But the reading *Chhahara[sa]* is also possible.

⁸ Restore *Patiko* with Dr. Bhagvanlal.

⁹ Restore *deṣe*, the first letter of which has been omitted by mistake, like the *pa* of *patithaveti* and the corrected *e* of *puyae*.

¹⁰ Restore *patithaveti* with Professor Dowson.

The *e* has been added as a correction and stands above the line.

4 Chhatrapasa saputradarasa ayubalavardhie bhratara sarva [cha natiga] dhavasa¹
 cha puyayanto [||*] mahadanapati-Patikasa jau va[n̄ae]²
 5 Rohinimitrena ya ima[hi] saṅgharame navakamika [||*]

B.—Reverse.

6 Patikasa Chhatrapa Liaka³ [||*]

TRANSLATION.

In the seventy-eighth year—78— of the great king, great Mōga [1],⁴ on the fifth—5— day of the month Panēma[2],— on the (lunar day, specified as) above,— of the Chhahara and Chukhsa Satrap [3]— Liaka Kusuluka (is his) name— of him the son (is) Patika [4]. To the north of the town of Takhasila [5], the eastern region (bears) the name Chhēma— in this place Patika establishes a (formerly) not established [6] relic of divine Śakamuni (Śākyamuni) and a monastery, for the worship of all Buddhas,—worshipping his mother and father,—for the increase of the length of the life and of the power of the Satrap, who is associated with his sons and wives,— worshipping both all his brothers and his blood-relations and connexions [7]. The victory of the great gift-lord Patika is described by Rōhinimitra, who is the overseer of the works in this monastery [8].

Of Patika, the Satrap Liaka [9].

REMARKS.

1. The year 78 is, of course, not that of the reign of Mōga, but of the era which he used ; compare the Rudradāman inscription, l. 4: *Rudradāmnō varshē dvīsaptatiṭamē. Saṃvatsaraye aṭhasatutimae* stands for **saṃvatsarakē aṣṭasaptatimakē*, the affix *ka* (here represented by *a*) being added in accordance with the usage of the Prākṛit.

2. The cases in which names of Macedonian months, as here *Panēmos*, are found in Prākṛit inscriptions, have been collected by Sir A. Cunningham, *Book of Indian Eras*, p. 41. It may be noted that they occur only in Kharōshthī documents from Afghanistan and the extreme North-West of India.

3. The words *Chhahara Chukhsasa cha Chhatrapasa* no doubt mean that Liaka ruled as Satrap over the districts of Chhahara and Chukhsa. Sir A. Cunningham (*Reports*, Vol. V. p. 68) would identify both names with that of the modern Sir-Sukh or Shahr-Sukh, the place where the inscription has been found. This will hardly do, as according to our text the place was called Chhēma. But with respect to *Chukhsa*, which possibly might be read *Chuska*,⁵ I would point out its close resemblance to the curious Sanskrit *choska*, which according to the *Trikāṇḍasēsha*⁶ means 'a horse from the districts on the Indus.' Might not *choska*, like

¹ The left top-stroke of the *cha* has been destroyed. *Nati* is somewhat indistinct, and only the left side of the top of *ga* remains. There are also a few dots belonging to the top of the next letter. The reading was no doubt *natiga[baṃ]dhavasa*.

² The last two syllables of *va[n̄ae]* are distinctly recognisable on the plate. The *e* stands just at the edge of the break. The *n̄a* consists of a long straight line on the right and a wavy limb on the left.

³ These three words stand on the back of the plate to the right of line 5. The photograph shows only the last two, running from the left to the right, because the plate has not been turned round in order to photograph them separately.

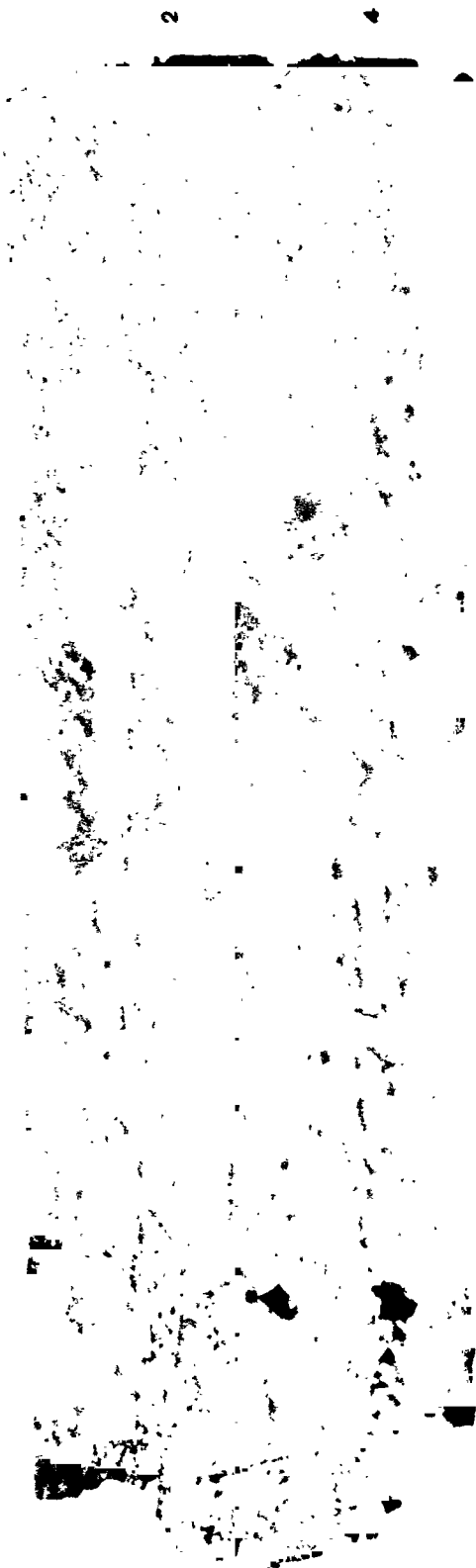
⁴ The figures within crotchets refer to the remarks given below.

⁵ In the Kharōshthī writing, as in the Brāhmī of Gīrnār, the natural order of the consonants in a ligature is sometimes inverted for graphic reasons, and in our inscription the words *puraye*, *vadhie*, and *sarva* are spelt *puraye*, *vadhie* and *sarva*.

⁶ See the *St. Petersburg Dictionary*, sub voce चोस्.

Taxila Plate of Patika.—The year 78.

First half.



Second half.



COLLOTYPE B/W GRIGGS

FULL-SIZE.

saindhava, 'a horse from Sindh,' be a purely territorial name, denoting some particular district on the Indus, and a variant of *Chukhsa* or *Chuskha*? If that were so, it would follow that Liaka governed the Eastern Panjāb as far as the Indus.

4. With the peculiar construction of this sentence compare the Jaina inscription No. 18 (New Series),¹ ll. 2-3:—*Vāchakasy=āryya-Ghastuhastisya śishyo ganisy=āryya-Maṅguhastisya śhaḍhacharo vāchako Aryya-Divitasya nirvartanā*; and *ibidem*, No. 37, l. 4:—*Aryya-Jeṣṭhastisya śishyo Aryya-Mihilo ttasya śishyo Aryya-Ksherako vāchako tasya nirvatana*.

5. The construction is not quite correct. It ought to be either *Takhaśīlaye nagarasa utareṇa* or *Takhaśīlām nagare* (accusative for *nagaraṁ*?) *utarena*.

6. *Apratiṭhāvita*, 'not established,' probably is meant to indicate that this particular relic had not been worshipped formerly, but had been newly discovered.

7. *Bhrātara sarva* seems intended for the accusative plural, *bhrātrīn sarvān*; compare *bhrātarehi* in the Bimaran vase inscription. The following genitive *natiga[baṁ*]dhavasa* is irregular. It is probably owing to the circumstance that in the Gandhāra dialect the verb *pyayati* could take either the accusative or the genitive, like the Sanskrit *namati*.

8. *Jan*, 'the victory,' refers to the gift, by which Patika had become a *dānavīra*, 'a hero in liberality.' *Vañae* corresponds exactly to the Sanskrit *varṇyaté*. For the elision of the *t* compare the elision of *k* in *saṁvatsaraye* and *aḥasatatimae*. With the locative *imahi*, 'in this,' compare *kahiṁ* and so forth.

9. I would suggest that the endorsement *Patikasa Ohhatrapa Liaka*, translated literally by "Of Patika, the Satrap Liaka," means "Patika's (father), the Satrap Liaka." As Patika receives no official title whatsoever, he must as yet have been a private individual and as such unable to sanction or endorse an official document. The use of the bare stem instead of the nominative, which with this interpretation the phrase would show twice, is not uncommon in documents of the period.

NO. 6.—SALOTGI PILLAR INSCRIPTIONS.

BY PROFESSOR F. KIELHORN AND H. KRISHNA SASTRI.

The pillar which contains these inscriptions, was originally at *Sālôtgi*,² a large village six miles south-east of *Indī*, the chief town of the *Indī tālukā* of the *Bijāpur* district of the *Bombay Presidency*, and has now been placed in the *chaudī* at *Indī*. A translation of one of the inscriptions (the one here called A) has been published, with a lithograph of the greater part of the text, by the late Mr. S. P. Pandit, in the *Indian Antiquary*, Vol. I. p. 205 ff. We now edit these inscriptions from impressions which have been kindly supplied to us by Dr. Fleet.

The pillar is inscribed on all its four faces. On the front or first face, above the writing, are some sculptures: towards the top a *liṅga*, and below it a cow and calf, and something else which has been defaced. The first face of the pillar contains 32 lines of writing in *Nāgarī* characters and, below them, 5 lines in Old-Kanarese characters, covering a space of 3' 5" high by from 1' 4" to 1' 4½" broad. The second face contains 30 lines of writing in *Nāgarī* characters and, below them, 8 lines in Old-Kanarese characters, covering a space of 3' 8" high by from 9" to 10" broad. The third face contains 21 lines of writing in *Nāgarī* characters and, below them, 4 lines in Old-Kanarese characters, covering a space of about 3' 2" high by 1' 4" broad.

¹ *Ep. Ind.* Vol. II. p. 203.

² See the *Bombay Gazetteer*, Vol. XXIII. p. 674.

And the fourth face contains 36 lines of writing, all in Old-Kanarese characters, covering a space of 3' 3" high by from 9" to 10" broad. The 83 lines of writing in Nāgarī characters on the first, second and third faces make up the principal inscription (A) of the pillar. A second inscription (B) is contained in the first 27 lines, in Old-Kanarese characters, on the fourth face. And the rest of the writing, altogether 26 lines in Old-Kanarese characters, furnishes a third inscription (C), which commences below the end of A on the third face of the pillar, runs on to the lower part of the fourth face, goes from there to the lower part of the first face, and ends on the lower part of the second face.

The inscription A, as stated above, contains 83 lines of writing in Nāgarī characters. With the exception of altogether eleven *aksharas* in the middle of lines 52-54, which are completely effaced, the writing is well preserved. The size of the letters generally is about one inch, but it is somewhat less in the lower lines of the first face. The language is Sanskrit, and, with the exception of the introductory *ōṃ svasti śrīḥ*, the whole inscription is in verse. It is written very carefully, and in respect of orthography it need only be stated that the letter *b* throughout is written by a sign of its own, not by the sign for *v*. As regards lexicography, it may be mentioned here that the word *pushpa* in line 69 apparently is used to denote a particular coin.¹

The inscription, after glorifying the mythical bird Garuḍa, refers itself to Śaka-Saṃvat 867, the year Plavaṅga, and to the reign of the [Rāshtrakūṭa] Akālavarshadēva Kṛishṇarāja [III.], the son of Amōghavarsha, whom it represents as residing at Mānyakhēṭa. And its proper object is, to record certain donations, which at a solar eclipse on Tuesday, the new-moon day of Bhādrapada in the above-mentioned year, were made by Chakrāyudhabudha, the chief (or proprietor) of the village of Pāvītṭage in the Karpūri vishaya, in favour of a school or hall (*śālā*) that had been established at the village by the chief minister and Saṃdhivigrahin of Kṛishṇarāja, Nārāyaṇa, surnamed Gajāṅkuṣa, an inhabitant of the village of Kāñchanamuduvōl in the Māhisha vishaya.²

In the *Indian Antiquary*, Vol. XXIII. p. 123, No. 61, it has been shown that the date of this inscription, for Śaka-Saṃvat 867 expired, corresponds to Tuesday, the 9th September A.D. 945, when there was a solar eclipse which was visible in India, 6h. 18m. after mean sunrise.³ And it has also been already stated that, as the Jovian year Plavaṅga, which in lines 3-5 of the inscription is coupled with Śaka-Saṃvat 867 expired, did not commence⁴ till the 17th October A.D. 945, the inscription must have been drawn up some short time after the specific date in lines 45-50, on which the donations are recorded to have been made.

Of the localities mentioned, the village of Pāvītṭage, where the *śālā* was established,⁵ has with great probability been suggested to be the modern Sālōṭgi where the pillar which contains the inscription was put up. The other places (with the exception of the well-known Mānyakhēṭa) have not been identified.

¹ [The term *pushpa*, 'a flower,' might refer to certain early gold coins with floral reverse; see Sir W. Elliot's *Coins of Southern India*, p. 55. Compare the term *varāha*, 'a pagoda,' which is derived from the emblem of a boar (*varāha*) on the coins of the Chalukyas.—E. H.]

² [The Māhisha-vishaya might be identical with the Mahisa-maṇḍala of the *Mahāvamsa* (p. 47 of Wijesinha's *Translation*), the Mahisa of the *Dīpavamsa* (viii. 5), the Mahisa of the *Bṛhat-saṃhitā* (ix. 10), and the modern Maisūr (Mysore). In this case Kāñchanamuduvōl cannot be the modern Mudhol, as was suggested by Mr. S. P. Pandit (*Ind. Ant.* Vol. I. p. 206).—E. H.]

³ The text of the inscription therefore correctly states that, at the time of the eclipse, the sun was in the middle of the sky.

⁴ viz. by the mean-sign system, which alone is applicable here. By the southern luni-solar system Plavaṅga would be Śaka-Saṃvat 869 expired.

⁵ To judge by the description of it, given in the text, the *śālā* must have been an establishment of some importance.

The inscription B consists of 27 lines in Old-Kanarese characters on the fourth face of the pillar. It is not dated, but in Dr. Fleet's opinion belongs to much the same period with A. It contains six Kanarese verses in the Kanda metre.

The inscription appears to record that the school or hall (*śālā*), the building of which was referred to in the inscription A, was re-built by a certain Kañchiga (verses 1 and 5), who was a native of Kupaṇapura and a member of the race of the Seḷaras; that he bestowed certain land on the same hall; and that he caused this edict (*śāsana*) to be inscribed on the pillar. In verse 3 the donor declares that he "caused the hall to be built just as the renowned prince Dantipriya (had built it)." Consequently, the hall must have fallen into disrepair during the period between the two inscriptions A and B. It is not improbable that by Dantipriya, i.e. 'the lover of elephants,' we have to understand the original builder of the hall, Nārāyaṇa, who, in verse 13 of the inscription A, receives the *biruda* Gajāṅkuṣa, i.e. 'the elephant-goad.'

As Kañchiga himself professes to be a member of the race of the Seḷaras and to have come from the town of Kupaṇapura, it may be assumed that he was an ancestor of the Śīlahāra chief Gōvunārasa of Kopaṇapura, during whose reign the inscription C was engraved. Regarding Kupaṇapura or Kopaṇapura see the remarks on the inscription C.

The inscription C consists of 26 lines in Old-Kanarese characters. It is not dated, but in Dr. Fleet's opinion may be referred to about the 11th or 12th century A.D. The language is Kanarese prose.

The inscription records a grant of land to "the god Trayipurusha of the hall (*śālā*) at the *agrahāra* of Pavithage," which belonged to a group of 36 villages, the chief place of which was Bāḍaḷe. The granted land was situated in Pavithage itself, in Baḷambuge (?), and in Singanakatte near Makiriyiṇṭi (?). These localities cannot be identified, with the exception of Pavithage or, as it is spelt in the inscription A, Pāvittage, which, as stated before,¹ must be identical with the modern Sālōṭgi. The name appears to have been developed from *Śālā*+*Pāvittage* or *Pavithage*, as the village may have been called after the establishment of the hall (*śālā*) in the midst of it. The name of the god Trayipurusha, i.e. 'the deity (consisting of) a triad,' evidently refers to the 'triad of principal gods' which, according to verse 16 of inscription A, had been placed in the hall by its founder, Nārāyaṇa.

The donor of the land was the *Mahāmaṇḍalēśvara* Gōv[u]nārasa, who belonged to the Śīlahāra race; who traced his descent from the mythical Śīlahāra king Jimūtavāhana; whose banner was a golden Garuḍa;² and who was the lord of the city of Kopaṇapura.

In his *Essays on Kannaḍa Grammar*, Bangalore 1894, p. 49 f., Mr. R. Raghunatha Rao states that Kopaṇanagara is referred to by Nṛpatuṅga in his *Kavirājamārga* as one of the places where the *Kannaḍada tiruḷ*, i.e. 'the pulp of Kannaḍa' or 'the purest Kannaḍa,' was spoken. Nṛpatuṅga mentions as other centres of purest Kannaḍa: Kisuvoḷal, Puligere and Oṅkunda, which are respectively identical with Paṭṭadakal, Lakshmeśvar and Hungund in the Dhārwaḍ and Bijāpur districts. Mr. Raghunatha Rao adds that in Mr. Rice's opinion Kopaṇanagara was near Mulgund in the Dhārwaḍ district. Perhaps Kopaṇanagara or, as it is called in the inscriptions C and B, Kopaṇapura or Kupaṇapura, may be identical with Kopāl in the Nizām's State, on the Railway line from Gadag to Hospet. At any rate Kopaṇapura or Kupaṇapura must have been the residence of a separate branch of the Śīlahāra or Seḷara³ dynasty, whose remaining three branches called themselves 'lords of Tagarapura.'⁴

¹ *Ind. Ant.* Vol. I. p. 206, and above, p. 58.

² Compare above, Vol. III. pp. 208 and 269.

³ Other forms of this name are *Sildra*, *Śildra*, and *Śīlāhāra*; see above, Vol. III. p. 294, note 7.

⁴ See Dr. Fleet's *Kanarese Dynasties*, p. 92, and Dr. Bhandarkar's *Early History of the Dekkan*, 2nd edition, p. 121.

TEXT¹ OF A.

First Face.

- 1 [Ôm²] [11*] Svasti śrīh [11*] ³Jayaty=āvishkṛitam Vishṇor=Vvainat-āpatyam=uttamam [1*]
- 2 dhṛita-lōkatrayātrāyatanubhṛit-tanubhṛidvaram [11*] [1*]
- 3 Śaka-kālād-gat-ābdānām sa-saptādhikashashṭishu [1*] śatē-
- 4 ⁴shv=ashtasu tāvatsu samānām=amkatō=pi cha 1(11) [2*] Va-
- 5 rttamānē Plavamg-ābdē varttamānē nirākulē [1*] janē ja-
- 6 napadē nānā-dhānya-sampat-samanvitē 1(11) [3*] Śrīmatō=
- 7 mōghavarshasya paramēśvara-bhūpatēh [1*] priya-sūnau
- 8 svakiy-āryya-pāda-dhyāna-parē parē 1(11) [4*] Pravarddhamā-
- 9 na-parama-kalyāna-vijay-ōdyamē [1*] Prithivī-
- 10 vallabhē=kālavarsHADēvē ramāvati 1(11) [5*] Mānyakhē⁵
- 11 tē sthīrībhūta-katakē ramya-harmyakē [1*] subhata-pra-
- 12 madā-kōtī-rāji-rājita-pātakē 1(11) [6*] Sukham va-
- 13 sati dharmmēna sadā pūlayati prajāh [1*] dadaty=a-
- 14 mita-vastūni dvij-ādibhyō dayā-parē 1(11) [7*] Anē-
- 15 k-āvanibhṛin-mauli-maṇi-chumbi-padāmbujē [1*] chakā-
- 16 sati yaśō-bhāji rāji rājīva-lōchanē 1(11) [8*] Ami-
- 17 tadyuti-dōrvvīryya-svīkṛit-ārātīmanḍalē [1*] kṛita-di-
- 18 gvijayē Kṛishṇarājē rājyam prasāsati 1(11) [9*] Iha
- 19 Karṇapuri-nāma-vishayē vishay-ōttamē [1*] Pāvitta-
- 20 ge iti khyāta-nāma-grāmē manōramē 11⁶ [10*]
- 21 Śrīmatī⁷ Māhisha-vishayē Kāmchanamuduvōl⁸=iti prasi-
- 22 ddhē grāmē [1*] vāstavyah Kauṇḍinyō Vājasanēyas=tu Kāpvasākh-ādhyayanah [11*] [11*]
- 23 ⁹Dāmapāryya-sutah śrīmān=vadānyō yah pratāpavān [1*] Nārāyaṇ[ō]=
- 24 bhīdhānēna Nārāyaṇ iv=āparah 1(11) [12*] Vikhyātō bhūvi vidyāvān-yō
- 25 Gajāmkuśa-samjñayā [1*] pradhānah Kṛishṇarājasya māntrī san sandhivigrahi [11*] [13*]
- 26 Tasya yah pratihastō=bhūt=priyō dakṣiṇahastavat [1*] niyuktas=tēna
- 27 tēna¹⁰ tējasvī samdhivigraha-karmmaṇi 1(11) [14*] Pāragō rāja-vidyānām kavi-mu-
- 28 khaḥ¹¹ priyamvadah [1*] yas=tu dharmma-ratō bhāti dharmmō vighrahavān=iva 1(11) [15*] Tēn=ēyam
- 29 kārītā śālā śrī-visālā manōramā [1*] dhātr=ēva sv-ēchchhayā śṛishṭi sthāpit-ā-
- 30 disuratrāyā¹² 1(11) [16*] Śālā Manōvat=iv=aishā Brahma-yuktā virā-

¹ From an impression supplied by Dr. Fleet.² Expressed by a symbol.³ Metre of verses 1-10: Ślōka (Anushtubh).⁴ The impression looks as if before this *shv*= the *akṣhara shva* had already been once engraved and had then been effaced again.⁵ Originally *Mānyakhē* was engraved.⁶ Here the original has an ornamental full stop.⁷ Metre: Āryāgiti.⁸ At first sight we should read *Kāmchinamuduvōlā*, the *akṣhara la* of which is written with the Kanarese sign; but the back of the impression shows that the *i* of *chi* and the *la* have been struck out.⁹ Metre of verses 12-33: Ślōka (Anushtubh).¹⁰ This word, which has been erroneously repeated here, has perhaps been struck out already in the original.¹¹ Read *khyah*; this correction also has perhaps been made already in the original.¹² What is actually engraved here is *disuratrāyā* | *ratrayā*, but the first *trayā* and the sign of punctuation after it appear to have been struck out.

- 31 jatê [1*] atra vidy-ârthinah samti nânâ-janapad-ôdbhavâh [(11)] [17*] Êbhyah
prakalpitâ
32 vṛittir=êtadīyô=dhun=ôchyatê [1*] prapamchô dēsa-kâl-âdir=êtat¹ khyâti-
prasiddhayê [(11)*] [18*]

Second Face.

- 33 Êtat-Pāvittage-grâ-
34 ma-patih Kâśyapa-gô-
35 trajah [1*] prabhur=V râjasanê-
36 yânâm Kânvaśâkhâvatâm vara[h [(11)*] [19*]
37 Gôvindabhaṭṭa-tanayô
38 brahmaṇyah śuchir=agnimân [1*]
39 Budhaś=Chakrâyudhō nâma
40 kshamâvân=vadatâm varah [(11)*] [20*]
41 Brahma-vid=dharmmavit=prâjñô
42 bhavyah sēvyah priyamvadah [1*]
43 dharmmaśâstra-ratah śrīmân
44 śâkshâd=iva Parâśarah [(11)*] [21*]
45 Pûrvv-ôktê varttamân-âbdê
46 māsê Bhâdrapadê-mchitê [1*]
47 pitṛi-parvvaṇi tasy=aiva
48 Kuja-vârêṇa samyutê [(11)*] [22*]
49 Sûryyagrahana-kâlê² tu
50 madhya-gê cha divâkarê [1*]
51 Gôdâvar[yyâ]m mahânady[âm*]
52 kôti . . . [t]irṭhakê [(11)*] [23*]
53 Yah pra³ nâma
54 grâmaṇ⁴ rttitah [1*]
55 sa tējasvî mahâsa[t*]tvô
56 dvijēndra-dviṣatī-yutah [(11)*] [24*]
57 Sthitvâ tīrtha-varê snâtivâ
58 sâ[t*]tvikam dharmmam=âsritah [1*]
59 śâlâ-vidyârthi-samghâya⁵
60 dattavân bhûmim=uttamâm [(11)*] [25*]
61 Pāvittage iti khyâtê
62 grâmê=smin sadgun-âkarê [1*]

Third Face.

- 63 mânyâm nivarttanânâm tu pamchabhiś=cha satair=mmitâm [(11)*] [26*]
64 Nivêsanâni sârdhânî⁶ saptavimsatim=âdarât [1*]
65 mânyâni dattavân=mânyô Gôvindabudha-nandanah [(11)*] [27*]
66 Nivarttanâni chatvâri mânyâm kusuma-vâṭikâm [1*]
67 nivarttanâni dip-ârtham mânyâni dvâdaś=aiva cha [(11)*] [28*]
68 Śâlâ-vidyârthi-samghâya su-dravyâni dvijâtibhih [1*]
69 pamcha pushpâni dēyâni vivâhê sati taj-janaih [(11)*] [29*]

¹ Read *etat-khyâ*.² Originally *hanarkâlê* was engraved.³ This *akshara* may possibly be *prâ*.⁴ Perhaps this line was *grâmanîh parikrttitah*.⁵ Originally *-samghâyan* was engraved.⁶ This is clearly engraved, but as it does not seem to yield any satisfactory meaning, I consider it to be a mistake for *sârthânî*.

70	Dēyam	tath=ōpanayanē	vivāhē	yat=pur=ōditam	[1*]	
71	tad-arddham	ch=aitad-arddham	cha	chūdā-karmmani	taj-janaiḥ	[11*] [30*]
72	Kēnachit=kāraṇēn=ēha		karttavyē		vipra-bhōjanē	[1*]
73	bhōjayēt=tu	yathā-śakti	parishat=parishaj-janam			[11*] [31*]
74	Vyākhyātus=ch=aiva	śālāyām	kalpitāni		mahātmanā	[1*]
75	nivarttanāni	pañchāśad=bhūmēr=mmānyāni	tāni	cha		[1*]
76	vyākhyātur=asyām	śālāyām	mānyam=ēkaṁ	nivēsanam		[11*] [32*]
77	Bahubhīr=vvasudhā	bhuktā	rājabbih		Sagar-ādibhiḥ	[1*]
78	yasya yasya yadā	bhūmis=tasya	tasya	tadā	phalam	[11*] [33*]
79	¹ Sāmānyō=yam		dharma-sētur=nṛipānām		kālē	kā-
80	lē	pālanīyō	bhavadbhiḥ			[1*] sarvvān=ētān
81	bhāvinaḥ	pārthivēndrān	bhūyō	bhūyaḥ	prārthayaty=ēsha	Rāmāḥ [11*] [34*]
82	² Sva-dattām	para-dattām	vā	yō	harēta	vasumdharam [1*]
83	shashṭim	varsha-sahasrāṇi	vishṭhāyām	jāyatē	krimi[h]	[11*] [35*]

TRANSLATION OF A.

Om. Hail! Fortune!

(Verse 1.) Victorious is the excellent offspring of Vinatā, the vehicle of that supreme being who has the three worlds for his own body.³

(V. 2.) The years passed from the time of the Śaka (or Śakas) being eight hundred and sixty-seven, and as many⁴ years in figures, in the current year Plavaṅga, while the people live free from disturbance and the country is blessed with abundance of various grains; while the dear son of the *Paramēśvara*, the glorious king **Amōghavarsha**, the fortunate great **Akālavarshadēva**, the Favourite of the Earth, who ever meditates on the feet of his father⁵ and whose efforts to gain supreme prosperity are constantly increasing,—residing in comfort at **Mānyakhēta**, where his camp is firmly established, where the houses are handsome and the quarters⁶ resplendent with rows of millions of great warriors and beautiful women.—always is justly ruling his people, full of benevolence giving untold wealth to Brāhmanas and others; while he, king **Kṛishṇa**, whose lotus-feet are kissed⁷ by the jewels of the diadems of many kings and whose eyes are like lotuses, a resplendent and renowned ruler, is governing the kingdom, having appropriated the lands⁸ of adversaries by the immeasurably brilliant strength of his arms and accomplished the conquest of the quarters:⁹—

(V. 10.) Here, in the most excellent of districts, the district of **Karnapurī**, in the pleasant well-known village of **Pāvītṭage** :—

(V. 11.) In the prosperous **Māhisha** district, in the village named **Kāñchanamuduvōl**, there dwells (or dwelt) one **Nārāyaṇa**, the son of **Dāmapārya**, of the **Kauṇḍinya gōtra**, a student

¹ Metre: Sāluṭ.

² Metre: Ślōka (Anuṣṭubh).

³ The words *avishkṛitam Viṣṇōr*, 'manifested of Viṣṇu,' of the original have been omitted here, because they do not suit at all the rest of the verse. Like the author of the *Tiḍgundi* inscription, above, Vol. III. p. 310. our author commences his verse as if he meant to glorify one of the incarnations of Viṣṇu, while in reality he glorifies Viṣṇu's vehicle, the mythical bird *Garuḍa*.—The adjective *Vinatā* of the text is not given in the dictionaries.

⁴ viz. 867; the words 'and as many years in figures' are quite inappropriate here.

⁵ The word *ārya* apparently is used here in the sense of the Kanarese *ayya*.

⁶ *Pāṭaka*=*grāmaikadśa*.

⁷ *Chumbin* is used in the sense of *chumbita*; compare *Ep. Ind.* Vol. II. p. 165, note 64.

⁸ *Maṇḍala*=*dēśa*.

⁹ The context is that, in the reign of this king **Kṛishṇa**, certain donations (which will be detailed in verses 19-32) were made in favour of a school (the foundation of which is recorded in verses 11-18) at the village of **Pāvītṭage** (verse 10).

A.

64

66

85

70

56

76

70

2

88

0

22

D

4

1

1

of the Kāṇva śākhā of the Vājasaneyā Vēda, prosperous, affable, and powerful, like a second Nārāyaṇa.¹ For his learning known everywhere by the name of Gajāṅkuṣa,² he is (or was) the chief minister of Kṛishṇarāja, being his minister of peace and war. He was his deputy, dear to him like his right hand, and was full of vigour, employed by him in matters of peace and war. Conversant with all the rules of state policy, a first-rate poet and kindly speaking, he, delighting in the law, shines like the law embodied in human form. He got this school made here, magnificent in its splendour and handsome, a creation, as it were, made by the creator after his own will, in which he placed the three principal gods. This school shines forth like Manōvatī³ joined by Brahman; here there are scholars born in various lands. For them a maintenance has been provided, the details of which as regards places, times and so on, are set forth now, in order that the good report of this may be known.

(V. 19.) The chief of this village of Pāvītṭage is (or was) Chakrāyudha Budha,⁴ the son of Gōvindabhaṭṭa, born in the Kāśyapa gōtra, excelling among the followers of the Vājasaneyā Vēda, the best of the students of the Kāṇva śākhā, pious, honest, maintaining the sacrificial fire, forbearing, most eloquent, full of divine knowledge, knowing the law, intelligent, prosperous, worthy of being served, kindly speaking, delighting in the science of law and illustrious, like Parāśara visibly present. In the aforesaid current year, in the excellent month Bhādrapada, at the juncture of that month sacred to the manes⁵ joined with a Tuesday, at the time of an eclipse of the sun and when that luminary was in the middle of the sky, on the great river Gōdāvari⁶ that vigorous man of great virtue, joined by two hundred of the chief twice-born, staying at the excellent sacred spot and having bathed there, following the law of virtue gave to the community of scholars of the school some first-rate land at this mine of virtuous people, the village of Pāvītṭage, land exempt from taxes, measuring five hundred *nivartanas*. He, the worthy son of Gōvindabudha, considerably (also) gave twenty-seven furnished⁷ dwelling-places, exempt from taxes; four *nivartanas* (of land) as a flower-garden, exempt from taxes; and twelve *nivartanas* (of land), exempt from taxes, for lights. Five 'flowers'⁸ of good metal shall be given to the community of scholars of the school by the twice-born concerned when there is a marriage; half of what has just been declared (to be due) at a marriage, shall be given by the people concerned at a thread-investiture; and half of this again at a rite of tonsure. When a feast for some reason has to be given here to the Brāhmaṇas, the assembly shall feast according to its means the members of (this) assembly. And for the teacher in this school the magnanimous one has destined fifty *nivartanas* of land, exempt from taxes, and for the same also one dwelling-place, exempt from taxes.

(V. 33.) [Here follow three of the ordinary benedictive and imprecatory verscs.]

TEXT OF B.

Fourth Face.

- 1 Śrī-māna-dhāma-rājita-rām-ā-
- 2 valī-Kupaṇapura-vinirgatan=abha-

¹ i.e. the god Viṣṇu.

² i.e. 'the elephant-goat.'

³ A mythical town on mount Mēru.

⁴ As Gōvindabhaṭṭa in verse 27 is called Gōvindabudha, so Chakrāyudha Budha probably also was (more commonly) called Chakrāyudhabhaṭṭa.

⁵ i.e. at the time of new-moon.

⁶ Here the end of one verse and half of the following verse, which are greatly damaged in the original, are omitted.

⁷ This is the translation of the conjectural reading *sārthāni*. *Nivāṇāni sārddhāni saptaśatīm* could mean neither 'twenty-seven dwellings and half as many more' nor 'twenty-seven dwellings and half a one.'

⁸ The word *puṣkpa*, 'flower,' apparently denotes here a particular coin. The word does not seem to have been found used so elsewhere.

3	yañ	[1*]	Bhīma-balañ	Selaṛara	
4	kulak=î		mahiyo!	tilaka-	
5	d=ante	Kamchigan=embôm ¹	|	[1*] Mēl=â-	
6	rppan=ârdan=âtañ	sôlada	gañdañ	pra-	
7	tâp[i]	dânaḍa	phaladiñ	[1*] mēl=akku	
8	koṭṭudanannu ²	pâlipa		phalam=em-	
9	du	tanno!=aṛid=int=enda	|	[2*] Mâḍisi-	
10	den=âne		sâleyan=[i]ḍita-	Dantipri-	
11	y-âvaniṣana	vôl	mum-	[1*] (m)mâ[ḍ]i-	
12	sidôm	mâḍisidone		mâḍisidôm ³	
13	[m]âḍidudane	sale	kâd=âtañ	|	[3*]
14	[A]nd=î	sâleya	kambada	gomda-	
15	lamam ⁴	niṛisuv=andu	kambada	rû-	
16	piñ	[1*]	pind=aṛanan=niṛisuva	vô-	
17	l=ond-eraḍam	tâne	piḍidu	niṛi-	
18	sidon=âtañ ⁵	|	[4*] Jambhâri-nibham	sâ-	
19	lâ-stambhaman=olp=odave			niri-	
20	sidam	nija-ki[r*]tti-	[1*]	stambhaman-	
21	niṛisuv=ant[e]	sujambham		Kamchi-	
22	gan=açamçha!-âmçita-dhairryam		|	[5*]	
23	Pasarise	sammati		tannayê	
24	da[sa]vandada			nēsanamga!o!	
25	ke[la]va]n=idarkk=	[1*]		asadriṣan=itt=i-	
26	ttudan=î	vasudhege		negalv=amtu	
27	sâsanam	bareyisidôm	[1]	[6*]	

TRANSLATION OF B.

(Verses 1 and 2.) He whose name was **Kañchiga**; who came from (*the city of*) **Kupaṇapura**, (*in which were*) a number of women who were resplendent with beauty, pride and dignity; who was fearless (*in battle*); who possessed the strength of **Bhīma**; (*who was*) on this earth like a front-ornament to the race of the **Selaṛas**; whose great prowess was well known; (*and*) who was a valorous, unconquerable hero,— considering in himself that the reward (*obtained*) by protecting what is given, is greater than the reward of (*making*) a gift, said thus :—

(V. 3.) “I have caused (*this*) hall (*śālā*) to be built, just as the renowned prince (*avanīṣa*) **Dantipriya** (*had built it*). (*Not only*) he who first builds (*a house*), has built (*it*); (*but*) he that well preserves what has been built, has built (*it as well*).”⁶

(V. 4.) Having said (*thus*), he, on the day on which the group of pillars of this hall was set up, himself took hold of one or two (*of them*) and placed (*them*) as if (*he*) placed virtue (*hidden*) under the form of a pillar.

(V. 5.) Proud **Kañchiga**, whose immovable courage was honoured, (*and*) who resembled (*Indra*) the enemy of **Jambha**, placed in excellent manner (*this*) pillar of the hall as if (*he*) placed a pillar (*recording*) his own fame.

¹ An incomplete *anuvāda* is engraved after the *ga* of **Kañchigan**.

² Read °*danannu*.

³ *Mâḍisidôm* appears to be corrected from *mâḍisidone*.

⁴ The *la* of *gomdalamañ* has a peculiar form which differs from the other *la*'s of the same inscription.

⁵ These four *akṣhara* are written on an erasure.

⁶ i.e. the merit gained by one who preserves or repairs a building for charitable purposes, is as great as that earned by the original builder.

(V. 6.) His own sanction having been proclaimed, (*and*) having given a few of the house-sites¹ in (*his*) rent-free land (*dasavanda*) to this (*hall*), (*he*), the unequalled, got (*this*) edict inscribed in order that (*his*) gift might be extolled on this earth.

TEXT OF C.

Third Face.

- 1 Svasti [||*] [Sa]ma[dhi]gata-pañcha-mahāśabda-mah[ā]-
 2 maṇḍalēśvaraṁ **Kopaṇapura**-var-ādhiśvaraṁ su-
 3 ²varuṇa-Garuḍa-dhvajaṁ vimala-kī[r*]tti-dhvajaṁ śrī-Śi-
 4 lahāra-narēndra-Jimūtavāhan-ānya-

Fourth Face.

- 5 ya-prasūtaṁ śauryya-Raghu-
 6 j[ā]taṁ Śilahāra-kuḷa-kama[la]-
 7 [m]ārtthaṇḍam³ nera[vo]degaṇḍa Kā-
 8 [t]yāyāni-labdha-vara-prasā-
 9 daṁ kastūrik-āmōda manne-
 10 ya-vallabhaṁ bhaya-lōbha-
 11 durllabhaṁ munivar-āditya
 12 ⁴Sanivāra-siddhi Dhanagana siṁgaṁ sâ-
 13 has-ōttumgaṁ nām-ādi-sama-

First Face.

- 14 sta-prasasti-sahi[ta]ṁ śrīman-mahāmaṇḍalēśvaraṁ Gōv[u]-
 15 narasar 36 ruṁ Bāḍale baḷiya agra-
 16 hāraṁ Paviṭhag[ṇ*]ya śāleya Trāyīpuru-⁶
 17 śa-dēvarggey=alliya koḍ[i]geyy=olage Tamba-
 18 la-kōlāl=innūru mattaru keyyu ma[ga]u-

Second Face.

- 19 kōlalu Balaṁbugey-i-
 20 r-mmattaru nelanū Makīri-
 21 yinṭiya Siṁganakaṭṭeyalu
 22 kiṇiya-kō[la*]lu mūru matta-
 23 ru gaḷdeyumaṁ biṭṭar [||*] Â mû-
 24 ru mattaru gaḷdey=olage ti[ssa]-
 25 laḍaṇṭakke gaḷde matta[ru*] 1 [||*] Maṁgaḷa [ma]-
 26 h[ā]-śrī śrī śrī [||*]

TRANSLATION OF C.

Hail! The glorious *Mahāmaṇḍalēśvara* Gōv[u]narasa, who was praised by all such names as: a *Mahāmaṇḍalēśvara* who had obtained the five *mahāśubdas*; the lord of the excellent (*city of*) *Kopaṇapura*; he whose banner was a golden *Garuḍa*; he whose white fame

¹ The word *nēsaṇa* is not found in the dictionaries; it is probably a *tadbhava* of *nivēśana*, which occurs in verse 27 of the inscription A.

² Read *śarara*.

³ Read *mārttaṇḍam*.

Read *Sanivāra*.

⁴ Read *Trāyīparusha*.

resembled a flag; he who was born in the race of the glorious Śiṣahāra king Jimūtavāhana; he who resembled (Rāma) the descendant of Raghu in prowess; a sun to the lotus—the Śiṣahāra race; he who had obtained the excellent favour of Kātyāyani (Pārvatī); he who possessed the scent of musk; the respected chief; he who was beyond the reach of fear and avarice; the sun to the angry; he who was successful (*even*) on Saturdays;¹ the lion of Dhanaga;² (and) he who was full of daring,—gave to the god Trayipurusha of the hall (śālā) at the agrahāra of Pavithage in the 36 (villages of) Bādāle: two hundred mattars, (measured) by the Tambala³ rod, of cultivated land in the rent-free land (*koḍige*) of that (village); two mattars, (measured) by the magau (?) rod, of land in Balambuge (?); and three mattars, (measured) by the small rod (*kirīya-kōlu*), of paddy-fields in Siṅganakatte (near) Makiriyinti (?). Of these three mattars of paddy-fields, one mattar of paddy-fields (*was assigned*) for tissaḷaḍaṇṇu (?). Fortune! Great prosperity! Prosperity! Prosperity!

No. 7.—DATES OF CHOLA KINGS.

By F. KIELHORN, PH.D., LL.D., C.I.E.; GÖTTINGEN.

After the receipt of the large volume of *Inscriptions in the Mysore District*⁴ for which we are indebted to Mr. Lewis Rice, the Director of Archaeological Researches in Mysore, I examined some of the earlier dates in that volume, and my notes on them were ready for publication, when Dr. Hultsch sent me accurate transcripts and translations of five of the Chōla dates in the *Epigraphia Carnataca*, prepared under his orders by his First Assistant, Mr. Venkayya, from inked estampages of the original stones. Dr. Hultsch at the same time requested me to treat of these dates separately, and to include in my account of them those dates also which have already been published by him in the *Indian Antiquary*, Vol. XXIII. p. 297 ff. In now complying with his request, I would wish to state that in what follows I shall strictly confine myself to the consideration of the dates as I find them, and that I leave others to judge how far the results of my calculations would be acceptable on more general grounds.

A.—RAJARAJA.

1.—Inscription in the Bilvanāthēśvara temple at Tiruvallam in the North Arcot district.⁵

1 Svasti śrī [||*] Kō Rājarāja-Kēsarivammarṅku⁶ yā[ṇ]ḍu 7āvadu
 ivv-āttē Ayppaṣi-t-

2 tiṅgaḷ 7paunnamāsiyum Irēvadiyum perṇa vishuvil⁷ sōmagrahaṇatti=ṇṇṇu.⁸

"In the 7th year (*of the reign*) of king Rājarāja-Kēsarivarman,—on the day of an eclipse of the moon at the equinox, which corresponded to (*the day of the nakshatra*) Rēvati and to a full-moon *tithi* in the month of Aippaṣi of this very year."

¹ See above, Vol. III. p. 269, note 8.

² It may be concluded from this *ḍiruda* that Dhanaga was the name of the father or predecessor of Gōvnaparasa; compare *Ind. Ant.* Vol. XV. p. 276 f.

³ According to Mr. Kittel's *Kannada-English Dictionary*, *Tambala* is another form of *Tamila* which is derived from the word *Tami*l.

⁴ *Epigraphia Carnataca*, Part I. Bangalore, 1894.

⁵ From Dr. Hultsch's transcript; compare *Ind. Ant.* Vol. XIX. p. 70, and *South-Indian Inscriptions*, Vol. I. p. 169.

⁶ Read °*varmarṅku* or °*varmarṅku*.

⁷ Read *vishuvattil*.

⁸ Read *paurnṇa*°.

⁹ i.e. °*grahaṇattiṇ ṇṇṇu*.

This date falling in the month Aippaṣi (the solar Kārttika), the equinox spoken of is that of the Tulā-saṁkrānti, i.e. the autumnal equinox; and, as stated by Dr. Hultsch,¹ Dr. Fleet has already pointed out that, within the period to which Rājarāja's reign must be allotted, there are only two years in which a lunar eclipse took place at or near the autumnal equinox, A.D. 991 and A.D. 1010. For these two years the details of the date work out as follows:—

In A.D. 991 (Śaka-Saṁvat 913 expired) the Tulā-saṁkrānti took place on the 26th September,² by the Sūrya-siddhānta 8h. 3·4m., and by the Ārya-siddhānta 6h. 35·9m. after mean sunrise; and accordingly, by the practice followed in Southern India, the 26th September A.D. 991 was the first day of the month Aippaṣi. On the same day there was a lunar eclipse, which took place 13h. 48m. after mean sunrise and was therefore visible in India; and the moon was in the nakṣatra Rēvati for 13h. 8m. after mean sunrise.

In A.D. 1010 (Śaka-Saṁvat 932 expired) the Tulā-saṁkrānti also took place on the 26th September, by the Sūrya-siddhānta 6h. 3m., and by the Ārya-siddhānta 4h. 33·5m. after mean sunrise; and accordingly the 26th September A.D. 1010 also was the first day of the month Aippaṣi. And on this day also there was a lunar eclipse, which, since it took place 2h. 54m. after mean sunrise, was not visible in India; and the moon was in Rēvati for 3h. 17m. after mean sunrise.

Both the 26th September A.D. 991 and the 26th September A.D. 1010 therefore would seem to answer the requirements of the case. But there is the important difference between them that the lunar eclipse of the 26th September A.D. 991 was visible in India, while that of the 26th September A.D. 1010 was not so. And considering that the eclipses quoted in dates, as a rule,³ are visible ones, it is highly probable that this here also is the case, and that the true equivalent of the date therefore is the 26th September A.D. 991 (in Śaka-Saṁvat 913 expired).

2.—Inscription on a stone built into the roof of the Gōpāla-Kṛishṇa temple
at the village of Kaliyūr in the Tirumakūḍlu-Narasipur tālukā.⁴

1 Svasti [||*] Śakanṛipa-kāl-ātita-saṁvatsara-śataṁga[!]* 929nēya Parābhava-
saṁvatsarada Chaitra-māsada bahuḷa-pañchamiyu-

2 m=Ādityavārad=andu.

"On Sunday, the fifth *tithi* of the dark fortnight of the month of Chaitra in the Parābhava year (which corresponded to) the year 929 since the time of the Śaka king."

By the southern luni-solar system Parābhava was Śaka-Saṁvat 929, the year given by the date, as a current year; but for that year the date is incorrect. For, the fifth *tithi* of the dark half of Chaitra of Śaka-Saṁvat 929 current ended, by the *amānta* scheme, on Friday, the 22nd March A.D. 1006, and, by the *pūrṇimānta* scheme, on Wednesday, the 12th March A.D. 1007, in neither case on a Sunday. If the year of the date were Śaka-Saṁvat 929 expired, which was the year Plavaṅga (not Parābhava), the corresponding days would be Thursday, the 10th April

¹ See *Ind. Ant.* Vol. XXIII, p. 297.

² According to Dr. Fleet, *ibid.* Vol. XIX, p. 71, the Tulā-saṁkrānti in A.D. 991 took place on the 25th September, at about 20 *ghaṭṭas* 54 *palas* after mean sunrise (for Bombay); but this is erroneous. By my Tables for the Ārya-siddhānta, published *ibid.* Vol. XVIII, p. 207, the time of the Saṁkrānti, expressed in days of the Julian period, is 2083 289·2749, i.e. 6h. 35·9m. after mean sunrise of the 26th September, A.D. 991; and by Professor Jacobi's Tables the Saṁkrānti took place, also according to the Ārya-siddhānta, 16 *ghaṭṭas* 28 *palas*, i.e. 6h. 35·2m., after mean sunrise of the same 26th September.

³ My list of dates from inscriptions contains 39 regular dates which quote lunar eclipses, and 33 regular dates which quote solar eclipses. The 39 lunar eclipses were all *without exception* visible in India. Of the 33 solar eclipses, 30 were visible, and 3 (of Śaka-Saṁvat 534 and 589, and of Vikrama-Saṁvat 1043) were not visible in India.

⁴ From Mr. Rice's transcript, *Ep. Cars.* Part I. p. 149, No. 44. The inscription 'consists of praises of Apramēya, a general and minister under Rājarājadēva.'

A.D. 1007, and Sunday, the 29th February A.D. 1008. Here the *pūrnimānta* scheme would indeed yield the desired weekday, but it is quite improbable that the people of Southern India should have used that scheme of the lunar months in connection with the Śaka era in the 11th century A.D. And if I were permitted to alter the reading of the date, I would rather change the year of it to Śaka-Saṁvat 989 (current, the year Parābhava), for which, by the *amānta* scheme, the date would regularly correspond to Sunday, the 19th March A.D. 1066. The result is, that this date, at present, is of no value for historical purposes.

3.—Inscription on a stone standing close to the west wall of the Agastyēśvara temple at Balmuri in the Baḷagūḷa hōbaḷi of the Seringapatam tālukā.¹

26 . . . Saka-varisha 934nēya Paridhāvi-[sa]m[va]t[saraKe] śrī-[Rā]jarāja[dē]-
 27 [va]rge³ yāṇḍu irupatt-ēmā[vu]
 28 tad-varisha[da Pau]sha-mā[sa]
 29 ³ rāyana-saṁkrāntiyo!

"In the twenty-eighth year (of the reign) of the glorious Rājarājadēva, (which corresponded) to the Paridhāvin year (and to) the Śaka year 934 at the Uttarāyana-saṁkrānti in the month of Pausa of this year"

This date does not admit of exact verification, and what can be said about it, is that the year Paridhāvin does correspond to the given Śaka year 934, as an expired year, and that the Uttarāyana-saṁkrānti of that year took place 12h. 37·9m. after mean sunrise of the 23rd December A.D. 1012, during the 8th *tithi* of the bright half of the month Pausa, which ended 18h. 51m. after mean sunrise of the same day.

The date, nevertheless, is of great importance, because it definitely proves that the true equivalent of the date No. 1, above, is really, what on general grounds we should expect it to be, the 26th September A.D. 991 (in Śaka-Saṁvat 913), and cannot be the 26th September A.D. 1010 (in Śaka-Saṁvat 932). For, since the 28th year of Rājarāja's reign is here joined with Śaka-Saṁvat 934, the 7th year of his reign, mentioned in the date No. 1, must indeed have coincided with part of Śaka-Saṁvat 913. Assuming that the Uttarāyana-saṁkrānti has been quoted correctly in the date No. 3, and that the years spoken of in the dates are solar years (which certainly is the case in the date No. 1), it follows from the dates No. 1 and No. 3, that the first year of Rājarāja's reign commenced not earlier than the 24th December A.D. 984, and not later than the 26th September A.D. 985 (between the Uttarāyana-saṁkrānti of Śaka-Saṁvat 906 and the Vishuva-Tulā-saṁkrānti of Śaka-Saṁvat 907).

B.—RAJENDRA-CHOLA I.

4.—Inscription on a broken stone lying in front of the Mallēdēva temple at Nandigunda in the Hadināru hōbaḷi of the Nañjanagudi tālukā.⁴

1 [Da]ra (?) Saka-varisham 943nē[ya] Raudra-saṁ.
 2 vatsarāda Phālguna-māsa[da] sukla-[pa]-

¹ No. 5 of the Government Epigraphist's collection for the year 1895; *Ep. Carn.* Part I. p. 78, No. 140.—From Mr. Venkayya's transcript.

² Lines 1-7 of this inscription contain a Kanarese verse which refers to the conquest of the Gaṅga country, Raṭṭavāḍi, Malenāḍu and Ilam (Ceylon), and the Nuḷamba, Andhra, Koṅgu, Kālīṅga and Pāṇḍya countries, and lines 7 and 8 contain the full name of the king, viz. Rājarājākēsarivarman *alias* Rājarājadēva.

³ i.e. *uttarāyana*.

⁴ No. 2 of the Government Epigraphist's collection for the year 1895; *Ep. Carn.* Part I. p. 204, No. 134.—From the transcript of Mr. Venkayya who furnishes the following note: 'The other face of this stone contains, in Kanarese characters, the usual Tamil historical introduction of the inscriptions of Parakēsarivarman *alias* Rājendra-Chōḷadēva. As the last item of conquest in the preserved part of the historical introduction is the victory over Jayasīrha, it may be concluded that the date of the inscription is later than the 9th year of the king's reign.'

3 kṣam̐ Budhavāram̐ puṇname Uttare-nakshatram̐ sô-
4 magrahaṇad=andu

"On the day of an eclipse of the moon, (*the day of*) the *Uttarâ nakshatra* a full-moon *tithi*, a **Wednesday** in the bright fortnight of the month of *Phâlguna* in the *Raudra* year (*which corresponded to*) the Śaka year 943"

By the southern luni-solar system *Raudra* was Śaka-Saṃvat 943, as a current year, and for this year the date is correct. For, in Śaka-Saṃvat 943 current the full-moon *tithi* of *Phâlguna* ended 22h. 32m. after mean sunrise of **Wednesday**, the 1st March A.D. 1021, when there was a lunar eclipse which was visible in India, and when the moon nearly the whole day was in the *nakshatra* *Uttara-Phalguni*.¹

5.—Inscription on a stone standing to the north of the *Sômêśvara* temple at *Suttûru* in the *Tâyûru hôbaḷi* of the *Nañjanaguḍi tâlukâ*.²

1 [P]ûrvvadêsamu[m] Ga[m]geyu[m] Kaḍâramu[m]³ koṇḍa kô=Pparakê[sa]riparmmar=
âna uḍeyâr
2 śrî-Râjendra-Chôḷadê[vargge] yâṇḍu 3lâva[d]u [[*] Svasti [[*]
3 Saka-var[sha] 9[54]nêya Âṅgira-saṃvatsarada
4 Kârttika-mâsa . . [rṇ]nam[i]⁴ tale-devasam=âge bidi-
5 ge Sômavâra Rôhiṇi-nakshatradal uḍeyâr śrî-Râjendra-Chô-
6 ḷadêvar=gurukkaḷ

"In the 31st year (*of the reign*) of king *Parakêsarivarman*, *alias* the lord, the glorious *Râjendra-Chôḷadêva*, who conquered the Eastern country, the *Gaṅgâ*, and *Kaḍâram*.

"Hail! On (*the day of*) the *Rôhiṇi nakshatra*, a **Monday**, the second *tithi* (*of the fortnight* which had) the full-moon *tithi* for its first day (?)⁵ of the month of *Kârttika* in the *Âṅgira* year (*which corresponded to*) the Śaka year 9[54]"

In the tenth century of the Śaka era the only year *Âṅgiras* was Śaka-Saṃvat 954 expired, and for this year the date is correct. For in Śaka-Saṃvat 954 expired the second *tithi* of the *amânta* *Kârttika* ended 7h. 26m. after mean sunrise of **Monday**, the 23rd October A.D. 1032, when the moon was in the *nakshatra* *Rôhiṇi* for about 11h. 10m. after mean sunrise.

As this day is referred to the 31st year of the reign of *Râjendra-Chôḷa I.*, the first year of his reign, according to this date, should have commenced some time between the 24th October A.D. 1001 and the 23rd October A.D. 1002, both days inclusive. I cannot reconcile this result with the fact that, according to the date No. 3, *Râjarâja* was ruling in December A.D. 1012, nor can I say whether there are reasons to prove that the regnal year (31) of the present date is incorrect.

¹ This is the earliest correct date known to me, that admits of exact verification, in which the Śaka year quoted is a current year.

² No. 1 of the Government Epigraphist's collection for the year 1895; *Ep. Carn.* Part I. p. 208, No. 164.—From Mr. Venkayya's transcript.

³ This word is entered above the line, with a cross (*hamsapâda*) after it.

⁴ Read *paurnami* (?).

⁵ I give this as translated by Mr. Venkayya. The words of the original must be intended to mean 'the second *tithi* after full-moon;' compare Mr. P. Sundaram Pillai's *Some Early Sovereigns of Travancore*, p. 56, where a 5th *tithi* of the bright half is described as 'the 5th *tithi* after new-moon.' The mention of the *nakshatra* *Rôhiṇi* in connection with a second *tithi* of the month *Kârttika* is sufficient to show that the dark fortnight of the month is intended. I had in fact found the proper equivalent of the date already from the *data* in Mr. Rice's mutilated text, long before I saw Mr. Venkayya's transcript.

C.—KULOTTUNGA-CHOLA I.

6.—Inscription on a stone standing close to the north wall of the Śamkaréśvara temple at Sindhuvaḷi in the Kaḷale hōbaḷi of the Nāñjanaguḍi tālukā.¹

1	Sva[sti]	śrī	[||*]	Śakarai	yā[ṇ]du	[Āyira]:
2	[t]tu-muppadu			perṛa	°Dvaya-sam[va*]-	
3	tsarattu				śrī-Kolōttuṅka-Śō-	
4	ladēvar			pridhi[vi*]-rājyattu	yāṇ-	
5	[du]			muppatt-ēlāvadu	.....

“In the **Vyaya** year which corresponded to the Śaka year one thousand and thirty, (*and*) in the thirty-seventh year of the reign of the glorious Kulōttuṅga-Chōladēva”

This date contains no details for exact verification. Moreover, the Jovian year **Vyaya** put down in it does not correspond to the giver. Śaka year 1030; for, according to the southern luni-solar system,³ **Vyaya** was Śaka-Samvat 1028 expired, while Śaka-Samvat 1030 current was Sarvajit and 1030 expired Sarvadhārin. Where there is a similar discrepancy between the Śaka year and the Jovian year of a date, it is generally the Jovian year that is quoted correctly,⁴ and *a priori* it appears reasonable to assume that the same is the case here and that, accordingly, the year intended is really Śaka-Samvat 1028 expired. This year, combined with the 37th year of the reign of Kulōttuṅga-Chōla I., would give us for the first year of his reign Śaka-Samvat 992 expired = A.D. 1070-71. It remains to be seen how far this result would agree with the following dates, Nos. 7 and 8.⁵

7.—Inscription in the Naṭarāja temple at Chidambaram in the South Arcot district.

1	||	Svasti	śrī	||	Tiribuvanaḥchakkaravattigaḷ	śrī-Kulōttuṅga-
2	Śōladēvar	tiru-ttaṅgaiyār		Rājarājaṇ	Kundavaiy=Ālvār	
5	.....	nā-ṇilattai		mulud=āṇḍa	Jaya-	
6	daraku	nāṇṇattu-nāl=āṇḍil		°Mina=nigaḷ	nāyarku	Velli pe-
7	ṛra	Urōsaṇi-nāl=Idabam		pōdāl.		

“In the forty-fourth year (*of the reign*) of Jayadhara,⁷ who ruled all the four quarters,—at the time (*of the rising of the sign*) Rishabha on the day of (*the nakshatra*) Rōhiṇi, which corresponded to a **Friday** in the month during which (*the sign*) **Mina** was shining,—Kundavai Ālvār, (*the daughter of*) Rājarāja (*and*) the royal younger sister of the emperor of the three worlds, the glorious Kulōttuṅga-Chōladēva, [*gave, etc.*]”

8.—Inscription in the Āpatsahāyēśvara temple at Ālaṅguḍi in the Tanjore district.

1	||	Svasti	śrī	||	Pu[ga]	śūṇḍa	.....
30	.....	kōv=°Arājakēsaripatmar=āna		Tribhuvanachchakrava[r]tti			

śrī-Kulōt-

¹ No. 3 of the Government Epigraphist's collection for the year 1895; *Ep. Carn.* Part I. p. 191, No. 51.—From Mr. Venkayya's transcript.

² Read *Vyaya-samva*.

³ By the mean-sign system (which is out of the question here) **Vyaya** would have commenced on the 15th December A.D. 1102, in Śaka-Samvat 1024 expired.

⁴ Compare the dates given in *Ind. Ant.* Vol. XXIV. p. 4, No. 139 ff.

⁵ These dates have been already published by Dr. Hultzsch in *Ind. Ant.* Vol. XXIII. pp. 297 and 298.

⁶ Read *Mṭnam*.

⁷ This, according to Dr. Hultzsch, was a *biruda* of Kulōttuṅga-Chōla I.

⁸ Read *Irāja*.

- 31 tu[nga]-Śōladēvaṅku yāṇḍu 45āvadu Tulā-nāyaṅṅu pū[r]vva-pakshattu Viyāla-kkiḷamaiyum saptamiyum per[ra]
 32 Uttira . . [ti]-nā].¹

"In the 45th year (of the reign) of king Rājākēsarivarman, *alias* the emperor of the three worlds, the glorious Kulōttuṅga-Chōḷadēva, on the day of (the *nakshatra*),² which corresponded to a Thursday and to the seventh *tithi* of the first fortnight of the month of Tulā."

The conclusion arrived at under No. 6 was to the effect that the first year of the reign of Kulōttuṅga-Chōḷa I. probably coincided with part of Śaka-Samvat 992 expired. Supposing this to have been the case, the 44th year of his reign ought to have partly coincided with Śaka-Samvat 1035 expired, and the 45th year with Śaka-Samvat 1036 expired. And, as a matter of fact, the date No. 7 does work out faultlessly for Śaka-Samvat 1035 expired, and the date No. 8 does so for Śaka-Samvat 1036 expired.

For Śaka-Samvat 1035 expired the date No. 7 would correspond to **Friday**, the 13th March A.D. 1114, which was the 19th day of the month of **Mina** (the solar Chaitra). On this day (the 5th *tithi* of the bright half of the lunar Chaitra ended 10h. 16m., and) the moon was in the *nakshatra* **Rōhiṇi** (by all systems) for 17h. 4m. after mean sunrise. The sun rose in 19° 1' of the sign **Mina**, and the sign **Rishabha** therefore rose from about 2h. 44m. to about 4h. 44m. after sunrise (while the moon was in **Rōhiṇi**).

For Śaka-Samvat 1036 expired the date No. 8 would correspond to **Thursday**, the 8th October A.D. 1114, which was the 11th day of the month of **Tulā** (the solar Kārttika). On this day the 7th *tithi* of the first or bright half (of the lunar Kārttika) ended 3h. 33m., and the moon was in the *nakshatra* **Uttarāshāḍhā** for 13h. 8m. (or, according to the *Brahma-siddhānta*, 6h. 34m.) after mean sunrise.

As stated by Dr. Hultzsch,³ "I have some time ago calculated the same dates, Nos. 7 and 8, on the supposition that Kulōttuṅga-Chōḷa I. ascended the throne in A.D. 1063. I then found that both dates work out properly for the year A.D. 1107 (No. 7 for Śaka-Samvat 1028 expired, and No. 8 for Śaka-Samvat 1029 expired); and, accepting my results, Mr. Dikshit has stated that, with them, the first year of the reign of Kulōttuṅga-Chōḷa I. would have commenced some time between the 2nd March and 24th October (both days inclusive) of A.D. 1063. But I am obliged to point out that the results obtained for A.D. 1107, though perhaps acceptable each by itself, are not so satisfactory as those obtained for A.D. 1114, when compared with each other.

For Śaka-Samvat 1028 expired the date No. 7 would correspond to **Friday**, the 1st March A.D. 1107, which was the 7th day of the month of **Mina** (the solar Chaitra). On this day (the 5th *tithi* of the bright half of the lunar Chaitra ended 17h. 53m., and) the moon was in the *nakshatra* **Kṛittikā**, by the equal-space system 21h. 40m., by the *Brahma-siddhānta* 8h. 32m., and according to *Garga* 9h. 51m. after mean sunrise, and afterwards in **Rōhiṇi**. The sun rose in 6° 56' of the sign **Mina**, and the sign **Rishabha** therefore rose from about 3h. 32m. to about 5h. 32m. after sunrise (while the moon was in **Kṛittikā**).

For Śaka-Samvat 1029 expired the date No. 8 would correspond to **Thursday**, the 24th October A.D. 1107, which was the 27th day of the month of **Tulā** (the solar Kārttika). On this day (which was *Kārttika-śudi* 6) the 7th *tithi* of the bright half commenced 0h. 55m. after mean sunrise (ending 2h. 33m. after sunrise of the following day), and the moon was in the

¹ It is not clear if the actual reading is *Uttirāṣṭādi-nāḷ* or *Uttirāṣṭādi-nāḷ* (for *Uttirāṣṭādi-nāḷ*).

² The *nakshatra* was either *Uttara-Bhadrāpadā* or *Uttarāshāḍhā*.

³ *Ind. Ant.* Vol. XXIII. p. 298.

nakshatra **Uttarāshādhā** (by the Brahma-siddhānta not at all, and) by the equal-space system and according to Garga for 3h. 17m. after mean sunrise, and afterwards in Śravaṇa.

The reason why I regard these results as less satisfactory than those obtained for A.D. 1114, is the different ways in which, supposing the days intended by the dates to be the 1st March and the 24th October A.D. 1107, the *nakshatras* would have been quoted in the two dates. If the day of the first date is called after Rōhini, although the moon entered that *nakshatra* at the earliest 8h. 32m. after sunrise, why is the day of the second date not called after Śravaṇa which the moon entered as early as 3h. 17m. after sunrise? And if the day of the second date is called after Uttarāshādhā in which the moon at the best was only for 3h. 17m. after sunrise, why is the day of the first date not called after Kṛittikā¹ in which the moon was for at least 8h. 32m., and by the equal-space system as much as 21h. 40m. after sunrise? The ordinary rule certainly is, to name the day after that *nakshatra* in which the moon is at sunrise, or which she enters within a few hours after sunrise, and this rule would not have been observed if Friday, the 1st March A.D. 1107, were the true equivalent of the date No. 7.

Besides, if the two dates Nos. 7 and 8 did fall in A.D. 1107, the date No. 6, of the 37th year of the reign of Kulōttuṅga-Chōla I., would be altogether wrong. Considering that date to be in the main correct, and taking the three dates together, the conclusion which I feel bound to draw from them, is that the king's reign began between the 14th March and the 8th October (both days inclusive) of A.D. 1070;² that the date No. 6 of the 37th year fell in the year Vyaya = Śaka-Saṁvat 1028 expired or A.D. 1106-7; and that the date No. 7 of the 44th year really corresponds to the 13th March A.D. 1114, and the date No. 8 of the 45th year to the 8th October A.D. 1114.

9.—Inscription on a stone lying in the ruins of a temple called Sômésvara, in the midst of the rice fields of the village of Ēchiganahalli near Nāñjanagudi.³

1 Svasti [||*] Śrī-Kulōttuṅga-Chōladēvaru prituvi-rājyam 'geyye Sak[a-va]risham 1035-

2 nēya Jaya-saṁvatsarada Pālguṇa-māsada apara-paksham pā[di]va Âdityavāram

3 Hasta-nakshatram

"On (the day of) the **Hasta** *nakshatra*, **Sunday**, the first *tithi* of the second fortnight of the month of Phālguna in the **Jaya** year (which corresponded to) the Śaka year 1035, while the glorious Kulōttuṅga-Chōladēva was ruling the earth,"

By the southern luni-solar system Jaya was Śaka-Saṁvat 1036 expired, while Śaka-Saṁvat 1035 expired would be Vijaya; and contrary to what ordinarily is the case in similar dates, the date here works out properly for the given Śaka year, and the word *Jaya* would therefore seem to have been employed by the writer of the date erroneously for *Vijaya*. In Śaka-Saṁvat 1035 expired the first *tithi* of the dark half of Phālguna ended 11h. 16m. after mean sunrise of **Sunday**, the 22nd February A.D. 1114, when the moon entered the *nakshatra* **Hasta**, by the Brahma-siddhānta about 3h. 17m., and by the equal-space system about 6h. 34m. after mean sunrise. This date therefore is of the same year (A.D. 1114) to which the dates Nos. 7 and 8 belong, and the three dates would prove that the reign of Kulōttuṅga-Chōla I. cannot have ended in A.D. 1112.⁵

¹ It must appear even more strange that the day should not have been called after Kṛittikā, when one considers that 'the rising of the sign Rishabha,' mentioned in the date, on the 1st March A.D. 1107 certainly took place (from about 3h. 32m. to about 5h. 32m. after sunrise) while the moon was in Kṛittikā. On the 13th March A.D. 1114, on the other hand, it took place while the moon was in Rōhini.

² [The inscriptions of Kulōttuṅga I. in the Telugu country also presuppose A.D. 1070 as the year of his accession; see my *Annual Report* for 1893-94, p. 5.—E.H.]

³ No. 4 of the Government Epigraphist's collection for the year 1895; *Ep. Carn.* Part I. p. 190, No. 44.—From Mr. Venkayya's transcript.

⁴ The *akshara ge* is engraved above the line.

⁵ Compare *Ind. Ant.* Vol. XX. p. 283.

D.—VIKRAMA-CHOLA.

10.—Inscription in the Tyāgarāja temple at Tiruvārūr in the Tanjore district.¹

- 1 Svasti śrī [||*] Pū-mālai miḍaindu
 3 kō=Ppara[k]ṣarivarmanar=āna Tribhuva[na]chakrava-
 [rttiḡa]! śrī-Vikrama-Chōla[dē]varkku [y]ā[n]ḍu aiñjā[vadu] Mi[thu]na-nāyaru
 pū[r]vva-pakshattu saptamiyum Nā[yi]ṟṟu-kkiḷamaiyum Attamum=āna nāl
 munnūṟṟu-nār[pa]di[n]āl.

“In the fifth year (of the reign) of king Parakēsarivarman, alias the emperor of the three worlds, the glorious Vikrama-Chōladēva, on the three-hundred-and-fortieth day, which was (the day of the nakshatra) Hasta, a Sunday, and the seventh tithi of the first fortnight of the month of Mithuna.”

Among the sixteen years from A.D. 1110 to A.D. 1125 there are only two, for which this date would work out satisfactorily, A.D. 1113 (Śaka-Saṃvat 1035 expired) and A.D. 1116 (Śaka-Saṃvat 1038 expired).

For Śaka-Saṃvat 1035 expired the date would correspond to Sunday, the 22nd June A.D. 1113, which was the 29th day of the month of Mithuna (the solar Āshāḍha). On this day the 7th tithi of the bright half of the lunar Āshāḍha ended 9h. 17m., and the moon was in the nakshatra Hasta, by the Brahma-siddhānta for 10h. 30m., and by the equal-space system for 13h. 47m. after mean sunrise. If this were the day of the date, the first day of the fifth year of the reign would be the 18th July A.D. 1112=the 23rd day of the month of Karkāṭaka of Śaka-Saṃvat 1034 expired; and the first day of the first year would be the 23rd of the month of Karkāṭaka of Śaka-Saṃvat 1030 expired=Saturday, the 18th July A.D. 1108, which was Śrāvaṇa-śudī 9, and on which the moon was in Viśākhā for 5h. 16m. after mean sunrise, and afterwards in Anurādhā.

For Śaka-Saṃvat 1038 expired the date would correspond to Sunday, the 18th June A.D. 1116, which was the 25th day of the month of Mithuna. On this day the 7th tithi of the bright half ended 20h. 44m., and the moon entered the nakshatra Hasta, by the Brahma-siddhānta about 5h. 16m., and by the equal-space system 8h. 32m. after mean sunrise. If this were the day of the date, the first day of the fifth year of the reign would be the 15th July² A.D. 1115=the 20th day of the month of Karkāṭaka of Śaka-Saṃvat 1037 expired; and the first day of the first year would be the 20th of the month of Karkāṭaka of Śaka-Saṃvat 1033 expired=Saturday, the 15th July A.D. 1111, which was Śrāvaṇa-śudī 7, and on which the moon was in Svāti for 18h. 24m. after mean sunrise.

Of the two days, thus arrived at as perhaps possible days for the accession of Vikrama-Chōla, the second, the 15th July A.D. 1111 (in Śaka-Saṃvat 1033 expired), certainly comes nearest to the year (A.D. 1112) which has been hitherto regarded as the year of his accession. But, concerned as I am only with the dates before me, I must confess that Sunday, the 22nd June A. D. 1113 (which would make the king's accession fall on the 18th July A.D. 1108), on account of the manner in which it is joined with the nakshatra Hasta, appears to me to be a better equivalent of the original date than Sunday, the 18th June A.D. 1116. And whether the day of the accession be the 18th July A.D. 1108 or the 15th July A.D. 1111, it requires to be shown how either result can be reconciled with the fact that the three dates Nos. 7-9 of the reign of Kulōttuṅga-Chōla I. fall in the year A.D. 1114.

¹ From *Ind. Ant.* Vol. XXIII. p. 298.

² Mr. Dikshit, who also has calculated this date, *ibid.* p. 299, gives the 14th July; but this is clearly an error.

No. 8.—LUNSADI PLATES OF SILADITYA II.;

[GUPTA.]SAMVAT 350.

BY VAJESHANKAR G. OJHA, AND TH. VON SCHTSCHERBATSKOI, PH.D.

A squeeze of the subjoined grant was made over to the second editor by Professor Bühler, who had received it from Mr. Vajeshankar G. Ojha, together with a transcript in Dêvanâgarî and some introductory remarks in the Gujarâti language. The original was found by a Brâhmaṇa in a house at the village of Lunsadî in the Mahuvâ parganâ, Gôhîlvâḍ Prânt, Kâthîâvâḍ, while digging a hole for pegs to tie up his cows.

The document is inscribed on the inner sides of two copper-plates, which are connected by two rings passing through holes in the lower part of the first and in the upper part of the second plate.

[Mr. Vajeshankar was good enough to send me the original plates for examination. They measure about $15\frac{1}{2}$ inches in breadth, and about $13\frac{3}{8}$ inches in height. One of the two rings is plain and not soldered. The ends of the other ring, which consists of a much longer piece of copper wire and is now cut, are twisted round each other and secured in a massive, well-preserved seal. This bears on one of its sides, on a countersunk elliptical surface, in relief, the figure of a recumbent bull, which is placed on a plain pedestal and faces the proper right, and below the bull, in Valabhi characters, the legend श्रीमदङ्कः .¹ The plates not being very thick, and the engraving deep, a good many letters show through at the back of the plates. Lines 42 to 49 are engraved in a rough manner, many letters being represented merely by dotted outlines. The weight of the two plates is $10\frac{1}{4}$ lbs., that of the small ring 5 oz., and that of the seal ring 2 lbs. 7 oz.; total, 13 lbs. I have cleaned the original plates, and corrected the transcript according to my impressions.—E. H.]

The size of the letters varies considerably, being in the middle almost twice as large as in the beginning and at the end. The characters belong to the southern class of alphabets and resemble those of the other published Valabhi grants.

The grant was issued "from the victorious camp pitched at Khêṭaka" (line 1), the modern Khêḍâ (Kaira), whence many grants are dated. It gives the usual genealogy of the Valabhi kings down to king Śilāditya II. (or III. according to Dr. Fleet's manner of counting). As in another inscription, which is dated two years later,² the king bears here only the epithet *Parama-Mâhêśvara* and does not receive any titles of a sovereign. The translation of the grant proper follows.

(Line 52.) "The most fervent devotee of Mahêśvara (Śiva), the illustrious Śilāditya, being in good health, issues (*the following*) command to all:—'Be it known to you that, for the increase of the spiritual merit of (*my*) mother and father, I gave to two uterine brothers, the Brâhmaṇas Bhaṭṭi and Îśvara, sons of the Brâhmaṇa Dhanapati, coming from Dvîpa and belonging to the *Ohâturvidya* (community) of this (*place*), to the *Ḍaundavya gôtra*, and to the school of the Vâjasanêyins, (*the following pieces of land*) in the village of Dêśênaka at the mouth (*dvâra*) of the Madhumatî (*river*) in (*the land of*) the Surâśhṭras:— (1) at the eastern boundary (*of the village*), a pond (*vâpî*), (measuring) fifty-five *pâḍâvartas* of land in area, the boundaries of which (*are*): to the east, the *Piñchhakûpikâvaha*; to the south, the field belonging to the Brâhmaṇa Bâva, and the Malla pond (*taḍâga*); to the west, the drinking-well of the village (*grâma-nîpêna-kûpaka*); to the north, the boundary of the village of Mûlavarmaspâṭaka; (2) at the south-eastern boundary (*of the village of Dêśênaka*), a piece of

¹ See above, Vol. III. p. 319.² *Ind. Ant.* Vol. XI. p. 305 ff.

cultivated land (called) *Kaviṭṭhikā* (and) measuring seventy *pāḍāvartas* of land, to the east of which (is) the boundary of the village of *Viśālapātaka*; to the south, the boundary of the village of *Śivatrātaijja*; to the west, the boundary of the village of *Viśālapātaka*; to the north, the boundary of the village of *Viśālapātaka*; (3) at the same boundary (of the village of *Dēsēnaka*), a second piece of cultivated land called *Uchchā* (and) measuring ninety *pāḍāvartas* of land, to the east of which (is) the boundary of the village of *Viśālapātaka*; to the south, the boundary of the village of *Viśālapātaka*; to the west, the *Piñchhakūpikāvaha*; to the north, the *Kauṭumba* field belonging to the *Thērakas* (Sthaviras); and (4) at the eastern boundary (of the village of *Dēsēnaka*), a third piece, measuring twenty *pāḍāvartas* of land, to the east of which (is) the *Māpaijjikā* river; to the south, the excellent field of *Bappaka*; to the west, the *brahmadēya* field belonging to the *Brāhmaṇa Skanda*; to the north, the field belonging to *īśvara*.

(L. 61.) “(I gave), as a meritorious gift, with a libation of water, these three pieces of cultivated land together with a pond, thus defined by (their) boundaries, with the *udraṅga*, *uparikara* (and) *bhūtavātapratyāya*, with the income in grain and gold, with (the right of fining those who commit) the ten offences, with (the right to) eventual forced labour, not to be meddled with by any royal officers, excluding grants previously made to temples and *Brāhmaṇas*. according to the maxim of *bhūmichchhidra*, to last as long a time as the moon, the sun, the ocean, the earth, the rivers and the mountains, (and) to be enjoyed by the sons, grandsons and (further) descendants (of the two donees).

(L. 63.) “Wherefore nobody should cause obstruction to these two (donees), if they enjoy (this land), cultivate (it), cause (it) to be cultivated, or assign (it to others) according to the usual rule relating to *brahmadēyas*.

(L. 64.) “And future gracious kings born of our lineage, or others, should approve of this our gift and should preserve (it), recognizing that the royal dignity is transient, that human life is unstable, and that the reward of a gift of land is common (to all kings).’

(L. 65.) “And it has been said : ”

[Three of the customary verses.]

(L. 66.) “The messenger (*dūtaka*) for this (grant was) the *Rājaputra Dhruvasēna*. This (edict) was written by the chief secretary *śrīmad-Anahila*, the son of the chief secretary *śrī-Skandabhāṭa*, who was charged with peace and war. The year 300 (and) 50; (the month) *Phālguna*; the dark (fortnight); the 3rd (tithi). (This is) my own signature.”

The grant is in favour of two *Brāhmaṇa* brothers, natives of and belonging to the *Chaturvēdin* community of *Dvīpa*, i.e. the modern Portuguese possession *Diu*. The object granted to them is a pond and three pieces of land in the village of *Dēsēnaka*¹ in *Surāṣṭra*, i.e. the modern *Sōraṣṭh*. In the enumeration of the boundaries the following geographical names occur: (1) the *Madhumati* river, i.e. the *Nikōl* creek [V. G. O.]; (2) the village of *Śivatrātaijja*, the modern *Sathrā* [V. G. O.]; (3) the *Malla* tank, i.e. the ruined tank now called *Kōsa-Malla* [V. G. O.]; (4) the *Māpaijjikā* river, i.e. the modern dry bed of the *Mālan* (?) [V. G. O.].

The *dūtaka*, *Rājaputra Dhruvasēna*, also executed another grant of *Śīlāditya II.*² The writer, *śrīmad-Anahila*, also wrote this other grant³ and served already under *Kharagraha II.* and *Dhruvasēna III.*⁴ The date is *Phālguna badi 3* of [Gupta-]Samvat 350, i.e. 669-670 A.D.

¹ According to Mr. Vajeshankar, the modern *Nikōl*, 4 miles south-east from *Mahuvā*; probably he reads in line 54 *Madhumati-dvārā dēśē Nakagrāma*.

² *Ind. Ant.* Vol. XI. p. 305.

³ *ibid.* p. 309

⁴ *Ind. Ant.* Vol. VII. p. 76, and *Ep Ind.* Vol. I. p. 85.

TEXT.¹

First Plate.

- 1 ओ² स्वस्ति [॥*] विजयस्कन्धावारा[त्*] खे[ट]कवासका[त्*] प्रसभप्रण-
तामित्राणां भैत्रकाणांमनुलबलसंपन्नमण्डलाभोगसंसक्तप्रहारशतलब्धप्रतापा-
व्यतापोपनतद[१*]नम[१ना]-
- 2 ज्वोपाज्जितानुरागादनुरक्तमौलभृत(:)श्रेणोबल[१*]वासराज्यत्रिय)परममाहेस्वरश्री-
भट[१*]र्कादव्यवच्छिन्नराजवङ्ग[१*]स्मातापितृचरणारवि[न्द]प्रणतिप्रविधौताशेष-
- 3 कल्मषः शैशवाग्रभृति खड्गदि[ती]यबाहुरेव समदपरगजघटास्फोट[नप्र]काशित-
सत्त्वनिकषस्तत्रभावप्रणतारातिचूडारत्नप्रभासंसक्तपादनखरश्मिसंहतिस्र-
- 4 कलस्मृतिप्रणी[त*]मात्त³सम्यक्परिपालनप्रजाहृदयरञ्जनान्वर्त्यराजशब्दो रूपकान्ति-
स्त्रैर्यगाश्रीर्यबुद्धिसंपद्भिः स्मरशशाङ्क[३]द्रिराजोदधिचिदशगुरुधनेशानतिशय[१]-
- 5 नः शरणागताभयप्रदानपरतया तृणवदपास्ताशेषस्वकार्यफल[:*] प्रार्थनाधिका-
र्यप्रदानानन्दितविद्वत्सुहृद्वर्णयिहृदयः पादच[१*]रीव सकलभुवनमण्डलाभोग-
- 6 प्रमोदः परममाहेस्वरः श्रीगुहसेनस्तस्य सुतस्तत्पादनखमयूखसन्तानविस्मृतजा-
ह्नवीजलौघप्रक्षालिताशेषकल्मषः प्रणयिशतसहस्रोपजीव्यमानसम्पदू-
- 7 पलोभादिवाश्रितः सरभसमाभिगा[मि]कैर्गुणैस्सहजशक्तिशिक्षाविशेषपिस्मापिता⁷
खिलधनुर्धरः प्रथमनरपतिसमतिष्ठानामनुपालयिता धर्मदायानामप[१]-
- 8 [कर्त्ता] प्रजोपघातकारिणामुपप्लवानां दर्शयिता श्रीसरस्वत्योरेकाधिवासस्य
संहतारातिपक्षलक्ष्मीपरिभोगदक्षविक्रमो विक्रमोपसंप्राप्तविमलपार्थिवश्रीः
- 9 परममाहेस्वरः श्रीधरसेनस्तस्य सुतस्तत्पादानुद्गातः सकलजगदानन्दनात्यङ्गत-
गुणसमुदयस्थगितसमग्रदिक्कण्डलः समरशतविजयशोभासनाश-
- 10 मण्डलाग्रद्युतिभासुरतराङ्गुपीठोदुद⁸गुरुमनोरथमहाभ[१*]रः सर्वविद्यापर[१*]पर-
विभागाधिगमविमलमतिरपि सर्वतः सुभाषितलवेनापि सुखो-
- 11 पपादनीयपरितोषः समग्रलोकागाधमाश्रीर्यहृदयोपि सुचरितातिशयसुव्यक्तपर-
मकल्याणस्वभाव[:*] खिलीभूतकृतयुगनृपतिपथ[वि]शोधनाधिगतो-
- 12 दयकीर्तिः⁹ धर्मानुपरोधोज्वल¹⁰तरीकृतार्थसुखसंपदुपसेवानिरूढधर्मादित्यद्वितीय-
नामा परममाहेस्वरः श्रीशीलादित्यस्तस्यानुजस्तत्पादानु-

¹ From Dr. Hultzsch's impressions.² Expressed by a symbol.³ Read भैत्रकाणाम्.⁴ Read वंशम्.⁵ Read सत्त्व.⁶ Read मार्ग.⁷ Read विस्मापिता.⁸ Read भासुरतरांसपीठोदुद.⁹ Read कीर्तिः.¹⁰ Read धीज्वल.

- 13 द्यातय¹ स्वयमु[पे]न्द्रगु[ब]वेव [गु]रु[ग]त्वादरवता समभिलषणीयामपि
राजलक्ष्मी² स्कन्धासक्ता³ परमभद्र इव धुर्यस्तदाज्ञासंपादनैकपरतयै-
वोदहन्
- 14 खेदसुखरतिभ्यामन[ग]यासितसत्त्व⁴संपत्तिः प्रभावसंपदशीकृतनृपतिशतशिरोरत्नच्छा-
योपगुढ⁵पादपीठोपि परावन्नाभिमानरसानालिङ्गित-
- 15 मनोवृत्तिः प्रवृत्तिमेकां परित्यज्य प्रस्थातपौरुषाभिमानैर⁶प्यरातिभिरनासादित-
प्रतिक्रियोपाय[ः*] कृतनिखिलभुवनामोदविमलगुणसं-
- 16 हति(ः)प्रसभविघटितसकलकलि[वि]लसित[ग]तिः नीचजनाधिरोहिभिरश्रेष्ठैर्होषै-
रनामृष्टालुप्ततद्दयः प्रस्थातपौरुषास्त्रकौ-
- 17 शलातिशयगणतिथविपक्षचितिपतिलक्ष्मीस्वयं ग्राहप्रकाशितप्रवीरपुरुष(ः)प्रथमसंस्था-
धिगमः परममाहेस्वरः श्री-
- 18 खरग्रहस्तस्व तनयस्तत्पादानुदयातः सकलविद्याधिगमविहितनिखिलविद्वज्जनमन-
परितोषातिशय[ः*] सत्वसंपदा त्यागी-
- 19 दार्ढ्येण च विगतानुसन्धानास⁷माहितारातिपक्षमनोरथाच्चभङ्गः सम्यगुपलक्षिता-
नेकश[स्त्र]कल[ग*]लोकचत्तित⁸गङ्गारविभागोपि प-
- 20 रमभद्रप्रकृतिरक्तचिम्बप्रश्रयविनयशोभ⁹विभूषणः समरशतजयपताकाहरप्रत्य-
लोदग्रबाहुदण्डविध्वङ्गित¹⁰निखिल-
- 21 प्रतिपक्षदर्पोदयः स्वधनु¹¹प्रभावपरिभूतास्त्रकौशलाभिमानसकलनृपतिमण्डला-
भिनन्दितशासनः परममाहेस्वरः श्रीधरसेन-
- 22 स्तस्यानुजस्तत्पादानुदयातः सच्चरितातिशयितसकलपूर्वनरपतिरतिदुस्साधानामपि
प्रसाधयिता विषयाण[ग] मूर्तिमानिव
- 23 पुरुषकारः परिवृद्धगुणानुरागनिर्भरचित्तवृत्तिभिर्भूतुरिव स्वयमभ्युपपन्नः प्रकृति-
भिरधिगतकलाकलापङ्कान्तिमात्रि-
- 24 र्वृतिहेतु[र*]कलङ्कमुदनाथ[ः*] प्राज्यप्रतापस्थगितदिगन्तरालप्रध्वङ्गित¹²ध्वान्त-
राशिः सततोदि[तः स]विता प्रकृतिभ्यः प-
- 25 रं प्रत्ययमर्थवन्तमतिबहुतिथप्रयोजनानुबन्धमागमपरिपूर्णं विदधानः सन्धिवि-
ग्रहसमासनिश्चयनिपुणः स्थानेनुरू-
- 26 पमादेशन्ददङ्गणवृद्धिविधानजनितसंस्कारः साधूनां राज्यसालातुरीयस्तन्त्र¹³
योरुभयोरपि नि[ष्णात]ः प्रकष्टविक्रमोवि¹⁴ क-

¹ Read °ध्यातः.⁴ Read सत्त्व.⁷ Read सत्त्व.¹⁰ Read श्रीभा.¹³ Read °ब्राह्मणतुरीयतन्त्र°.² Read लक्ष्मी.⁵ Read °गुढ.⁸ Read °नात्र°.¹¹ Read °ध्वंसित.¹⁴ Read °विक्रमोपि.³ Read °सक्ता.⁶ Read °मानैर°.⁹ Read चरित.¹² Read °ध्वंसित.

- 27 कृणामृदुद्वयः श्रुत(र)व[र]नप्यगर्वितक्लान्तोपि प्रशमी स्थिरसौहृदय्योपि
निरसिता दोषवतामुदयसमयसमुपजनितजन[ता]नुराग-
- 28 परिपिहितभुवनसमर्थितप्रथितबालादित्यद्वितीयनामा परममाहेश्वरः
श्रीधुवसनस्तस्य¹ स्यतस्तत्पाद[क]मलप्रणामधरणिकष-
- 29 णजनितकिणल[र]च्छनललाटचन्द्रशकलः शिशुभाव एव श्रवणनिहितमौक्ति-
कालङ्कारे² विभ्रमाम(र)ल[श्रु]तविशेष[:*] प्रदानसलिलक्षालिताग्रहस्तार-
विन्दङ्क-
- 30 न्याया इव मृदुकरग्रहणा[द]मन्दीकृतानन्दविधिव्विमुन्धरायाक्कामुक्ते धनुर्वेद³ इव
संभाविताशेषलक्ष्यकलापः प्रणतसामन्तमण्डलीत्तमाङ्गधृत-
- 31 चूडा[र*]ब्रायमानशासनः परममाहेश्वरः परमभट्टारकमहाराजाधिराजपरमे-
श्वरचक्रवर्त्ति(:)श्रीधरसे[न]स्तत्पितामह[भा*]-
- 32 '[चि]श्रीशीलादित्यस्य श[र*]ङ्गप[र*]णेरिवाङ्गजमनो⁴ भक्तिबन्धुराव[यव*]कल्पित-
प्रणतेरतिधव[ल*]या दूरं तत्पादारविन्दप्रवृत्तया नखमणिरुचा मन्दा-
किन्येव नित्यममलितोत्तमाङ्गदेशस्वागस्थ]-
- 33 [स्यैव राजर्षेर्हार्दित्यमातन्वानस्य प्रबलधवलिक्का यशसां वलयेन (मण्ड)म-
ण्डितककुभा नभसि यामिनीपतेर्विडम्बिताखण्डपरिवेषमण्डलस्य पयोद-
श्यामशिखरचुचूक⁵श्चिरसञ्चविन्यस्त]-
- 34 [नयुगा][या:*)]

Second Plate.

- 35 चित्ते)पल्युः श्रीडेरभटस्य[र*]ङ्गजः 'चित्तपसंहतेरनुरागिण्याः श्रुचियशोङ्कुकधृतः⁶
स्वयंवरमालामिव राज्यश्रियमर्पयन्त्याङ्कतपरिश्रहः शौ-
- 36 'र्थमत्यतिहतव्यापारमानमितप्रचण्डरिप¹⁰मण्डलं मण्डलाग्रमिवावल[म्ब]मानः
शरदि प्रसभमाकृष्टशि[ली]मुखवाणासनापादितप्रसाधना-
- 37 नां परभुवा¹¹ विधिवदाचरितकरग्रहणः पूर्वमेव विविधवर्णोज्ज्वलीन¹² श्रुताति-
शयेनोद्भासितश्रवणः पु(:)न)पुनरुत्तेनव¹³ रत्नालङ्कारेण[र]लङ्कृतश्रोत्र[:*]
- 38 परिस्फुरत्कटकविकटकीटपक्षरत्नकिरणमविच्छिन्नप्रदानसलिलनिवहावसेकविल(क)स-
न्धवशैवलाङ्कुरमिवाग्रपाणिमुदहन् धृतविशालरत्न(र)-

¹ Read 'सेनस्य सुत'.

² Read 'लङ्कार'.

³ Read धनुर्वेद.

⁴ Read 'त'.

⁵ Read जम्बनी.

⁶ Read चूचुक.

⁷ Read चित्तिप.

⁸ Read यशोशुक.

⁹ Read 'मप्रति'.

¹⁰ Read रिपु.

¹¹ Read भुवां.

¹² Read वर्णोज्ज्वलीन.

¹³ Read 'नेव'.

- 39 वलयजलधिबैलातटा[य]मानभुजपरिष्वक्तविश्वेश्वरः परममाहेश्वरः श्रीध्रुवसेनस्त-
स्याः) प्रजोपरमहीपतिस्पर्शदोषनाशनधियेव
- 40 लक्ष्म्या स्वयमतिस्पर्ष्टचेष्टमाश्लिष्टाङ्गयष्टिरतिरुचिरतरचरितगरिमपरिकलितसकल-
नरपतिरतिप्रकृष्टानुरागर[स]रभसव-
- 41 शीकृतप्रणत¹समस्तसामन्तचक्रचूडामणिमयूखचितचरणरमल²युगल[:*] प्रोहामो-
दारदोईण्डलितद्विषद्वर्मादर्यः प्रस-
- 42 ³र्यत्पधीय(ः)Xप्रताप[झी]षित[ः*]शेषशत्रावह⁴ प्रणयिपक्षनिक्षिप्तलक्ष्मीकः प्रेरित-
गदोक्षिप्त⁵सुदर्शनचक्रः परिहृतबालकीडा-⁶
- 43 नधक्कतद्विजातिरेकविक्र[म]प्र[सा]धितधरित्रीतलीन[झी]कत⁷जलशय्योपूर्वपुरुषोत्त-
मः साक्षाद्वर्मा इव सम्यग्व्य[व]स्थावितवाण्या⁸
- 44 अमाचार[:*] पूर्वैरप्युर्वीपति[भिस्रु]णालवलुब्धैर्यन्यपङ्क्तानि देवब्रह्मदेयानि
¹⁰तेषांमप्यतिसरलमनXप्रसरमुत्सङ्ग-
- 45 लनानुमोदनाभ्यां परिसुदिततुभूव¹¹नाभिनन्दितोच्छितोत्कृष्टधवलधर्मध्वजप्रकाशित-
निजवङ्को¹² देवद्विजगुरुं प्रति यथाहं[म]न-
- 46 वरतप्रवर्त्तितमहोद्भङ्गादिदानव्यसन[ः*]नुपजातस[न्तोषो]पात्तो[दा]रकीर्त्तिपङ्क्तिपरंप-
राकन्तुरित¹³निखिलदिक्कक्रवालः
- 47 [स्व]ष्ट[मे]व यथार्थधर्मादित्यापरनामा पर[म]माहेश्वरः श्री[स्व]रग्रहस्तस्य[ः*]-
ग्रन्थनङ्कुसुदपण्डश्रीविकासिन्या कल[ः*]वत-
- 48 चन्द्रिकयेव कीर्त्त्या धवलित[स]कलदिक्कण्डलस्य खण्डितागुरुविलेपनपिण्डश्या-
मलो¹⁴ विन्ध्यशैलविपुलपयोधराभोगायाः
- 49 क्षीयाः)Xपत्यु[क]¹⁵ श्रीशीलादित्यस्य ¹⁶सुनु[र्द्धव]प्रालेयकिरण इव प्रतिदिनसं-
वर्द्धमानकलाचक्रवाल[ङ्गे]सरीन्द्रशिशुरिव रा-
- 50 जलक्ष्मीमचलवनस्थलीभिवालिङ्गुर्वाणः शिखण्डिकेतन इव रुचिमचूडामण्डनः
प्रचण्डशक्तिप्रभावश्च ¹⁷गरदागम
- 51 इव प्रतापवानुजसत्पद्मः संयुगे विदलयन्मन्मोधरानिव परगजानुदय एव
तपनबालातप इव सग्रामे¹⁸ सुण-

¹ Read प्रणत.⁴ Read अश्ववधः.⁷ Read नधःकृत.¹⁰ Read तेषाम्.¹³ Read दन्तुरित.¹⁶ Read सु.³ Read कमल.⁶ Read दोत्तिष्ठ.⁸ Read कृत.¹¹ Read त्रिभुव.¹⁴ Read श्यामल.¹⁷ Read गर.² Read त्यटोवः.⁵ Read क्रीडो.⁹ Read स्थापितवर्णा.¹² Read वंशो देवद्विजगुरुं प्रति.¹⁵ Read पत्युः.¹⁸ Read संग्रामे.

- 52 अभिमुखानामायूङ्गि¹ द्विषतां परममाहेस्वरः श्रीश्रीबादित्वङ्गुली सर्वानेव
समाज्ञापयत्यस्तु वस्त्रविदितं यथा मया
- 53 मातापित्रोऽपुण्याप्यायन[१*]य द्वीपविनिर्भूततत्त्वातुर्विद्यसामान्यडौख्यसगोत्र-
वाजसनेयिसब्रह्मचारिब्राह्मणधनपति-
- 54 पुत्रब्राह्मणभट्टि-ईश्वराभ्यां² सोदरभाट्टभ्यां सुराष्ट्रेषु मधुमतीद्वारे देसेनकग्रामे
पूर्वसीन्नि पञ्चपञ्च[१*]शङ्खपा-
- 55 दावर्त्तपरिसरा वापी [१*] यस्या आघाटनानि [१*] पूर्वतः पिच्छकूपि-
कावहः [१*] दक्षिणतः ब्राह्मणबावप्रत्ययक्षेत्रं मल्लतटाका⁴ च [१*]
- 56 अपरतः ग्रामनिपानकूपकः [१*] उत्तरतः मूलवर्गपाटकग्रामसीमा [१*]
तथा पूर्वदक्षिणसीमा⁵ कविट्टिकाक्षेत्रखण्डं सप्ततिभूपा-
- 57 दावर्त्तपरिमाणं [१*] यस्य पूर्वतः विशालपाटकग्र[१*]मसीमा [१*] दक्षिण-
तः शिवचातइज्जग्रामसीमा [१*] अपरतः विशालपटक⁶ग्रामसीमा [१*]
उत्तरतः
- 58 विशाल[घा]टकग्रामसीमा [१*] तथा एतत्सीन्नी⁸ द्वितीयक्षेत्रखण्डं उच्चास-
न्धित⁹ नवतिभूपादावर्त्तपरिमाणं [१*] यस्य पूर्वतः विशालपाटकग्राम-
सीमा [१*]
- 59 दक्षिणतः विशालपाटकग्रामसीमा [१*] अपरतः पिच्छकूपिकावहः [१*]
उत्तरतः धेरकसत्ककौटुम्बक्षेत्रं(ः) [१*] [त]था पूर्वसीन्नि¹⁰ तृतीयखण्डं
- 60¹¹ विङ्गतिभूपादावर्त्तपरिमाणं [१*] यस्य पूर्वतः माणइज्जिका नदी [१*] द-
क्षिणतः [ब]प्यकप्रकृष्टक्षेत्रं [१*] अपरतः ब्राह्मणस्कन्दसत्कप्र-¹²
- 61 ह्मदेयक्षेत्रं [१*] उत्तरतः ईश्वरप्रत्ययक्षेत्रं [१] एवमिदमाघाटनविशुद्धं¹³ वापी-
समन्वितं क्षेत्रं[त्र]खण्डत्रयं सोदरं सोपरिकरं सभूत-
- 62 वात[प्र]त्न[१*]यं सधान्यहिरण्यादेय¹⁴ सदगा[प]राधं सोत्पद्यमानविष्टिक¹⁵
सर्वराजकीयानामहस्तप्रक्षेपणीयं पूर्वप्रत्तदेवब्रह्मदेयरहितं

¹ Read °यूङ्गि.

² The small stroke between भट्टि and ईश्वर seems to be intended for a hyphen which marks the separation of the two names. Here and in line 61, ईश्व° looks like कश्च°.

³ Read °कूपिका°.

⁴ Read °तटाकश्.

⁵ Read सौवि.

⁶ Perhaps °पाटक.

⁷ Read °पाटक.

⁸ Read °कोवि.

⁹ Read संश्रितं.

¹⁰ Read तृतीय.

¹¹ Read विंशति.

¹² Read इ°.

¹³ The anusvara of हं runs into the त of दक्षिणतः in the preceding line.

¹⁴ Read °देवं सदशा°.

¹⁵ Read विष्टिक.

- 63 भूमिच्छिद्रन्याये[न]।चन्द्रार्काणवर्जितिसरित्यवृतसमकालीनं पुत्रपौत्रान्वयभोग्यमुद-
क[१*]तिसमेण^१ सम्रद[१]यो [नि]सृष्टः [१*] यतो^२ तयोः समुचितया
ब्रह्मदेयस्थित्या
- 64 भुञ्जतो[१*] कर्षतो[३] कर्षयतोः प्रदिशतो[स]^४ वा [न] कैश्चिद्ग्रासेधे वर्त्तितव्य-
[म]।[ग]।मिमप्र^५नृपतिभिरप्यस्मदाङ्ग^६जैरन्यैर्वा अनित्यान्वैश्वर्याण्यस्थिरं मा-
नुषं सामान्यञ्च भूमिदानफलं^७
- 65 मवगच्छद्भिरयमस्मदायोनुमन्तव्यपरिपालयितव्यश्चेत्युक्तञ्च ॥ बहुभिर्वसुधा भुक्ता
राजभि[१*] सगरादिभिः [१*] यस्य यस्य यद[१*] भूमिदयस्य^८ तस्य
तदा फलं [१*] यानीह दारिद्र्य[भ]यान्नरेन्दैश्चनानि^९ ध-
- 66 स्मयितनीकृतानी^{१०} [१*] निर्भुक्तमात्रप्रतिमानि तानि को नाम साधुपु-
नराददीत ॥ षष्टिं वर्षसहस्र[१*]ण[१*] स्वमे^{११} तष्टत भूमिदः [१*]
आच्छेत्ता चानुम[१]न्ता च तान्येव नरके वसेत् [१*] दूतकोच राज-
पुत्र[ध्रुव]सेन[१*]
- 67 [लि]खितमिदं स[न्धि]विग्रहाधिकृतदिविरपतिश्रीस्कन्दभ[ट]पुत्रदिविरपतिश्री-
मदनहिलेनेति ॥ सं ३०० ५० फाल्गुण^{१२} व ३ [१*] स्वहस्तो
मम ॥

No. 9.—VELUR ROCK-INSCRIPTION OF KANNARADEVA.

By E. HULTZSCH, PH.D.

This inscription was first published by me five years ago in *South-Indian Inscriptions*, Vol. I. page 76 f. It is now re-edited because my former edition contained some errors, and because it appeared desirable to issue a facsimile of this ancient record in the *Epigraphia Indica*.

The inscription is engraved on the rock below the summit of the Bāvāji or Bhagavati hill near Vēlappādi, a suburb of the town of Vēlūr (Vellore) in the North Arcot district. It consists of eleven cramped and straggling lines in bold archaic characters. The alphabet is Tamil, interspersed with some Grantha letters (*svasti śrī*, l. 1; *śva* of *Paṇṇapēścara*, l. 4; *dhā* of *dhārai*, l. 6; *sandrā* of *sandrāditta*, *da* and *pūrva* of *udakapūrva*, l. 7; *dhanma rakshi* and *śrī*, l. 9; and *dhanma*, l. 10). The language is Tamil.

The inscription is dated in the twenty-sixth year of the reign of Kannaradēva. This name reminds of "Kannaradēva, the conqueror of Kachchi (Conjeeveram) and Tañjai (Tanjore)," whom Mr. Venkayya has successfully identified with the Rāshtrakūṭa king Kṛṣṇa III. (A.D. 940 and 956).¹³ Though the Vēlūr inscription does not contain the distinguishing epithet *Kachchiyun=Tañjaiyun=koṇḍa*, which Mr. Venkayya's two Tirukkālukkunram inscriptions

^१ Read 'समे' धर्म°.^२ Read यतस्तयोः.^३ Read कर्षतोः.^४ Read प्रदिशतीर्वा.^५ Read मद्र.^६ Read 'दश.^७ Read फल°.^८ Read भुमिलस्य.^९ Read 'धनानि.^{१०} Read 'कृतानि.^{११} Read स्वमे तिष्ठति.^{१२} Read फाल्गुन.^{१३} Above, Vol. III. p. 282 ff.

prefix to the name of the king, the similarity of the alphabet and of the phraseology leaves hardly any doubt that the Kanṇaradēva of the present record is identical with that of the two others. An unpublished inscription of the sixteenth year of the same king, in which he is called *Kiṇchēḷipāṇ-Taṇṇaiyūn=koṇḍa śrī-Kanṇaradēva* (with *an* instead of *nn* in the second syllable), is engraved on the ruined Viṣṇu temple at **Ukkal** in the North Arcot district.¹

The inscription records the gift of **Vēlūrppāḍi** to the shrine of **Paṇṇa[p]pēsvara**, which a certain **Paṇṇappai** had established on the hill of **Śūdādupārai** in **Paṇḡala-nādu**, a subdivision of the district of **Paḍuvūr-kōṭṭam**.² **Paṇṇappēsvara** means 'the Īśvara (Śiva) shrine founded by Paṇṇappai,' who was perhaps a female relation of the donor. **Vēlūrppāḍi** must be an old form of the modern **Vēlappāḍi**, and **Śūdādupārai** the ancient name of the **Bāvāji** or **Bhagavati** hill.

The donor was the **Nuḷamba Tribhuvanadhira**, whose son, likewise named a **Nuḷamba**, had received (or purchased ?) **Vēlūrppāḍi**, together with the hill of **Śūdādupārai**, from **Vira-Chōla**. The inscription ends with a *captatio benevolentiae* and an imprecation. Between both is inserted the signature of 'the glorious **Pallava-Murāri**,' i.e. 'the Viṣṇu among the Pallavas.' This epithet must be taken as a surname of the **Nuḷamba Tribhuvanadhira**, who is represented as speaking in the first person throughout the preceding part of the inscription.

Both **Vira-Chōla** and **Tribhuvanadhira** must have been subordinates of **Kṛishṇa III**. As **Vira-Chōla** is introduced without any regal titles, it remains doubtful whether he was a member of the Chōla dynasty, which had been subdued by **Kṛishṇa III**, or a local chief³ who was named or surnamed after a Chōla king. The **Nuḷamba Tribhuvanadhira** *alias* **Pallava-Murāri** was probably connected with the **Pallava** rulers of the **Thirty-two-thousand**, which later on became a province of the empire of the **Western Chālukyas**.⁴

TEXT.⁵

1	||	Svasti	śrī	[|*]	Kanṇaradēvarku	yāṇḍu	irubatt-ārāvadu ⁶
2	Paduvūrkōṭṭattu=	Ppaṇḡalanāṭṭu			va[ḍa]kkil	vagai=T[śū](chchū)-	
3	dādupārai-malai			mēl=Ppaṇṇappai		eduppitta	
4	Panna[p*]pēsvarattukku			pōgam=āga	i-nnāṭṭu	Vēlū-	
5	rppāḍi	e[n]	ma[ga]n	Nuḷam[ba]n	Vira-Śōlar	pakkal	
6	Śūdādupārai-malai ⁷		aga-ppaḍa	dhārai	aṭṭuvitta	ko-	
7	nḍu		śsan[d]r-ādittar=uḷ-aḷavum			udaka-pūrvvañ=jey-	
8	ḍu	kuḍuttēṇ	Nu[ḷa]mbaṇ	Tiribuvanaḍiraṇ-eṇ	[|*]		
9	I-[d*]dhanma[m*]	rakshittār=aḍi	eṇ mṇḍi	mēlaṇa	[|*]	Śrī(śrī)-Palla-	
10	va-Murāri	[|*]	I-[d*]dhanma[m*]	irakkuvāṇ	Gaṅgai	Kumariy-iḍai=cheche-	
11	yḍār		śe[y]ḍa	pāvañ-golvāṇ		||	

¹ See my *Annual Report* for 1892-93, p. 6.

² The village of Udayāndiram in the Guḍiyātam tālukā of the North Arcot district belonged to Mēl-Adaiyāru-nādu, another subdivision of Paḍuvūr-kōṭṭam; see *South-Indian Inscriptions*, Vol. II. p. 365.

³ Regarding other chiefs of the same name see above, Vol. III. p. 80, note 2.

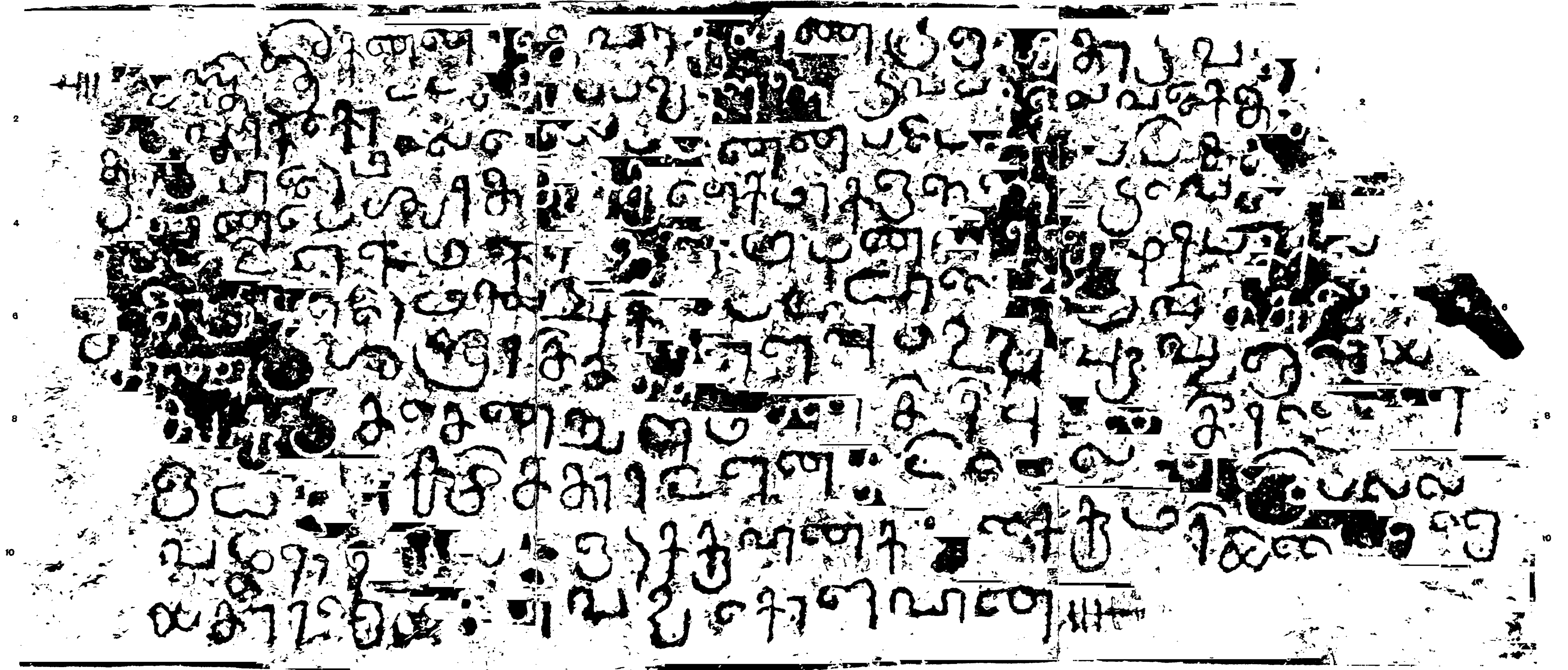
⁴ See above, Vol. III. p. 230, Table; Dr. Fleet's *Kanarese Dynasties*, p. 43 ff.; and Mr. Rice's *Mysore Inscriptions*, Introduction, p. liii. ff. The great Chōla king Rājaraḷa claims to have conquered Nuḷambapāḍi; see, e.g., *South-Indian Inscriptions*, Vol. I. p. 63. Later on, Nonambavāḍi was taken by the Hoysala king Viṣṇuvardhana; see Dr. Fleet's *Kanarese Dynasties*, p. 66, and Sir W. Elliot's *Coins of Southern India*, Plate iii. No. 91.

⁵ From inked stampages prepared in 1895.

⁶ The letter *ba* of *irubā* had been originally omitted and was subsequently inserted between *ru* and *t*.

⁷ The syllable *pā* is written on an erasure.

⁸ Read *chavār* (Sanskrit) or *ṣandir* (Tamiḷ).



TRANSLATION.

Hail! Prosperity! In the twenty-sixth year (*of the reign*) of Kaṇṇaradēva,—I, the Nuḷamba Tiribuvanaḍīraṇ (*i.e.* Tribhuvanadhīra), gave, to be enjoyed as long as the moon and the sun shall exist, with a libation of water, to (*the shrine of*) Paṇṇa[p]pēśvara,—which Paṇṇappai had caused to be built on the hill (*malai*) of Śūdādupārai, which is situated¹ in the north of Paṅgala-nādu in Paḍuvūr-kōṭṭam,—Vēlūrppādi, (*a village*) in the same nādu, (*which*) my son, the Nuḷamba, had received with a libation of water² from Vira-Śōḷar (*i.e.* Vira-Chōḷa), together with the hill of Śūdādupārai. The feet of those who protect this charity, (*shall be*) on my crown.³ (*The signature of*) the glorious Pallava-Murāri. He who injures this charity, shall incur the sin committed by those who commit (*sins*) between the Gaṅgā (*and*) Kumari.⁴

No. 10.—PITHAPURAM PILLAR INSCRIPTION OF MALLIDEVA AND
MANMA-SATYA II.; SAKA-SAMVAT 1117.

By E. HULTZSCH, PH.D.

This is the second of the four inscriptions which are engraved on the pillar at the entrance of the Kunti-Mādhava temple at Piṭhāpuram in the Gōḍavārī district. It begins on the south face below the end of the first inscription (No. 4 above), and ends on the upper portion of the east face of the pillar. Like the first inscription, it is in a state of fair preservation almost throughout, and is written in the Telugu alphabet. Among graphical peculiarities, I would mention that *ṣ* is very often confounded with *ś* and *ṣ*. The proper order of two consonants of a group is reversed in *kujba* for *kubja* (l. 32), *ajba* for *abja* (l. 86), and *yad-bāhur=bbhōgindra-lītaḥ* for *yad-bāhur=bbhōgindra-līlaḥ* (l. 105). The languages of the inscription are Sanskrit (verse and prose) and Telugu (ll. 109—116 and 127—129). Portions of it are in a mixture of Telugu and Sanskrit prose (ll. 116—127 and l. 135).

The inscription records that, at the vernal equinox (*Mēsha-saṁkrānti*) of Śaka-Samvat 1117 (in figures, l. 110), the village of Ōḍiyūru in the district (*vishaya*) of Guddavādi (ll. 98, 100 and 111) was granted to the temple which contains the inscription, by the two joint rulers Mallidēva and Manma-Satya II.

The date of the inscription does not admit of verification. The current Śaka year 1117 corresponds to A.D. 1194-95, and the expired year 1117 to A.D. 1195-96.

The village of Ōḍiyūru has to be looked for in the neighbourhood of Drākshārāma (in the Rāmachandrapuram tālukā of the Gōḍavārī district), which, like Ōḍiyūru, belonged to the district of Guddavādi.⁵ The boundaries of Ōḍiyūru are described in a Sanskrit and Telugu passage (ll. 116—127). In the north-east, east and south-east, Ōḍiyūru was bounded by portions of the village of Vēlaṅgi, and in the south by the village of Śiripuram. These two villages are identical with Vēlaṅgi and Śiripuram in the Rāmachandrapuram tālukā of the Gōḍavārī district,⁶ and the village granted, Ōḍiyūru, is identical with the modern village of Ōḍūru.⁷

¹ Literally, '(which is) a portion.'

² Literally, 'having caused a stream (of water) to be poured (in his hand).'

³ See above, Vol. III. p. 280, note 1.

⁴ See *ibid.* p. 284, note 6.

⁵ See above, p. 37, note 3. The district of Guddavādi is distinct from the district of Guḍavāra or Guḍrāra, the name of which is probably connected with Guḍivāḍa in the Kistna district; see p. 34 above.

⁶ Nos. 77 and 78 on the *Madras Survey Map* of the Rāmachandrapuram tālukā.

⁷ No. 45 on the same map.

which, as required by the description, has Vêlengi for its eastern, and Śiripuram for its southern boundary. Two other villages in the Guddavâdi district are **Korumelli**¹—the modern Korumilli,² and **Kâlêru**³—the modern Kâlêru.⁴

The inscription ends with the usual imprecations (l. 127 ff.) and the statement that it was written by **Kaṇṭachârya** of **Śripithâpuram** (l. 135), who must be identical with **Kaṇṭachâri**, the writer of the first inscription.

The grant proper is preceded by a long Sanskrit passage which contains genealogies (1) of the **Eastern Châlukya** dynasty and (2) of the chiefs of **Kōnamaṇḍala**. The account of the Eastern Châlukyas agrees on the whole with the one given in the Korumelli plates of **Râjarâja I.**⁵ and in the Chellûr plates of **Vira-Chôḍa**.⁶ An important statement which is missing in the two other inscriptions, occurs in line 25 f. where we are told that, of the two sons of **Kirtivarman I.**, the elder, **Satyâśraya (Pulikêsin II.)**, took possession of the kingdom of **Kuntala**, and the second, **Kubja-Vishnuvardhana I.**, of the country of **Vêngi**. The list of the Eastern Châlukyas is continued only as far as **Maṅgi-Yuvarâja** (l. 35), and verse 5 contains a reference to a king **Râjarâja** of the **Châlukya** family, who appears to be represented as reigning at the time of the inscription, and who is evidently identical with the **Râjarâja** on whom **Prithviśvara of Velanânḍu** was dependent.⁷

Verses 6—32 supply a fairly long pedigree of the dynasty to which the two donors belonged. These two chiefs derive their descent from the mythical being **Kârtavîrya**, the son of **Kṛitavîrya**, grandson of **Haihaya**, and great-grandson of **Hari**, a descendant of **Yadu** (v. 6 f.). Their names, and their relation to each other, are given in the Table on page 85. The Arabic numbers which are prefixed to their names, indicate the order in which they are mentioned in the inscription.

The 3rd chief in the list, **Râjapareṇḍu I.**, is called the lord of the **Kōnamaṇḍala** (v. 10); and the word **Kōna** is prefixed to the names **Râjendra-Chôḍa I.** (l. 61), **Bhîma III.** (l. 68), and **Mallidêva** (l. 113). Hence it may be convenient to call this dynasty the chiefs of **Kōnamaṇḍala**. The country over which they ruled, is probably identical with **Kōnaśîma**, the Telugu designation of the **Gôḍâvari** delta.⁸

The 5th prince, **Râjendra-Chôḍa I.**, is stated to have ruled over the country of **Vêngi** (l. 51), and to have assumed the insignia of sovereignty which had been conferred on his grandfather (**Mummaḍi-Bhîma I.**) by the **Râjâdhirâja Râjendra-Chôḍa**. As No. 8, **Mallidêva**, was ruling in **Śaka-Saṃvat 1117**, the **Râjâdhirâja Râjendra-Chôḍa** to whom his great-grandfather (**Mummaḍi-Bhîma I.**) was tributary, has to be identified with the **Eastern Châlukya** king **Râjendra-Chôḍa** or **Kulôttuṅga-Chôḍa I.** (**Śaka-Saṃvat 985—1034**). We know that **Kulôttuṅga-Chôḍa I.** conferred the governorship of **Vêngi**, successively, on his paternal uncle, **Vijayâditya**; on his two sons, **Râjarâja II.** and **Vira-Chôḍa**;⁹ and on **Chôḍa of Velanânḍu**.¹⁰ It is not probable that **Mummaḍi-Bhîma I.** was another of the successive governors of **Vêngi**; and the statement of the inscription that his grandson, **Râjendra-Chôḍa I.**, ruled over **Vêngi**, appears to imply nothing more than that the **Kōnamaṇḍala** was a dependency of the **Vêngi** country.

¹ *Ind. Ant.* Vol. XX. p. 275.

² No. 120 on the *Madras Survey Map* of the **Râmachandrapuram tâlukâ**. The north-western and northern boundary of Korumelli,—**Mâsara** (*Ind. Ant.* Vol. XIV. p. 55, text line 107 f.), is identical with the modern **Mâtsara** (No. 121 on the same map), and the southern boundary,—**Vânâpalli**, with the modern village of the same name (No. 44 on the map of the **Amalâpuram tâlukâ**).

³ *Ind. Ant.* Vol. XX. p. 284 f. I now adopt the reading **Kâlêru** instead of **Kôldêru** (*South-Ind. Inscr.* Vol. I. p. 52), on the strength of Dr. Fleet's remarks (*Ind. Ant.* Vol. XIX. p. 433, note 77).

⁴ No. 140 on the map of the **Râmachandrapuram tâlukâ**. ⁵ *Ind. Ant.* Vol. XIV. p. 48 ff.

⁶ *South-Indian Inscriptions*, Vol. I. p. 49 ff.; and *Ind. Ant.* Vol. XIX. p. 423 ff.

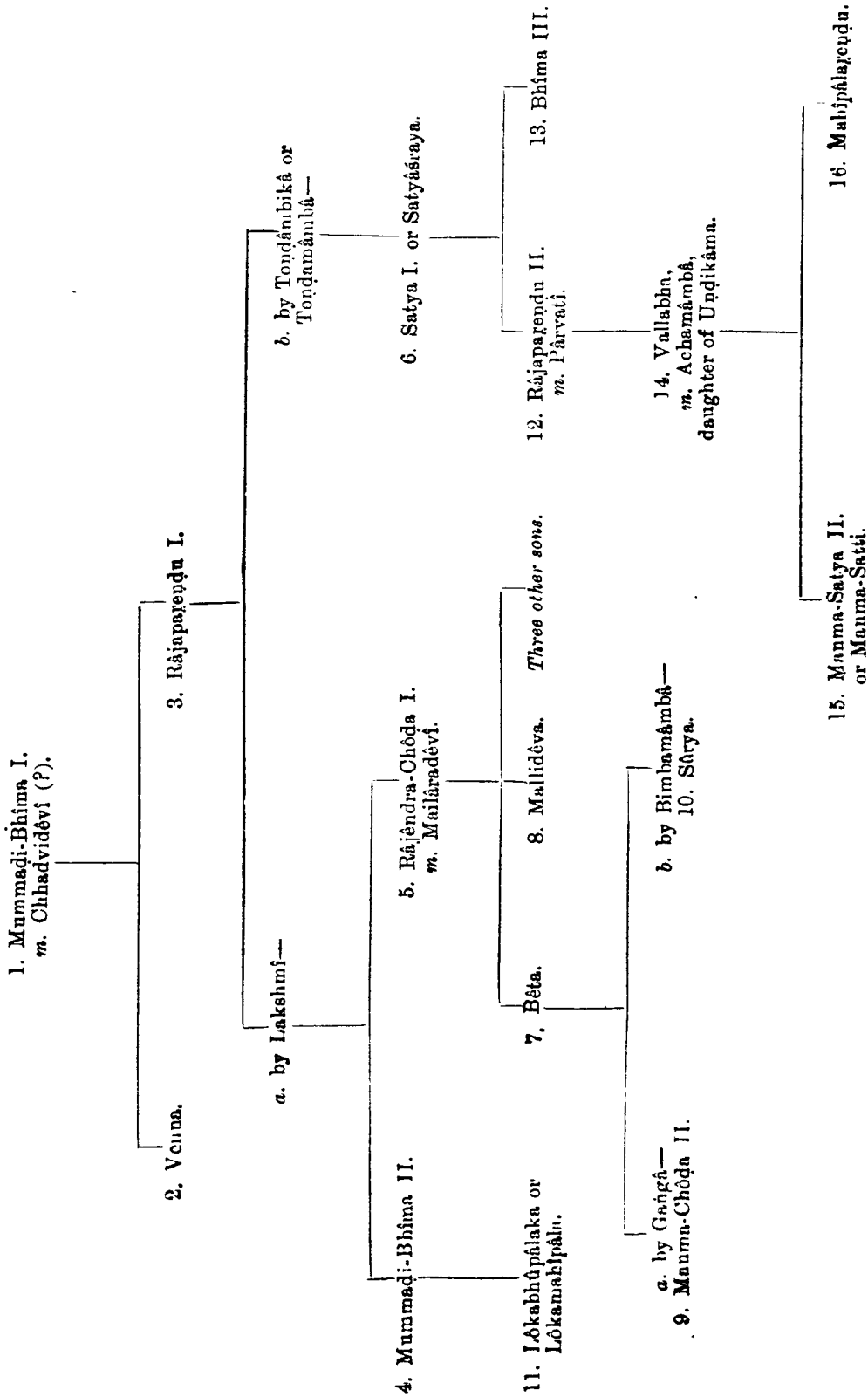
⁷ See above, p. 33 f.

⁸ See above, Vol. III. p. 287, note 3.

⁹ *South-Indian Inscriptions*, Vol. I. p. 51.

¹⁰ See p. 36 above.

THE CHIEFS OF KONAMANDALA.



The Kôna chief Rājendra-Chôḍa I. was evidently named after the patron of his grandfather. He bore the surnames Vikrama-Rudra, Haihayāditya, and Gaṇḍavēṇḍaḍuva (v. 12), and built a *maṇḍapa* which he called, after his surname, Gaṇḍavēṇḍaḍuva (v. 17), in the temple of Bhimanātha (at Drakshârâma).¹ After his death, his two brothers, Mummaḍi-Bhima II. and Satya I. or Satyâśraya, ruled conjointly (v. 18 f.). They were succeeded by their sons, No. 11, Lôkamahipâla, and No. 13, Bhima III. (v. 23 f.); and these two again by No. 8, Mallidêva, and No. 14, Vallabha (v. 26). When Vallabha died after a reign of fourteen years, his son, Manma-Satya II., took his place (v. 31 f.)

Between the Sanskrit and the Telugu version of the grant of the village of Ôdiyûru are inserted two Sanskrit verses (36 f.) in praise of Jâyamâmbâ, the queen of Manma-Goṅka and mother of Kulôttuṅga-Prithviśvara. This queen is already known to us from the first Piṭhâpuram inscription (No. 4 above). The insertion of a passage in her praise in the subjoined inscription suggests that the chiefs of Kônamaṇḍala were dependent on the chiefs of Velanânḍu, and that Prithviśvara of Velanânḍu, whose Piṭhâpuram inscription is dated in Śaka-Saṃvat 1108, was still alive in Śaka-Saṃvat 1117. The attribute *Kulôttuṅga*, which he receives in verse 36 of the subjoined inscription, proves that I was correct in identifying the Prithviśvara of the first Piṭhâpuram inscription with the Kulôttuṅga-Rājendra-Chôḍarâja of certain other records.² To recapitulate, I believe that, in Śaka-Saṃvat 1117, the two Kôna chiefs Mallidêva and Manma-Satya II. were dependent on Kulôttuṅga-Prithviśvara of Velanânḍu, who was again a vassal of Râjarâja, a descendant of the Eastern Châlukya dynasty (see page 84 above).

A number of stone inscriptions at Drākshârâma and Pâlakôl in the Gôḍâvarî district confirm and supplement the historical information on the Kôna chiefs, which the Piṭhâpuram pillar supplies. The earliest of these inscriptions³ records a grant, in Śaka-Saṃvat 1050, by Chôḍa, surnamed Vikrama-Rudra, the son of Râjapareṇḍu of the Haihaya-vamśa, the lord of the Kôṇa⁴ country (*avanî*), and 'the ornament (of the city) of Mâhishmatî'.⁵ This chief is the same as No. 5, Rājendra-Chôḍa I., surnamed Vikrama-Rudra,⁶ the son of Râjapareṇḍu I.

Another inscription (No. 289 of 1893) records the gift of a lamp by [Râ]jjâdêvi, the queen of Kôna-Mummaḍirâja, and is dated in Śaka-Saṃvat 1057 and Châlukya-Vikrama-Saṃvat [6]0. This inscription must be assigned to the successor of Rājendra-Chôḍa I., his elder brother Mummaḍi-Bhima II.

His co-regent, No. 6, Satya I., is represented by another inscription (No. 234 of 1893) of Śaka-Saṃvat 1057 and Châlukya-Vikrama-Saṃvat [60], which records the gift of a lamp by Satya or Sattirâja, the son of Kôna-Râjapare[ṇḍu] by Toṇḍidêvi, younger brother of Rājendra-Chôḍa, and lord of the Kôna country (*dêśa*).

The son and successor of Satya I., Bhima III., was a vassal of the same king Râjarâja to whose time the two first Piṭhâpuram inscriptions belong. This appears from an inscription (No. 246 of 1893) of the *Mahâmaṇḍalêśvara* Bhimarâja, the son of Kôna-Satyarâja, which is dated in Śaka-Saṃvat 1075 and in the 9th year of the reign of Râjarâjadêva.

Another inscription (No. 235 of 1893) is dated in Śaka-Saṃvat 1077 and Châlukya-Vikrama-Saṃvat ??, and records the gift of a lamp by [Ga]ṅgâdêvi, the queen of Kôna-Mall[i]râja, i.e. probably of No. 8, Mallidêva.

To his co-regent, Manma-Satya II., may be assigned an inscription (No. 517 of 1893) of Śaka-Saṃvat 1129, which records the gift of a lamp by a minister of Kôna-Satyarâja.

¹ See above, p. 37, note 3.

² See above, p. 38 f.

³ No. 283 of 1893 in my *Annual Report* for 1893-94.

⁴ Kôṇa instead of Kôna occurs also in the Naḍupûru grant, above, Vol. III. p. 287.

⁵ The *Raghuvamśa* (vi. 43) mentions Mâhishmatî on the Rêvâ as the capital of Pratîpa, a descendant of Kârtavîrya. General Sir A. Cunningham (*Ancient Geography*, p. 488) identifies it with Mandla on the Narmadâ.

⁶ See below, p. 95, verse 12.

Some later inscriptions in the Kshîrârâmesvara temple at Pâlakôl mention two kings, Gaṇapatidēvamahārāja or Gaṇapadēvarāja (Nos. 520, 523, 511 and 512 of 1893) and Bhîma-Vallabharāja (Nos. 513 and 522 of 1893), to whose names the word *Kôṇa* is prefixed, and who therefore appear to have been successors of the previously mentioned chiefs. The queen of the *Mahîmanḍalēsvara* Kôṇa-Gaṇapadēvarāja was Odayamahādēvi, the daughter of Mahādēvachakravartin of Nidudaprôlu,¹ who bore the traditional surname Vishṇuvardhanamahārāja (Nos. 510, 511 and 512 of 1893) and may have been a descendant of the Eastern Châlukyas. The dates of Mahādēva range from Śaka-Saṃvat 1218 [expired], the Durmukhi *saṃvatsara*, to Śaka-Saṃvat 1222 [expired], the Śârvari *saṃvatsara*; those of his son-in-law, Gaṇapati, from Śaka-Saṃvat 118[4] to 1222; and one of the two inscriptions of Bhîma-Vallabha is dated in Śaka-Saṃvat 1240.

TEXT.²

A.—South Face.

- 1 * श्रीभर्तृर्नाभिगंभीरसरस्वरसिजादभूत् । पद्मभूर्भूतलोकानां³
- 2 मेकस्मादुद्भवो यतः । [१*] मानसस्तस्य पुत्रीचिरचैरमृतदीधितिः [१*] सोम-
- 3 'शूडामणिस्त्र्योमवंशकर्ता ततो बुधः । [२*] ततः पुरुरवा नाम चक्रवर्त्ती
सुवि-
- 4 क्रमः । तस्मादायुरभूस्तस्मान्नृषोर्ध्वं⁵ पुरुस्ततः । [३*] ततो जनमेजय-
- 5 स्ततः प्राचीशस्तस्मात्संयातिस्ततस्मात्सर्वभौमस्ततो महामौमः⁶ [१*] 'इद्व[म]ने-
- 6 कनरपतिषु गतेषु पा[ण्डु]र्नाम नरपतिरुद्भव⁷ [१*] पुत्र[१]स्तस्य धर्मबो⁸
- 7 मार्जननकुलसहदेवाः ¹⁰पञ्चेन्द्रियवत्पञ्च स्युर्विषयग्राहिणः । त-
- 8 त्र [१*] ¹¹यनादाहि विजित्य काण्डवमंधो¹² गं[१*]डीविना वज्रिणं (१)
युध्मे¹³ पाशुपतास्त्र-
- 9 मन्धकरिपोश्चालावि¹⁴ दैत्यान्बहून् [१*] इंद्रार्हासनमध्यशायि जैना¹⁵ यत्कालके-
- 10 यादिकाग्नित्वा¹⁶ खैरमकारि वंशविपिनच्छेदः कुर्वाणाः¹⁷ विबोः । [४*]
ततोर्जनाद¹⁸
- 11 विमन्युस्ततः परिचित्ततो जनमेजयस्ततः ¹⁹क्षेमकस्ततो नरवाहनस्ततश्शतानी-

¹ This is probably Nidadavôlu, nine miles south-west of Râjamaheudri; see Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 37.

² From inked estampages, prepared by Mr. H. Krishna Sastri.

³ Read °भूर्भूत° and cancel the *anusvara* of लोकानां.

⁴ Read सोमचूडा°.

⁵ Read °भूतस्मान्नृषोर्ध्वं.

⁶ भौमः looks almost like जौमः.

⁷ Read इत्य°.

⁸ Read °द्वभूव.

⁹ Read °भौमार्जुन°.

¹⁰ Read पञ्चेन्द्रिय.

¹¹ Read येना°.

¹² Read खाण्डवमथो (i.e. *Khândavam=athô*); this reading is preferable to खाण्डवमठो (*South-Ind. Inscr.* Vol. I. p. 53).

¹³ Read युधे.

¹⁴ Read °लाभि.

¹⁵ Read जयिना.

¹⁶ Read °काग्नित्वा; the form कालकेय is more correct than कालिकेय in *South-Ind. Inscr.* Vol. I. p. 53.

¹⁷ Read कुरुणां विभीः.

¹⁸ Read ततोर्जनादभिमन्यु°.

¹⁹ This form of the name is more correct than क्षेमक in *South-Ind. Inscr.* Vol. I. p. 53.

- 12 ¹कस्तस्मादुदयनस्तत्रितिव्विच्छिन्नसन्तानेष्वयोध्यासिंहासनासीनेष्वेकोन[ष]ष्ठिच-²
 13 क्र[व]र्त्तिषु गतेषु तदंशो³ विजयादित्यो नाम राजा विजिगीषया दक्षि-
 ण[र]पधं⁴ ग[त्व]।
 14 त्रिलोचनपद्मव[म]धिचिप्य देवदुरीहया लोकांतरमगमत्तस्मिन्काले तस्य महा-
 15 देव्यत्तर्व्वी⁵ पुरोहितेन सार्द्धं मुडि[व]मुनामायहारमुपगम्य तद्वास्तव्येन वि-
 16 ष्णुभट्टमीमयाजिना दुहितुनिर्व्विशेषमभिरक्षिता सती नंदनं विष्णुवर्द्धनम-
 17 सूत [।*] तस्य कुमारस्य मानव्यसगोत्रहारितीपुत्रद्विपक्षक्रमाचितानि⁶ कर्म-
 णि का-
 18 ⁷रद्वत्तात्तमवर्द्धयत् । स च मात्रा विदितव्रित्तांतस्सन्निर्गत्¹⁰ चालुक्यगि-
 रौ नंदां भ-
 19 गवतीं गौरीमाराध्य कुमारनारायणमातुर्गर्ण¹¹ संतर्प्य श्वेतातपत्रैकशंखपं-¹²
 20 चमहाशब्दपालिकेतनप्रतिडक्कराह[र]लांच्छनपिच्छकुंतसिंहासनमकरतो-¹³
 21 रणकनकदंडगंगायमुनादीनि स्वकुलक्रमागतानि निक्षिप्तानीव ¹⁴सांब्राज्यचि-
 22 ज्ञानि समादाय कडंवगंगगादिभूमि[पा*]न्निर्जित्य सेतुनर्मदामध्यं सार्द्धं सप्त-
 23 लक्षं दक्षिणपधं¹⁵ पालयामास [।*] तस्य ¹⁶पद्मवान्वयज[र*]तमहादेव्यां
 वि[ज]-
 24 यादित्यस्मृतो भूतो¹⁷ [।*] ततः पुलकेशी ततः कीर्त्तिवर्म्मा तत[।*] स-
 त्याश्र[य*]-
 25 विष्णुवर्द्धन¹⁸ [।*] तयोज्येष्ठः कुन्तलराजलक्ष्मीमग्रहीत् [।*] इतरो [वेंगी*]-
 26 चुवं¹⁹ [।*] सोयं स्वस्ति श्रीमतां सकलभुवनसंस्तूयम[र][नमा*]-
 27 नव्यसगोत्राणां हारितीपुत्राणां ²⁰कौशिकवरप्रसादल[ब्ध][राज्या*]-
 28 नां मातृगणपरिपालितानां (।) स्वामिमहासेनपादानुध्य[ता]-
 29 नां भगवन्नारायणप्रसादासादितवरवराहलांच्छन[क्ष][ण*]-
 30 वशीकृतारतिमण्डलानामश्वमेधावचूधस्नानपवित्री[क्ष][त*]-²¹
 31 वपुषां चालुक्यानां कुलमलंकरिणुस्सत्याश्रयव[क्ष]-
 32 भेंद्रस्य[र] भ्राता ²²कुजविष्णुवर्द्धनोष्टादश वर्षाणि वेंगी[दे*]-

¹ Read °पुभृति°.² Read °षटि.³ Read तदंशो.⁴ Read °पधं.⁵ Read देव.⁶ Read °वर्दी.⁷ Read मुडिवेमु.⁸ Read °कसीचितानि कर्माणि.⁹ Read °रयित्वा तम°.¹⁰ Read वृत्तानः.¹¹ Read °गणांश्च.¹² The *anusvara* stands at the beginning of the next line.¹³ Read प्रतिदक्का, पिच्छ and सिंहासन.¹⁴ Read साम्राज्य.¹⁵ Read °पधं.¹⁶ The प of पद्मव had been originally omitted by the engraver and was subsequently inserted between स्य and क्ष.¹⁷ Read सुतीभृत्.¹⁸ Read °वर्धनौ.¹⁹ Read भुवम्.²⁰ Read कौशिकी.²¹ Read °वभृत्.²² Read कुज.

- 33 ग्रमपालयेत्¹ [1*] तत्सुतो जयसिंहवल्गुभस्त्रयचिंशतं² [1*] त[द]-
 34 तुज इन्द्रराजस्य दिनानि [1*] तत्सुतो विष्णुवर्धनो नव वर्षा]-
 35 णि [1*] तत्सूनुमग्नियुवराजः⁴ पञ्चविंशतिं [1*] एवमविंष्टि[न्]-⁵
 36 चालुक्यकुलचित्तिपालपरंपरया [1*] बभूव श्रीनिदो⁶ राज[र] [रा*]-
 37 जराजमहोपतिः [1*] स्वनोत्था पालयत्युर्वी⁷ स रत्नाकरमेख-
 38 लां । [५*] अपि च [1*] कुले येदूनामंजनिष्टि⁷ राज[र] हरिप्रबो-
 ह-
 39 यनामधेयः [1*] ततः कृतार्त्तिकृतबन्धुलोकः (i) कृतो कृतप्रः
 40 कृतवोर्य आसीत् [॥ ६*] रोचिष्णराधचक्षेण¹⁰ क्रान्तविश्वो यथा¹¹
 41 रविः [1*] ¹²स्फुरत्करसहस्रेण ¹³कार्यवोर्यस्ततो जनि [॥ ७*] जी-
 42 वत्युदार¹⁴ आसीत् कीर्त्तिमात्रकलेबरे¹⁵ भूयसि भूप-
 43 वर्णे [1*] ततस्ततोत्तुंमजगदिभूतिरभोरभून्मुग्धभि[म]-
 44 भूपः । [८*] वल्लीव तन्वी तस्यासीच्छदिदेवो वरांगना¹⁶ । तयोर-
 45 ग्रसुतो वेन्नभूपालीस्यामजसुखो¹⁷ [॥ ९*] श्रीमान् राजपठे[ड]-
 46 [स्मा]नाधः¹⁸ (i) कीनमण्डलादीशः¹⁹ [1*] उपयेमे यः कुलजे लक्ष्मो-
 तोंडाम्भि-²⁰
 47 [के] देव्यै²¹ । [१०*] ²²लक्ष्मीमुग्धभिमेयं राजेंद्रचोडभूभुजं [1*] असू-
 48 त तोंडमांवा [च] सुतं सत्यमहोपतिं [॥ ११*] सोयं राजेंद्र[चो]-
 49 डभूपतिः[1*] स्वपितामहेन श्रीमद्राजाधिराजराजेंद्रचोड-
 50 प्रसादाक्षय्यानि सिंहासनप्रतिडक्कपिच्छकुंतैकाग्रंखाद्यस्त्रि-²³
 51 लसांम्राज्यचिह्नानि²⁴ समादाय वेंगीभुवो भर्त्ताभवत् । दम्भु[र]
 52 यः प्रबल²⁵ प्रतापवडबासत[र]श्चिषा²⁶ विद्विषः²⁷ प्राप्तो विक्रम-
 53 रुद्रतां निजकरस्यष्टोक्तताशेषभू- [1*] लोकस्वस्वसमस्तवृत्तिरगमयो

¹ Read °पालयत्.² Read °यसिंहवल्गु.³ Read इन्द्र.⁴ Read °गुर्गन्धि°.⁵ Read °विंष्टिन्.⁶ Read निधी.⁷ Read कर्त्तुनामजनिष्ट.⁸ Read प्रभो°.⁹ Read कृतार्पि°.¹⁰ Read रोचिष्णराधचक्षेण.¹¹ Read यथा.¹² To the स्फ of स्फुर° both * and d appear to be attached.¹³ Read कार्य°.¹⁴ Read °दारे सितकीर्ति°.¹⁵ Read कलेबरे.¹⁶ Read वराङ्गना.¹⁷ Read °स्यानुजः.¹⁸ Read नाथः.¹⁹ Read °लाधीशः.²⁰ Read तोडाम्भि°.²¹ Read देव्यौ.²² Read लक्ष्मीम्°.²³ Read प्रतिडक्का.²⁴ The d of ड is written twice, once at the top and once to the right of ड.²⁵ Read प्रबलप्रताप°.²⁶ The द of वडबा looks like द.²⁷ The व of विद्विषः appears to be corrected from वा.

- 54 हैहयादित्यतां यातो [य]: खलु गंडवेंडडुवतां प्रोत्खाडि-¹
 55 तारित्रिया [॥ १२*] ²तस्याचवत्कुलस्त्रीणां विष्णोर्लक्ष्मीरिव प्रिया [1*]
 मैलार[दे]-
 56 वी महिषी योषिल्लोकविभूषणं । [१३*] अस्यास्तुतानां पञ्चानां³ ज्वलत्वं-⁴
 57 च्छाग्नितेजसं⁵ [1*] अग्रजो बेतभूपालो मल्लिदेवन्ट[पो]नुजः । [१४*] बेत-
 58 भूपालकाज्जातो⁶ गम्माश्रीविंजमांबयोः । सितकीर्त्ती सू[तौ]⁷ मन्म[ची]-
 59 [ड]सूर्यक्षितीश्वरौ । [१५*] निजकार्मुकनिर्मुक्त[व]ण्णि[ई]लितदि-
 60 [घौ*] [1] ⁸सौब्रात्रभु(नि)जवीर्याभ्यामुबौ⁹ राघवलक्ष्मणौ । [१६*]
 नृपकुलति-
 61 लको यः कोनराजेंद्रचोडः कृतसकलसुकृत्यो [गं]ड[वें]डडुव-¹⁰
 62 [ना]म्ना [1*] ¹¹दिचुज[मि]ह सहप्राकारकं कारयित्वा शिवमलचत¹² शै-
 63 लं मंटपं¹³ बीमनाथे । [१७*] तस्याग्रावरजन्मा[नौ] जगदिमतविच[मौ]¹⁴
 [1*] श्री-
 64 मन्मुम्माडिबीमेशसत्याश्रयमहीपतो¹⁵ [॥ १८*] विचज्येमां¹⁶ [चुवं] चू-
 65 यः पालयामासतुस्समं [1*] निजप्रतापदग्धातिमंडलाधीश-¹⁷
 66 मण्डलो¹⁸ [॥ १९*] ¹⁹तयोमुम्माडिबीमेशाल्लोकचूपालकीजनि [1*] लो-
 67 कालीकान्तरालानि शोभयन्निज[ते]जसा [॥ २०*] सत्येशादिलिनो
 68 जातो बलकृष्णसमौ²⁰ नृपो²¹ । श्रीमद्राजपठ्ठंडुश्रीकोनबी-²²
 69 मक्षितीश्वरौ [॥ २१*] जातो²³ राजपठ्ठंडोश्च पार्व्वतीवल्लभाडुवः²⁴ ।
 70 भर्त्ता श्रीवल्लभाधीशः चाक्यन्कलिकल्पं [॥ २२*] अनन्तरं
 71 पितुः[*] श्रीमान्निजसिंहासनस्थितः । सीयं लोकमहीपालः
 72 पालयामास मेदिनीं । [२३*] तथा²⁵ श्रीभीमभूपालः (1) पितुस्सत्यम-
 73 हीपतेः । राज्यलक्ष्मीं चुवा²⁶ सार्द्धं दध्ने साक्षादिवाच्युतः [॥ २४*]
 74 धीर[प्रद्वे]षियोषिद्वणविरहजलापारधारास्त्रजन्तो²⁷ स्वज्यो-

¹ Read प्रीरखल्लि°.² The *anusvāra* stands at the beginning of the next line.³ Read °त्यच्छाग्नितेजसाम्.⁴ Read सौभाव.⁵ The word वेंडडुव offends against the metre.⁶ Read °लभत.⁷ Read भीमेश.⁸ Read मण्डलो.⁹ To the क of कृष्ण both *ri* and *i* are attached in the original.¹⁰ Read कीनभीम.¹¹ Read तथा.¹² Read तस्यामव°.¹³ Read °काज्जातो.¹⁴ Read °भ्यामुबौ.¹⁵ Read मण्डपं भीमनाथे.¹⁶ Read विभज्येमां भुवं मृत्युः.¹⁷ Read तयोमुम्माडिबीमेशाल्लोकचूपाल°.¹⁸ Read जातो.¹⁹ Read तथा.²⁰ Read प्रञ्चानां.²¹ Read सुतौ.²² Read दिमुज°.²³ Read °दिदितविक्रमौ.²⁴ Read दग्धारि.²⁵ Read नृपो.²⁶ Read °वल्लभाडुवः.²⁷ Read °स्त्रजन्तो (for °स्त्राजन्तो?).

- 75 'तिर्जालदृग्विप्रमविहितमहामोहभम्भांस्तदीशान् [1*] आलिं-¹
 76 ग्यालिङ्ग्य कठेष्वध² तदसुसमं सर्व्वित्तं हरंती वाति³ प्रो-
 77 डांमनेव⁴ स्वकरदृङ्गहीतापि⁵ यत्स्वङ्गवल्ली । [२५*] तयोर[न*]न्तरं चो-
 78 [णी]मच्चतं परिरचतः [1*] मल्लिदेवमहीपालवल्गवेशविशांपती⁷ [॥ २६*]
 79 [य]: ⁸प्रोडचितिपालमौलिमकुटालंकारसिंहासन[.*] [प्रो]-
 80 [ङ्]त्तारिपुरापरत्रिपुरह[1*] भूधूर्धर[.*] श्रीधरः [1*] यस्या[शि]षकलाक-
 81 ला[प]विभवा⁹ क्षाभारतोवल्गभः (i) ¹⁰संयद्गोगपुरंहरः चितिभृतां
 82 [श्री]म[ल्लिदे]वाधिपः । [२७*] श्रीवल्गभमहीपाल उंडिकामनृपात्मजां [1*]
 उ-

- 83 पयेमेग्र[म]हिषीमचमांबेति विभृतां¹¹ । [२८*] तस्यामजनयत्युचौ¹²
 84 [वं]शवाध्वंसुध[र]क[र]रौ¹³ [1*] मन्मसत्यमहीपालः¹⁴ उंडुनामचितीश्वरौ [॥ २९*]
 85 अपि च । स्वश्रीबाहुलताष्टतासिलतिकामात्रै[क]मित्रे¹⁴ हृते (i) श्रीह-
 86 स्तस्थितवारिराशिरशना[ली]लाज्वराज्यश्रियां¹⁵ [1*] सत्यो नित्यरता¹⁶ म[ति]-
 87 प्रणिहितप्रत्यग्रनी[ति][.*] अतिस्मृत्युत्पाधितधर्मकर्मनिरता-¹⁷

B.—East Face.

- 88 नुष्ठाननिष्ठापरः । [३०*] चतुर्दश समा[.*] श्रीम(र)त्युर्विक्र-
 89 मचक्रिणि [1*] वल्गभचोणिपाले च राज्यं कृत्वा दि[वं] ग-
 90 ते । [३१*] ततस्तदात्मज[.*] श्रीमात्मसत्यमहीपतिः । पितुस्त्रिं-¹⁸
 91 द्वासप्तारु[ड]:¹⁹ (i) ²⁰प्रोडारिभडवानलः । [३२*] अर्थिसंदोह-
 92 मंदारः कामिनीमकरध्वजः [1*] प्रतिचत्रियनचचप्र-
 93 भ[1*]विभ्रमवानुमन²¹ । [३३*] अचोणगुणमाणिक्यधोगवो-²²
 94 रमहार्चवः । ब्रह्माण्डमण्डनाखण्डकोर्त्तिध[1*]मसुधाकरः [॥ ३४*]
 95 समस्तभुवनाधा[र]धीरत[1*]कांचनाचलः । अनन्तकात्तिसं-²³
 96 त्तानलक्ष्मीलक्ष्मीनिकेतनः । [३५*] सीयं मल्लिदेवचितिपतिर्य-
 97 चैष वल्गभेद्रस्य तनयः²⁴ (i) मन्मसत्येश्वरः(ः) उभौ²⁵ सह

¹ Read 'तिर्जालदृग्विप्रम'.² Read कठेष्वध.³ Read दृङ्.⁴ Read विभवः.⁵ The two aksharas ज्ञ are entered below the line.⁶ Read 'मित्रो युधि?'⁷ Read 'त्यादित्.⁸ Read सिंहासनारुडः.⁹ Read गभीरमहार्चवः.¹⁰ Read उभौ.¹¹ The anusvāra stands at the beginning of the next line.¹² Read भाति.¹³ Read वल्गभेश.¹⁴ Read संपद्गीग.¹⁵ Read 'लाज.¹⁶ The anusvāra stands at the beginning of the next line.¹⁷ Read प्रोडारिभड'.¹⁸ Read कान्ति.¹⁹ Read तनयो.¹⁹ Read प्रोडाङ्गनेव.²⁰ Read प्रोड.²¹ Read विभृताम्.²² Read वार्धि.²³ Read रती.²⁴ Read भानुमान्.²⁵ Read तनयो.

- 121 ल क्रोप्यन्ति पोलमुन मय्यनिकुट्टन पुल्लिगुट्टय सोमा [1*] पश्चिम-¹
 122 तः (i) क्रोप्यन्ति तूर्प्यन² कवलगुट्टल सोमा । वायव्यतः चनुपक-
 123 त्व ब[य]लि केशवचंद्रचेष्टुवु तूर्प्यन³ गट्टयवुष्टु गट्टय सो-
 124 मा । उन्नरतः संपर पोलमुन बीमराजुचेष्टुवु दक्षिणमु [ग]-
 125 ट्टय सोमा । उप्पुटेष्टुनु नक्कलकरलियं गलसिन मय्यनिकु-
 126 ट्टु मेरगानु वच्चि ईशान्यतः⁴ (i) यप्पुटेटि दक्षिणमुन गट्टु वट्टि वच्चि
 वेल्लेमुन
 127 प्रेमलवङ्कय सोमा । ई धम्मवुनकुनेव्वर विलंबंमु सेसिरेनि वारु
 128 पञ्चमहापातकमु सेसिन पा[प]मुनं भोदुरु⁵ । गंगकष्टुत वे[यि] क-
 129 विललनु वेवुरु बाह्मणुलनु वधिञ्चिन पापमुनं भोदुरु⁶ [1*] बहुभि-
 130 व्सुधा दत्ता बहुभिञ्चानुप[1*]लिता [1*] यस्य यस्य यदा भूमि-
 स्तस्य
 131 तस्य ताद फलं । [३८*] खदत्तां परदत्तां वा यो ह[रि]त्तु वसुंधरां⁷
 [1*] षष्टिवर्ष-
 132 सहस्राणि विष्टायां ज[र]यते क्रिमिः । [३९*] इति व्यासवचनाच्चायं
 धर्मः
 133 परिपालनीयः । शत्रुर्षपि⁸ कृता धर्मः पालनीयः प्र[य]व्रतः [1*]
 शत्रु-
 134 रेव हि शत्रु[1*] स्याद्धर्मः शत्रुर्ष कस्यचित् [॥ ४०*] तस्म[1*]-
 दयं ¹⁰दर्शस्वर्ष[1*] परिपा-
 135 लनिय्यः¹¹ [1*] श्रीपिठापुरमुन कंटाच[1*]र्यलिखितं [1*] श्री श्री श्री
 [॥*]

ABRIDGED TRANSLATION.

(Verse 1.) "From the lotus-flower (*that rose from*) the navel of (Vishṇu) the husband of Śrī, (*which resembled*) a deep tank, there was born the lotus born (Brahmā), from whom alone the worlds, (*with their*) living beings, were produced."

(V. 2.) "His (*viz.* Brahmā's) son, produced from the mind, (*was*) Atri. Atri's (*son was*) the Moon, the crest-jewel of Sōma (Śiva) (*and*) founder of the lunar race (*Sōma-vamśa*). From him (*was born*) Budha."

(Line 3.) Budha's lineal descendants were the following:—the emperor Purūravas; Āyu; Nahusha; Puru; Janamējaya (I.); Prāchīsa; Samyāti; Śārvabhauma; Mahābhauma, and

¹ Read पश्चिमतः.² Read भौमं.³ Read बोदुरु.⁴ Read धर्मः.⁵ Read तूर्प्यन.⁶ Read ऐशान्यतः उप्पुट्ट.⁷ Read वसुंधराम्.⁸ Read शत्रुर्षपि कृता.⁹ Read तूर्प्यन.¹⁰ Read बोदुरु.¹¹ Read शत्रुर्षपि कृता.

other kings; Pāṇḍu; his five sons: Dharma, Bhīma, Arjuna, Nakula and Sahadēva; Arjuna's son, Abhimanyu; Parikshit; Janamējaya (II.); Kshēmaka; Naravāhana; Śatānika; Udayana, and, succeeding him, fifty-nine other emperors of Ayōdhyā.

Lines 13-23 relate, in the usual manner,¹ Vijayāditya's expedition to the Dekhan, his death in a battle with Trilōchana-Pallava, and the birth of his posthumous son Vishṇuvardhana at the *agrahāra* of Muḍiv[ē]mu, the dwelling-place of Vishṇubhaṭṭa-Sōmayājin.—“Having conquered the Kaḍamba, the Gaṅga, and other princes, this (Vishṇuvardhana) ruled over the Dekhan (*Dakṣiṇāpatha*), (which is situated) between (Rāma's) bridge and the Narmadā (*river*), (and which contains) seven and a half *lakṣas* (of villages).”²

(L. 23.) “His (*viz.* Vishṇuvardhana's) son by (*his*) great queen, who was born from the Pallava race, was Vijayāditya.”

(L. 24.) “To him (*was born*) Pulakēśin (I.); to him, Kīrtivarman (I.); (*and*) to him, Satyāśraya (Pulikēśin II.) and Vishṇuvardhana (I.). The elder of these two took possession of the dignity of king of Kuntala; the other, of the country [of Vēṅgi].”

(L. 26.) “This Kubja-Vishṇuvardhana (I.), who was the brother of Satyāśraya-Valabhēndra (Pulikēśin II.), (*and*) who adorned the race of the glorious Chālukyas, *etc.*,³ ruled over the country of Vēṅgi for eighteen years; his son, Jayasimha (I.)-Vallabha, for thirty-three (*years*); his younger brother, Ind[r]arāja, for seven days; his son, Vishṇuvardhana (II.), for nine years; (*and*) his son, Maṅgi-Yuvarāja, for twenty-five (*years*).”

(L. 35.) “Thus, in the unbroken lineage of the kings of the Chālukya race,—

(V. 5.) “Was born king [Rā]jarāja, the lord of the earth (*and*) abode of prosperity. He is ruling, by means of his statesmanship, the earth girt by the ocean.”

(L. 38.) “And moreover,—

(V. 6.) “In the race of the Yadus was born, to the lord Hari, a king named Haihaya. To him was born the wise (*and*) virtuous Kṛtavīrya, who fulfilled the desires of the multitude of (*his*) relatives.”

(V. 7.) “From him was born Kārtavīrya, who, like the sun, passed over the world on the wheels of (*his*) glittering chariot, (*and was furnished*) with a thousand strong arms (*or rays*).”

(V. 8.) “When a great number of noble kings were living (*in such a way that*) their body consisted only of (*their*) white fame,⁴ there was born from this (*race*) the fearless prince Mummaḍi-Bhīma (I.), whose great power spread over the world.”⁵

(V. 9 f.) “His excellent wife was Chhadvidēvi,⁶ who was as slender as a creeper. The elder son of this couple (*was*) prince Venna. His younger brother (*was*) the fortunate (*and*) glorious prince Rājapareṇḍu (I.), the lord of the Kōṇamaṇḍala, who married two noble queens, Lakṣmī and Tondāmbikā.”

¹ A translation of this passage was given in *South-Indian Inscriptions*, Vol. I. p. 58.

² Among the conquests of the two Chōla kings Rājarāja and Rājendra-Chōla, we find the corresponding term ‘the seven and a half *lakṣas* of Irattapādi.’ Rājendra-Chōla took Irattapādi from the Western Chālukya king Jayasimha III. Consequently, Irattapādi appears then to have been the designation of the Western Chālukya empire. The Khārēpātan plates of Raṭṭarāja (above, Vol. III. p. 294) state that, after the downfall of the Rāshtrakūṭas, the Western Chālukyas ruled over Raṭṭapāṭi, and thus show that the original meaning of the term Irattapādi was, as its etymology already suggests, ‘the empire of the Raṭṭas or Rāshtrakūṭas.’

³ See *South-Indian Inscriptions*, Vol. I. p. 58, note 5.

⁴ *i.e.* ‘after many kings of Kārtavīrya's race had passed away.’

⁵ *Tat-ōttunga-jagat-vibhūtiḥ* appears to be meant for *jagat-tat-ōttunga-vibhūtiḥ*.

⁶ In *āstch*=Chhadvidēvi, the letter *chha* may be only due to *samdhī*, and the actual name of the queen may as well have been Sadvidēvi.

(V. 11.) "Lakshmi bore the lord **Mummaḍi-Bhima (II.)** (and) prince **Rājendra-Chōḍa (I.)**; and **Toṇḍamāmbā's** son (*was*) prince **Satya (I.)**."

(L. 48.) "This prince **Rājendra-Chōḍa (I.)** assumed all the insignia of sovereignty, (*viz.*) the throne, the *pratiḍhakkā* (drum), the peacock's tail, the spear, the single conch, *etc.*, which his grandfather had received through the favour of the glorious *Rājādhirāja* **Rājendra-Chōḍa**, and became the lord of the country of **Vēṅgi**."

(V. 12.) "Verily, having burnt the enemies by the submarine fire of (*his*) fierce valour, he acquired the surname **Vikrama-Rudra** (*i.e.* 'resembling Rudra in prowess'); having made manifest by his own hand (*i.e.* having enforced) all the rules of conduct for each of the inhabitants of the whole earth, he acquired the surname **Haihayāditya** (*i.e.* 'the sun¹ of the Haihayas'); (and) he acquired the surname **Gaṇḍavēṇḍaḍuva**² by crushing the power of enemies."

(V. 13.) "As Lakshmi (*is*) the wife of Vishṇu, his (*wife*) was **Mailārādēvi**, the queen of noble women (and) the ornament of womankind."

(V. 14.) "Among her five sons, who resembled the burning five (*sacred*) fires in splendour, the eldest (*was*) prince **Bēta**; (and *his*) younger brother (*was*) prince **Mallidēva**."

(V. 15.) "To prince **Bēta** were born, by **Gaṅgā** and the illustrious **Bimbamāmbā** (*respectively*), two famous sons, **Manma-Chōḍa (II.)** and prince **Sūrya**."

(V. 17.) "Having caused to be built of stone in (*the temple of*) **Bhīmanātha** a *mandapa*, named **Gaṇḍavēṇḍaḍuva** (*after himself*), (and furnished) with two wings (*dri-bhujā*) (and) with an enclosure (*prākāra*), this ornament of princes, the virtuous **Kōṇa-Rājendra-Chōḍa (I.)**, obtained bliss (*i.e.* died)."

(V. 18 f.) "His elder and younger brothers, the glorious lord **Mummaḍi-Bhima (II.)** and prince **Satyāśraya**, whose prowess was famed in the world (and) who burnt by (*the fire of*) their valour crowds of hostile lords of provinces,— again (?) divided this earth (!) and ruled (*it*) conjointly."

(V. 20.) "Of these two, to the lord **Mummaḍi-Bhima (II.)** was born **Lōkabhūpālaka**, who adorned the ravines of (*the mythical mountain*) **Lōkālōka** by his lustre."

(V. 21.) "To the powerful lord **Satya (I.)** were born two princes who resembled **Bala** and **Kṛishṇa**, the glorious **Rājapareṇḍu (II.)** and the glorious prince **Kōṇa-Bhima (III.)**."

(V. 22.) "To **Rājapareṇḍu (II.)**, the husband of **Pārvatī**, was born a ruler of the earth, the glorious lord **Vallabha**, who washed away the spots of the **Kali** (*age*)."

(V. 23.) "After (*the death of his*) father, that³ glorious **Lōkamahipāla** ruled the earth, seated on his throne."

(V. 24.) "And, like **Achyuta** (**Vishṇu**)⁴ himself, the glorious prince **Bhima (III.)** embraced the royal fortune of (*his*) father, prince **Satya (I.)**, together with the earth."

(V. 26.) "After these two, prince **Mallidēva** and the lord **Vallabha** ruled the earth undisturbed."

(V. 28.) "The glorious prince **Vallabha** married, as chief queen, the daughter of prince **Uṇḍikāma**, named **Achamāmbā**."

(V. 29.) "By her he had two sons, (*who caused the rise of their*) family, as the moon of the ocean,— the two princes named **Manma-Satya (II.)** and **Mahipālareṇḍu**."

¹ The king's resemblance to the sun rests on the double meaning of *kara*, 'a hand' and 'a ray.'

² The first member of this compound is the Telugu-Kanarese word *gaṇḍa*, 'a strong mau'; the second member is perhaps connected with the Telugu *ṛṇḍrama*, 'heat.'

³ This pronoun refers to **Lōkabhūpālaka** in verse 20.

⁴ Lakshmi and the Earth are considered as Vishṇu's wives.

(V. 31 f.) "When the glorious prince **Vallabha**, a provincial chief (*chakrin*) of great valour, had gone to heaven after a reign of fourteen years, his son, the glorious prince **Manma-Satya** (II.), ascended the throne of (*his*) father."

(L. 96.) "That prince **Mallidēva** and this lord **Manma-Satya** (II.), the son of the lord **Vallabha**, having both conjointly called together the *Rāshṭrakūṭas* and all other ryots of the district (*vishaya*) of **Guddavādi**, issue the following command :—

(L. 99.) "'Be it known to you that we have given, with exemption from all taxes, the village named **Ōdiyūru** in the district of **Guddavādi** to the god **Kunti-Mādhavadēva** who resides in **Śripīṭhāpuri**.'"

(L. 102.) "And moreover,—

(V. 36 f.) "This lofty spotless stone which adorns¹ the temple, was made the eye-witness of her true devotion (*to* **Vishṇu**) by that **Jāyamāmbā**, who was the lawful wife of the glorious lord **Manma-Gōṅka**, the best of princes; who was the mother of **Kulōttuṅga-Prithviśvara**;² who was an incarnation of the great fame of the best among all noble and virtuous women; (*and*) who was a noble swan at the pair of the lotus-feet of (**Vishṇu**) whose banner (*bears the bird*) **Garuḍa**."

(L. 109.) "In the Śaka year 1117, at the time of the **Mēsha-samkrānti**,— the glorious **Mahāmaṇḍalēśvara Kōṇa-Mallidēvarāja**, and **Manma-Sattirāja**, the son of **Vallabharāja**, gave to the god **Kunti-Mādhavadēva** in **Śripīṭhāpuram** the whole village called **Ōdiyūru** in (*the district of*) **Guddavādi**, together with houses, fields and gardens, for burnt offerings, oblations and worship, for daily and periodical rites, monthly festivals and annual festivals, and for various expenses (*bhōga*) on account of singing, dancing, music, *etc.*"

(L. 116.) "The boundaries of this village (*are*):— In the east, the boundary (*is*) the **Erra-guṇṭa** (*tank*) in **Vēleṅgu**. In the south-east, the boundary (*is*) the **Bhōḍatāta-kāli** (*channel*)³ in the pasture land of **Ēnika** in **Vēleṅgu**. In the south, the boundary (*is*) the **Vēnu-guṇḍa** (*tank*) at the meeting-point of the boundaries⁴ of **Śripādamulupalli** (*and*) **Siripuram**. (*Thence*), coming along the pond at the head of the **Nallaṅgeruvu** (*tank*) in **Koklurukuru**,— the boundary in the south-west (*is*) the **Pulli-guṇṭa** (*tank*) at the meeting-point of the boundaries of the fields of **Enuṅgudala** (*and*) **Kroppalli**. In the west, the boundary (*is*) the pair of tanks to the east of **Kroppalli**. In the north-west, the boundary (*is*) the embankment (*and*) a (*water*) lever⁵ (*near*) the embankment to the east of the **Kēśavachāṭṭu-cheruvu** (*tank*) in the plain of **Chanupakatya**. In the north, the boundary (*is*) the southern embankment of the **Bhīmarāju-cheruvu** (*tank*) in the fields of **Sampara**. (*Thence*), coming as far as the confluence at which the **Uppuṭṭēru** (*river*) and the **Nakkala-kāli** (*channel*) unite,— the boundary in the north-east (*is*) the **Prēmula-vaṅka** (*channel*) in **Vēleṅgu** along the embankment to the south of the **Uppuṭṭēru**."⁶

(L. 127.) "If any cause obstruction to this charity, they shall incur the sin of those who commit the five great sins, (*and*) shall incur the sin of those who have killed one thousand tawny cows (*and*) one thousand Brāhmanas on the bank of the **Gaṅgā**."

¹ *Alamkṛita* appears to be used in the sense of *alamkāriṣṇu*.

² The remainder of the translation of verse 36 is omitted here.

³ *Kāli*, which occurs again in line 125, and three times in the Korumelli plates of **Rājārāja I.** (*Ind. Ant.* Vol. XIV. p. 54 f. text lines 104, 105 and 108), is perhaps connected with the Telugu *kālava*, 'a channel.'

⁴ The term *māyyanikūṭṭu* occurs three times in the description of the boundaries of **Ōdiyūru** (in lines 119, 121 and 125 f.). It must be connected with *māyyanikūṭṭu*, which is found five times in the Chellūr plates of **Kulōttuṅga II.** (*Ind. Ant.* Vol. XIV. p. 59, text lines 71, 74, 75, 76 and 78). Both forms of the word appear to be corruptions of *māyyalagūṭṭa*, which, according to Brown's *Telugu Dictionary*, p. 789, is derived from *mādu*, 'three,' + *ella*, 'a boundary,' + *gūṭṭa*, 'a bill,' and means 'a place where three boundaries meet.' In the present inscription, the word *māyyanikūṭṭu* is in each case preceded only by two proper names of boundaries; and we have evidently to supply as third boundary the village granted, *viz.* **Ōdiyūru**.

⁵ *Auru* is probably the same as *aru*, on which see Brown's *Telugu Dictionary*, p. 154.

⁶ To Mr. Ramamurti I am again indebted for help in translating the Telugu description of the boundaries.

Verses 38 and 39 are two of the usual imprecatory verses.

(L. 132.) "And in accordance with this sentence of **Vyāsa**, this charity has to be protected."

Verse 40 is identical with verse 69 on page 54 above.

(L. 134.) "Therefore this charity has to be protected by all."

(L. 135.) "(This edict was) written by **Kaṇṭāchārya** at **Śrīpīṭhāpuram**. Hail! Hail! Hail!

No. 11.— TWENTY-ONE COPPER-PLATES OF THE KINGS OF KANAUJ;

[VIKRAMA-]SAMVAT 1171 TO 1233.

By F. KIELHORN, PH.D., LL.D., C.I.E.; GÖTTINGEN.

The twenty-one plates of which, at Dr. Hultsch's request, I furnish the following account, are said to have been found,¹ together with four other copper-plate inscriptions,² in October 1892 in the village of **Kamauli**, near the confluence of the **Barnā** and the **Ganges** at **Benares**; and they are now deposited in the Provincial Museum at **Lucknow**. My account of them is based on excellent impressions which have been kindly supplied by Dr. A. Führer.

Fourteen³ of these plates (A. to N.) contain grants of the king **Gōvindachandra** of **Kanauj**, the earliest of which is of [Vikrama-]Samvat 1171 and the latest of [Vikrama-]Samvat 1211. One (O.) is a grant of **Gōvindachandra's** son, the king **Vijayachandra**, and his son, the **Yuvārāja Jayachandra**, dated in [Vikrama-]Samvat 1224. And the remaining six (P. to U.) are grants of the king **Jayachandra**, dated between [Vikrama-]Samvat 1226 and 1233. I have treated of these grants in their chronological order, except that I have begun my account of them with a grant of **Gōvindachandra's** of [Vikrama-]Samvat 1182, which seemed to me to be the most carefully written and engraved of his grants, and the one most suitable for photographing. Of this grant (A.) I have given the full text; of ten other grants of **Gōvindachandra** I have only given that part of the text⁴ which commences with the words *-śrīmad-Gōvindachandradēvō vijayī*, because up to these words the text of all these inscriptions essentially agrees⁵ with the text of A.; and of the three remaining grants of **Gōvindachandra** (G., I. and L.) I have considered it sufficient to give a summary of the contents only, because the names of the localities mentioned in them are either quite illegible or very doubtful, and because the grants (excepting the dates, the exact words of which I have given in footnotes,) contain therefore really nothing that is not known to us from some of the other grants. Of the inscription of **Vijayachandra** (O.), of whom only one other copper-plate inscription has been hitherto published,⁶ I have

¹ See *Ep. Ind.* Vol. II. p. 347.

² Three of these (a grant of **Vaidyadēva**, king of **Kāmarūpa**; a grant of the **Mahārājaputra Gōvindachandra** of **Kanauj** of [Vikrama-]Samvat 1162; and one of the king **Gōvindachandra** of [Vikrama-]Samvat 1196) have already been published by Mr. A. Venis, *ibid.* p. 347 ff. And the fourth, a grant of the **Singara-Vatsarāja**, of the reign of **Gōvindachandra**, of [Vikrama-]Samvat 1191, I shall edit below, p. 130 ff.

³ Among these is one grant, F., of [Vikrama-]Samvat 1176, which was made, with **Gōvindachandra's** consent, by his chief queen **Nayanakēlidēvi**.

⁴ But of the benedictive and imprecatory verses, occurring in each inscription, I have thought it sufficient to give merely the commencement of each verse, in the footnotes.

⁵ Of the inscriptions of **Gōvindachandra**, here treated of, the grant A., of [Vikrama-]Samvat 1182, is the earliest grant which contains the epithets of the king *aśvapatisajapatinarapatirājatrayādhipati-vicidhavidyāchāra-Vāchaspati*.

⁶ The Royal As. Soc.'s plate of **Vijayachandra** and the **Yuvārāja Jayachandra**, published in *Ind. Ant.* Vol. XV. p. 7.

given the full text, omitting only the benedictive and imprecatory verses, the publication of which, owing to the slovenly way in which they are written and engraved, would have necessitated more footnotes than the verses deserve. The six grants of Jayachandra (P. to U.) I have treated like the inscriptions F. to K. of the same king, of which I have given an account in the *Indian Antiquary*, Vol. XVIII. p. 134 ff. To translate (or re-publish here my translation of) any part of these inscriptions appeared to me unnecessary; but I have endeavoured to include in my introductory remarks everything that might be considered of importance.

Our inscription B., of [Vikrama-]Samvat 1171, is the earliest known inscription in which Gōvindachandra is described as reigning sovereign;¹ and the last inscription of Gōvindachandra here treated of, N., of [Vikrama-]Samvat 1211, is about eleven years and six months later than the latest inscription of the same king² of which an account has yet been published. The inscription of the reign of Vijayachandra, O., of [Vikrama-]Samvat 1224, apparently precedes by about seven months the only other known grant of the same king's reign.³ And for the king Jayachandra we obtain from the inscription P., of [Vikrama-]Samvat 1226, the very day of his inauguration ceremony, corresponding to the 21st June A.D. 1170.⁴ Beyond these dates these new inscriptions contain nothing of historical importance that was not known before;⁵ but they give us the names of a large number of villages and districts which, together with the names of localities occurring in the previously published inscriptions of the same dynasty, and in others which are known to exist but have not yet been published, may furnish the material for a separate paper.

All these inscriptions record grants of land. In no less than ten cases the donations were made in favour of the king's *Purōhita* or *Mahāpurōhita* Jāgūśarman,⁶ a son of the *Dikshita*⁷ Vilhā⁸ and grandson of the *Dikshita* Purushōttama or, as he also is called, Purāsa, of the Bandhula *gōtra*; and six grants were made to Jāgūśarman's son, the *Mahāpurōhita* Praharājaśarman (Paharājaśarman or Prahlādaśarman), who had a share also in two other grants. One donation (H.) was made to Vyāsa, apparently a brother of Jāgūśarman; one (M.) to the *Pandita* Mahārājaśarman, apparently a brother of Praharājaśarman; and one (J.) to the *Rāuta* Jātēśarman of the Gōbhila *gōtra*.

Eight grants were made at the time of full-moon (one, A., at a lunar eclipse, and three, B., I. and S., on a *Manvādī*⁹); three at the time of new-moon (one, F., at a solar eclipse, and one, D., at the annual *śrāddha* in honour of Gōvindachandra's father); two (C. and U.) on Vaiśākha-sudi 3, the *Akṣaya-tṛtīyā* (*Trētīyugādī*, *Kalpādī*); one (Q.) was made on the *mahā-saptamī* (*ratha-saptamī*), Māgha-sudi 7, termed *Manvantarādī*; one (J.) on Bhādra-sudi 3 (also a

¹ The three inscriptions of [Vikrama-]Samvat 1161, 1162 and 1166, published in *Ind. Ant.* Vol. XIV. p. 103 *Ep. Ind.* Vol. II. p. 359, and *Ind. Ant.* Vol. XVIII. p. 15, are of the reign of Gōvindachandra's father Madanapāla, and Gōvindachandra is described in them as *Mahārājaputra*.

² The 'Gagahā' plates of [Vikrama-]Samvat 1199, *Ind. Ant.* Vol. XVIII. p. 20. I possess a rough rubbing of a copper-plate inscription of Gōvindachandra and his queen Gōsaladēvī, which is dated in [Vikrama-]Samvat 1208; see *ibid.* Vol. XIX. p. 367, No. 184.

³ See *ibid.* Vol. XV. p. 7.

⁴ The date of the latest known inscription of Jayachandra corresponds to the 14th June A.D. 1187; see *ibid.* Vol. XIX. p. 37, No. 69.

⁵ The inscription F., of [Vikrama-]Samvat 1176, gives us the name of Gōvindachandra's chief queen, Nayanakēśidēvī; K., of [Vikrama-]Samvat 1198, that of his mother, Rāhmadēvī, which was known before; and T., of [Vikrama-]Samvat 1232, that of Jayachandra's son, Hariśchandra, which also was already known.

⁶ In the inscription T. he is called Yājñavalkya.

⁷ This word is explained to denote persons who or whose ancestors have performed a great sacrificial ceremony, such as a *jyōtiṣhātoma*.

⁸ This Vilhā (who is called Vēdaśarman in P., and Vishṇuśarman in T.) is the donee of the grant of [Vikrama-]Samvat 1162, published in *Ep. Ind.* Vol. II. p. 359, where he is called Villāka; and his son Jāgūśarman is the donee of the grant of [Vikrama-]Samvat 1196, published *ibid.* p. 361.

⁹ i.e. Kārttika-sudi 15, termed *Manvādī* in I.

Manvādi); one (O.) on Āshādha-sudi 10 (also a *Manvādi*), on the occasion of Jayachandra's initiation as a Vaishṇava; one (G.) on Kārttika-sudi 9 (the *Kṛitayugādi*); one (T.) on Bhādravadi 8 (the *Kṛishṇajānmāshṭami*), at the performance of the *jāta-karma* of the prince Hariachandra; two (K. and L.) were made (on Phālguna-vadi 1) 'on the day of the great queen,' Gōvindachandra's mother Rāhādēvi; and one (P.) was made (on Āshādha-sudi 6) at the *abhiśhēka* of Jayachandra.— All the dates¹ contain sufficient details for verification; sixteen of them are regular, and five (of A., B., E., G. and S.) irregular.

Like other inscriptions of the same dynasty, these grants contain a number of revenue terms, some of which are obscure. Thus we have *bhāgabhogakara* in every one of the twenty-one grants, *pravanikara* in nineteen grants, *turushkadanda* in seven, *kumaragadiṇaka* in six, *hiranya* in five, *kūṭaka* in three (A., C. and I.), *jātakara* and *gōkara* only in O., *nidhinikshēpa* only in R., and *yamalikambali* only in U.

A.— PLATE OF GŌVINDACHANDRA OF [VIKRAMA]-SAMVAT 1182.

This is a single plate, which measures about 1' 4" broad by 1' 7" high, and is engraved on one face only. In the upper part it has a ring-hole, about $\frac{3}{8}$ " in diameter. The plate contains 28 lines of well engraved writing which is in a perfect state of preservation. The size of the letters is between $\frac{1}{8}$ " and $\frac{3}{8}$ ". The characters are Nāgarī, and the language is Sanskrit. As regards orthography, the letter *b* is denoted by the sign for *v* everywhere except in the word *babhrāmura*, l. 10; the dental sibilant is employed instead of the palatal in *paramēśvara*, l. 12, and *Sanau*, l. 18; and the word *tāmra* is written *tāmura*, in line 28. The inscription opens with nine well known verses which invoke the blessing of the goddess Śrī, and give the genealogy of the donor; and it ends with five benedictive and imprecatory verses, and another verse which gives the name of the writer of this *tāmra-paṭṭa*. The formal part of the grant, from line 11 to line 23, is in prose, and is worded like most of the published grants of the same dynasty.²

The inscription is one of the *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara Gōvindachandrādēva*, the successor of the *P.M.P. Madanapālādēva*, who was the successor of the *P.M.P. Chandradēva*, 'who by his arm had acquired the sovereignty over Kanyakubja (Kanauj).' The king records in it that, while in residence at Madapratihāra (or Apratihāra),³ on the occasion of a lunar eclipse on Saturday, the 15th of the bright half of Māgha of the year 1182 (given in decimal figures only), after bathing in the Ganges, he granted the village of Mahasōṇamaṇa in the Haladōya pattalā to the Mahāpurōhita Jāgūśarma, son of the Dikshita Vilhā, and son's son of the Dikshita Purushōttama, (a Brāhmaṇ) of the Bandhula gōtra, whose three *pravara*s were Bandhula, Aghamarshaṇa and Viśvāmitra.— The taxes specially mentioned (in line 23) as due to the donee under this grant are the *bhāgabhogakara*, *pravanikara* and *kūṭaka*. The grant was written by Kiṭhāṇa, a son of the Kāyastha Ulhāṇa, of the Vāstavya or Śrīvāstavya family.⁴

The date is irregular. The 15th *tithi* of the bright half of Māgha of Vikrama-Samvat 1182 expired⁵ ended about sunrise of the 11th January A.D. 1126, when there was a lunar eclipse which was visible in India; but the day was a Monday, not a Saturday.

¹ The inscriptions S. and T. contain postscripts with a separate date, from which it appears that the plates were engraved three or four years after the grant was made.

² Compare, for both the introductory verses and the formal part of the grant, *Ind. Ant.* Vol. XV. p. 8 ff., and Vol. XVIII. p. 12 ff. and p. 132 ff.; and *Jour. As. Soc. Beng.* Vol. LVI. Part i. p. 110 ff.

³ See the note on the text, line 18.

⁴ See *Ind. Ant.* Vol. XVII. p. 63, note 24.

⁵ There also was a lunar eclipse on Māgha-sudi 15 of Vikrama-Samvat 1182 current = Wednesday, the 31st January A.D. 1125, but that eclipse took place 8 h. 42 m. after mean sunrise and was therefore not visible in India.

The localities I am unable to identify. The *Halādōya pattalā* is also mentioned in a grant of Gōvindachandra's of [Vikrama-]Samvat 1182, Māgha-vadi 6, *Journal As. Soc. of Bengal*, Vol. XXVII. p. 243.

TEXT.¹

- 1 Ōm² svasti || ³Akuṇṭhōtkanṭha-Vaikuṇṭha-kanṭhapīṭha-luṭhat-karaḥ |
saṁrambhaḥ surat-ārambhē sa Śriyaḥ śrēyasē=stu vaḥ || [1*] ⁴Āsīd=
Aśītadyuti-vamśa-jāta-
- 2 kshmāpāla-mālāsu divaṇ=gatāsu⁵ | sākshād=Vivasvān=iva bhūri-dhāmnā nāmna
Yaśōvigraha ity=udāraḥ || [2*] ⁶Tat-sutō=bhūn=**Mahichandraś**=chandra-dhāma-
nibhan=nija-
- 3 m | yēn=āpāram=akūpāra-pārē⁷ vyāpāritam yaśaḥ || [3*] ⁸Tasy=ābhūt=tanayō
nay-aika-rasikaḥ krānta-dvishan-manḍalō vidhvast-ōddhata-dhita(ra)-yōdha-⁹
timiraḥ
- 4 śi-**Chandradēvō** nṛipaḥ | yēn=ōdārātara-pratāpa-sāmit-āsēsha-prajōpadravam
śrīmad-Gādhipur-ādhirājyam=asaman=dōr-vvikramēn=ārjjitam || [4*] Tīrthāni¹⁰
Kā-
- 5 śi-**Kuśik-Ōttarakōsal-Ēndrasthāniyakani** paripālayat=ābhigamya¹¹ | hēm=ātma-
tulyam=aniśan=dadatā dvijēbhyō yēn=ānkitā vasumatī śata-
- 6 śas=tulābhiḥ || [5*] Tasy=ātmajō **Madanapāla** iti kshitīndra-chūdāmaṇir=
vviyayatē nija-gōtra-chandraḥ | yasy=ābhishēka-kalāś-ōllasitaiḥ payōbbhiḥ
prakshā-
- 7 litam kali-rajah-pātalan=dharitryāḥ || [6*] ¹²Yasy=āsīd=vijaya-prayāna-samayē
tuṅg-āchal-ōchchais=chalan-mādyat-kumbhi-pada-kram-āsama-bhara-bhraśyan-mahi-
- 8 maṇḍalē | ¹³chūdāratna-vibhinna-tālu-galita-styān-āsrig-udbhāsitah Śēshaḥ pēsha-
vaśād=iva¹⁴ kshaṇam=asau krōḍē nilīn-ānanaḥ || [7*] ¹⁵Tasmād=ajāya-
- 9 ta nij-āyata-vā(bā)huvalli-va(ba)ndh-ā[va*]ruddha-nava-rājyagajō narēndraḥ |
sāndr-āmṛita-drava-muchām prabhavō gavām yō Gōvindachandra iti chandra
iv=ā-
- 10 mvu(mbu)rāsēḥ || [8*] Na¹⁶ katham=apy=alabhanta rapa-kshamāms=tisṛishu
dikshu gajān=atha Vajriṇaḥ | kakubhi babhramur=Abhramuvallabha-pratibhaṭā
iva yasya gha-
- 11 tā-gajāḥ || [9*] Sō=yam samasta-rāja-chakra-samsēvita-charaṇaḥ¹⁷
paramabhātāraka-mahārājādhirāja-paramēśvara-paramamāhēśva[ra*]-nijabhujōpārjji-
- 12 taśrī**Kanyakuvjā(bjā)**dhipatya-śrī**Chandradeva**-pādānudhyāta-p a r a m a b h a ṭ ṭ ā r a k a -
mahārājādhirāja-paramēśya(śva)ra-paramamāhēśvara-śrī**Madanapā-**
- 13 **ladēva**-pādānudhyāta-paramabhātāraka-mahārājādhirāja-paramēśvara-paramamāhēśva r -
āśvapani(ti)gajapatinarapatirājatrāyādhipa-

¹ From impressions supplied by Dr. Führer.² Expressed by a symbol.³ Metre: Ślōka (Anushtubh).⁴ Metre: Indravajrā.⁵ The sign for the *akshara āga* here and below does not really differ from the sign for *dga*.⁶ Metre: Ślōka (Anushtubh).⁷ Metre: Śārdūlavikṛīḍita.⁸ Originally *-parē* appears to have been engraved.⁹ Of the inscriptions here published, D., I., K., L. and O. have *vītra-gōdha* instead of *dītra-gōdha*.¹⁰ Metre of verses 5 and 6: Vasantatilakā.¹¹ Of the inscriptions here published, only U. and perhaps O. have =*adhigamya*, instead of =*ādhigamya*.¹² Metre: Śārdūlavikṛīḍita.¹³ Originally *°ratia* was engraved.¹⁴ All the new inscriptions have this or some modification of it; but I have no doubt that the reading intended by the author of the verse is *Śēshaḥ śaisha-vaśād=iva*, as was first suggested by me in *Ind. Ant.* Vol. XV. p. 12, note 97.¹⁵ Metre: Vasantatilakā.¹⁶ Metre: Drutavilambita.¹⁷ Other inscriptions insert here the words *sa cha*.

Year	Population (millions)
1980	18.5
1982	19.0
1984	19.5
1986	20.0
1988	20.5
1990	21.0
1992	21.5
1994	22.0
1996	22.5
1998	23.0
2000	23.5
2002	24.0
2004	24.5
2006	25.0
2008	25.5
2010	26.0
2012	26.5
2014	27.0
2016	27.5
2018	28.0
2020	28.5
2022	28.5
2024	28.5
2026	28.5
2028	28.5

- 14 ti-vividhavidyāvichâra Vâchaspati-śrīmad-Gōvindachandradēvō vijayī Haladōya-
pattalāyām Mahasōṇamaṇa-grāvā(ma)-nivāsinō mi(ni)-
- 15 khila-janapadân=upagatân=apī [cha*] rāja-rājūi-yuvarāja-mantri-purōhita-pratihâra-
sēnâpati-bhāṇḍâgârik-âkshapatalika-bhishag-nē(nai)mittik-ântahpu-
- 16 rika-dûta-karituragapattanâkarasthânagôkulâdhikâri-p u r u s h â m ś = c h = â j n â p a y a t i l
vô(bô)dhayaty=âdisati cha yathâ viditam=astu bhavatâm yadv(th)=ôpari-
- 17 likhita-grāmah sa-jala-sthalah sa-lôha-lavan-âkarah sa-matsy-âkarah sa-parṇṇ-
âkarah sa-gartt-ôsharah sa-madhûka-chôta-vana-vâtikâ-vitapa-triṇa-yûti-
- 18 gôcha[ra*]-paryantah s-ôrdh[ra*]-âdhas=chatur-âghâta-viśuddhah sva-simâ-
paryantah samvat 1182 Mâgha-sudi 15 Sa(sa)nau ²śrīmadapratihâra-
samâvâsē sômagra-
- 19 haṇa-parvvaṇi Gaṅgâyām snâtva vidhivan=mantra-dēva-muni-manuja-bhûta-pitri-
ganâms=tarppayitvâ timira-pâṭala-pâtana-padu(tu)-mahasam=Ushṇarôchisha-
- 20 m=upasthây=Aushadhipati-śakala-sêkharam samabhyarchchya tribhuvana-trâtur=
Vvâsudēvasya pûjâm vidhâya havishâ havirbhujam hutvâ mâtâpitrôr=â-
- 21 tmanas=cha punya-yaśô-bhivridva(ddha)yê kusalatâ-pûta-karatal-ôdaka-pûrvvam=
asmâbhir=Vva(bba)ndhula-gôtrâya Va(ba)ndhul-Âghamarshaṇa-Viśvâmitra-
tri[pra*]varâ-
- 22 ya dîkshita-śrī-Purushôttama-pautrâya dîkshita-śrī-Vilhâ-putrâya mahâpurôhita-śrī-
Jâgûsarmmanê³ â-chandr-ârkkamî sâsanîkritpa(tya) pradantô(ttô)
- 23 matvâ yathâdîyamâna-bhâgabhôgakara-pravaṇikara-kûṭaka-prabhṛiti-samast-âdâyân=
âjñâvidhi(dhê)yibhûya dâsyatha || Bhavanti ch=âtra punya-slô-
- 24 kâh || Bhûmim⁴ yah pratigrihñati yaś=cha bhûmim prayachchhati | ubhau
tan punya-karmmanan niyatam svargga-gâminan || Śaṅkham bhadra-âsanam
chchha(chha)ttram var-âśvâ va-
- 25 ra-vârapâh | bhûmi-dânasya chihṇani phalam=êtat=Purandara || ⁵Sarvvân=êtân=
bhâvinah pârtiv-êndrân=bhûyô bhûyô yâchatê Râmahadrah | sâma[â*]nyô=
yam dharmma-
- 26 sêtur-nripânâm kâlê kâlê pâlanîyô bhavadbhîh || ⁶Va(ba)hubhir=vvasudhâ
dattâ râjabhîh Sagar-âdibhîh | yasya yasya yadâ bhûmis=tasya tasya ta-
- 27 dâ phalam || Sva-dattâm para-dattâm vâ yô harêta vasundharâm | sa
[v]ishṭhâyâm kṛimir=bhûtvâ pitribhîh saha majjati || Śrī-Vâstavya-kul-ô-
- 28 dbhûta-kâyasth-Ôlhaṇa-sûnunâ | likhitas=tâmvra-paṭṭô⁷=yam Kiṭhâṇēna
nrip-âjñay=êti || chha⁸ || chha⁸ ||

B.— PLATE OF GŌVINDACHANDRA OF [VIKRAMA]-SAMVAT 1171.

This also is a single plate, which measures about 1' 5" broad by 1' 1½" high, and is engraved on one face only. In the upper part it has a ring-hole, about ¼" in diameter. The plate contains 27 lines of writing which is in a fair state of preservation. The size of the letters is about ⅜". The characters are Nâgarî, and the language is Sanskrit. In respect of orthography the chief points to mention are, that the letter *b* is throughout denoted by the sign for *v*; that the dental sibilant is generally employed instead of the palatal; and that

¹ Read -*purushân=âjñâ*.

² I am unable to decide whether this should be written *śrī-Madapratihâra* or *śrīmad-Apratihâra*.

³ Read *°sarmmanâ*.

⁴ Metre: Ślôka (Anushtubh); and of the next verse.

⁵ Metre: Sâlinî.

⁶ Metre of this and the following verses: Ślôka (Anushtubh).

⁷ Read *=tâmvra*.

⁸ Perhaps these signs are not really intended for *chha*, but they closely resemble that *akshara*. Compare *Ind. Ant.* Vol. XVII. p. 140, note 45.

the word *likhita* is written *lishita*, in line 15, and *tri tri*, in line 20.—As the introductory part of this inscription and of the following grants C. to N., as far as the words *-śrīmad-Gōvindachandradēvō vijayī*, essentially agrees with the corresponding portion of the text of the inscription A., it need not be published. Similarly, it appears unnecessary, here and below, to give the full text of the benedictive and imprecatory verses towards the end of each inscription.

This inscription also is one of the *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara Gōvindachandradēva*, who records that, on Monday, the full-moon tithi of the month Kārttika of the year 1171 (given both in words and in decimal figures), after bathing in the Ganges at Benares, he granted the village of Brihadvirāichamaua in the Kāṭi pattalā to the Purōhita Jāgūsarman, son of the Dikshita Vilhā, and son's son of the Dikshita Purāsa,¹ a Brāhmaṇ of the Bandhula gōtra, whose three pravara were Bandhula, Aghamarshaṇa and Viśvāmira, and student of the Vājasaneyā śākhā.—The taxes here specified (in line 22) are the bhāgabhōgakara and pravāṇikara. The writer's name is not given.

The date is irregular; for, the full-moon tithi of Kārttika² of Vikrama-Saṃvat 1171 current ended 7 h. 56 m. after mean sunrise of Sunday, the 26th October A.D. 1113, and in Vikrama-Saṃvat 1171 expired it commenced 1 h. 21 m. and ended 23 h. 22 m. after mean sunrise of Thursday, the 15th October A.D. 1114. [In Vikrama-Saṃvat 1172 expired the same tithi ended 0 h. 38 m. after mean sunrise of Thursday, the 4th November A.D. 1115.]

The localities I am unable to identify.

EXTRACTS FROM THE TEXT.

- 13 ³śrīmad-Gōvindachandradēvō vijayī ||⁴ Kāṭi-pattalāyām Vri(bri)hadvirāichamaua-grāma-nivāsinō nikhila-
- 14 janapadān=upagatān=api cha rāja-rājñi-yuvarāja-rājamamtri⁵-purōhita-pratihāra-sēnāpati-bhāṇḍāgārik-ākshapaṭalika-bhishak-⁶nēmittik-āntaḥpuri[ka*]-
- 15 dūta-7kacivāpattanākaresthānagokulādhichā(kā)ri-purushān samājñāpayati
vô(bô)dhayaty=ādisa(śa)ti cha ||⁸ yathā viditam=astu bhavatī(tām) yathā-
ā(ô)parilishi(khi)ta-g[r]āmah
- 16 sa-jala-sthalah sa-lôha-lavan-ākaraḥ sa-machû(dhû)ka-chûta-vana-vâtikâ-viṭapa-triṇa-yûti-gôchara-paryantah sa-[gar]tt-ôsharah s-ôrdh[⁹v*]-āvva(dha)ḥ s[v]a-sīmā-paryantaś=chatur-āghā-
- 17 ṭa-visu(śu)ddhaḥ⁹ ekasaptaty-adhika-sa(śa)t-aikādasa(śa)-samvatsarā¹⁰ Kārttika-māsē pūrṇamāsyām¹¹ tithau Sôma-diné aṅkataḥ¹² saṃvat 1171 Kārttika-sudi 15
- 18 Sômē ||¹³ śrīmad-Vā[rā*]ṇasyām Gaṅgāyā[m] vidhivat=snātvā maṃtra-dēva-muni-manuja-bhûta-pitri-gaṇā[m]=tarppayitvā timira-pāṭala-pāṭana-paṭu-mahasta(sa)m=Uṇṇa(shṇa)-

¹ This name occurs again in the inscriptions E., F., H., and O.

² This is a *Manvadi*.

³ Up to this, the only essential difference between the text of this inscription and that of A. is, that this inscription omits the words *astvapati* . . . *Vāchaspati* in ll. 13-14 of A.

⁴ This sign of punctuation is superfluous.

⁵ This apparently is only an error for *maṃtri*, and may have been corrected already in the original.

⁶ Read *-bhishag-nai°*.

⁷ Read *-karituragapa°*.

⁸ This sign of punctuation is superfluous.

⁹ Read *°ddha*.

¹⁰ Read *saṃvatsarā*.

¹¹ Read *paurṇamā°*.

¹² Read *-dinē=ṅka°*.

¹³ This sign of punctuation is superfluous.

- 19 rôchisham=upasthây=Aushadhipati-sa(śa)kala-sê(śê)kharam samabhyarchya
tti(tri)bhuvana-trâtur=Vâsudêvasya pûjâm vidhâya prachura-pâyasêna havishâ
havi[r]bhujam hutvâ
- 20 mâtâpitôr=âtmanâsu(ś=cha) punya-ya[sô*]-bhivridhayê asmâbhih¹ Vanvulasya²
gôtrâya Vanvula-Aghamarshana-Visvâ(śvâ)mitra-tri(tri)pravarâya Vâjasanêya-
sâ(śâ)khinë dikshi-
- 21 ta-śrî-Purâsa-pautr[â*]ya³ dikshita-śrî-Vilbâ-putrâya purôhita-śrî-Jâgâkâya⁴
sarmmanê vrâ(brâ)hmaṇâya gôkarṇṇa-kû(ku)sa(śa)latâ-pûta-karatal-ôdaka-pûrvam=
â-chamdr-ârkkam yâvach=chhâsa-
- 22 nîkritya p[r*]adatta itê(ti) matvâ yathâdiyamâna-bhô(bhâ)gabho[ga]kara⁵-pravânikara-⁶
samast-âdâyân dâsyatha || chha || Bhavâti⁷ ch=âtra [ś]lôkâh ||⁸ . .
- 27 || Maṅgalam mahâ-śrîh ||

C.— PLATE OF GÔVINDACHANDRA OF [VIKRAMA]-SAMVAT 1172.

This also is a single plate, which measures about 1' 3' broad by 11 $\frac{3}{4}$ " high, and is engraved on one face only. At the upper proper left corner a small piece of the plate is broken away, but by this only one or two *aksharas* at the end of the first line have been damaged, and the writing generally is well preserved. The plate has no ring-hole. It contains 27 lines of writing, and has a conch-shell engraved at the end of the last line. The size of the letters is between $\frac{1}{4}$ and $\frac{5}{16}$ ". The characters are Nâgarî, and the language is Sanskrit. As regards orthography, the letter *b* is denoted by the sign for *v* everywhere except in the word *babhrâmur*, l. 10; the dental sibilant is often employed instead of the palatal; and the word *tâmra* is written *tâmra*, in line 27, and *śekhara śêshara*, in line 18.

This inscription also is one of the *Paramabhūttiraka Mahârâjâdhirâja Paramêscara Gôvindachandradêva*, who records that, after bathing in the Ganges at Benares, on the occasion of the Akshaya-tritîyâ, on Monday the 3rd of the bright half of Vaiśākha of the year 1172 (given in decimal figures only), he granted the village of Dhûsa in the Bṛihagrihê[yê?]varaṭha pattalâ, with its pātakas (l. 15) or outlying hamlets,⁹ to the Mahâpurôhita Jâgûsarman, who is described here exactly as in the inscription A.—The taxes specified, also, are the same as in A. The grant (*tâmra-paṭṭa*) was written by the *Kâyastha*, the *Thakkura Jalhana* of the Vâstavya or Śrîvâstavya family.

The date regularly corresponds, for the *Kârttikâdi* Vikrama-Samvat 1172 expired, to Monday, the 17th April A.D. 1116, which was the proper day of the Akshaya-tritîyâ,¹⁰ because the third *tithi* of the bright half of Vaiśākha ended on it 16 h. 9 m. after mean sunrise.

The localities I am unable to identify. With the name of the *pattalâ*, Bṛihagrihê[yê?]varaṭha, we may compare Bṛihadgrihokamisâra, the name of the *pattalâ* in P.

¹ Read *yê=smâbhir=.

² This *akshara* *ya* has perhaps been struck out. Read *Bandhula-gûtriya Bandhul-Āgha*?

³ The name, read *Purâsa*, might possibly here be read *Purôsa*. See below, E, l. 18.

⁴ This seems to have been altered to *Jâgû* in the original; read *Jâgûsarmanê*.

⁵ Originally *bhâgâbhâkara* was engraved, but the *akshara* *ga* has been inserted afterwards.

⁶ Here one misses the word *prabhriti*.

⁷ Read *bhavanti*.

⁸ Here follow the six verses commencing *Bhûmim yaḥ pratigrihñati, Sankham bhadra-dānam. Sartân=étân= bhârinah, Bahubhir=vasudhâ, Shashṭim varsha-sahasrâni, and Yin=tha dattâni.*

⁹ See *Ind. Ant.* Vol. XVIII. p. 135.

¹⁰ See *ibid.* p. 346.

EXTRACTS FROM THE TEXT.

- 12 ¹śrīmad-Gōvindachandradēvō vijayī
 13 Vṛi(bṛi)hagrihē[yē?]varaṭha-pattalāyām-²Dhūsa-grāma-yi(ni)vāsinō nikhila-janapadān=
 upagatān=api [cha*] rāja-rājñi-yuvarāja-mantri-purōhita-pratīhāra-sēnāpa-
 14 ti-bhāṇḍāgārik-ākshapaṭalika-bhishag-naimittik-āntahpura(ri)ka-dūta-k a r i [t] u r a g -
 ādhyaksha-pattanākarasthānagā(gō)kulāvi(dhi)kāri-purushāmś=ch=[ā*]jñāpayati³
 15 vō(bō)dhayaty=ādisati cha yathā veditam=astu bhavatām yath=ōparilikhita-grāmah
 sa-pāṭakah sa-jala-sthalah sa-lōha-lavaṇ-ākarah sa-matsy-ākarah sa-parṇ-ā-
 16 karah sa-gartt-ōsharah sa-madhūka-chūta-vana-vāṭikā-viṭapa-triṇa-yūti-gōchara-
 paryantah s-ā(ō)rdh[v*]-ādhas=chatur-āghāṭa-visu(śu)ddhah sva-simā-paryantah ||³
 saṁvat 1172
 17 Vaisā(śā)kha-sudi 3 Sômē || śrīmad-Vārāṇasyām | akshaya-tritīyāyām
 parvvaṇi | Gaṁgāyām snātvā vidhivan=mamtra-dēva-muni-manuja-bhūta-pitri-
 gaṇāms=tarppa-
 18 yitvā timira-pāṭala-pātana-paṭu-mahasa[m]=Ushṇarōchisham=upasthāy=[Au]shadhipati-
 śakala-sēsha(kha)ra[m] samabhyarvya(rchya) tribhuvana-trātur=[Vv]āsudēvasya
 pūjām vi-
 19 dhāya havishā havirbhujām hutvā mātāpitṛrō=ātmanas=cha punya-yaśō-
 bhiyṛiddhay[ē] kuśalatā-pūta-karatal-ōdaka-pūrvvam=asmābhir=Va(ba)ndhula-gotrā-
 20 ya Vam(bam)dhul-Āpa(gha)marṣhaṇa-Visvā(śvā)mitra-triprasavarāya dīkshita-śrī-
 Purushōttama-pautṛāya dīkshita-śrī-Vilhā-putṛāya mahāpurōhita-śrī-Jāgū-
 21 sa(śa)rmmaṇē(ṇa) ā-chamdr-ārkkā[m] śāsanikṛitya pradattō matvā yathādiyamāna-
 bhāgabhogakara-pravaṇikara-kūṭaka-prabhṛiti-samast-ādāyān=ājñāvidhi(dhē)-
 22 vi(yi)bhūtvā(ya) dāsyath=ēti | Bhavanti ch=ātra punya-slōkāḥ ||⁴
 26 Śrī-Vāstavya-ku-
 27 l-ōdbhūta-kāyastha-ṭhakkura-śrī-Jalhanēna likhitas=tāmra-pattāu=ya[m]⁵ nrip-ājñay=
 ēti || chha ||⁶

D.—PLATE OF GŌVINDACHANDRA OF [VIKRAMA]-SAMVAT 1174.

This also is a single plate, which measures about 1' 6 $\frac{1}{4}$ " broad by 1' 1 $\frac{1}{2}$ " high, and is engraved on one face only. In the upper part it has a ring-hole, about $\frac{3}{4}$ " in diameter. The plate contains 26 lines of writing which at first sight appears to be in a perfect state of preservation. But the original writing in all probability has been tampered with; for, the names of the *pattalī* and village in line 12 are engraved in the place of other names, and similarly the verse in praise of the donee, which we now read in lines 15 and 16, has clearly taken the place of something else that has been effaced, but of which traces are still visible. The size of the letters is between $\frac{1}{16}$ " and $\frac{3}{8}$ ". The characters are Nāgarī, and the language is Sanskrit. As regards orthography, the letter *b* is throughout denoted by the sign for *v*; the dental sibilant is often employed instead of the palatal, and the palatal sometimes instead of the dental; and the word *āmra* is written *āmra*, in line 14.

¹ Up to this, the only essential difference between the text of this inscription and that of A. is, that this inscription, like B., omits the words *astapati* . . . *Vāchaspati* in ll. 13-14 of A.

² Read "shān=ājñā".

³ This sign of punctuation and those in the next line are superfluous.

⁴ Here follow the six verses commencing *Bhūmīn yaḥ pratigrihṇāti, Śāṅkham bhadr-āsanam, Gām=śkīm, Sarvān=ētān=bhāvīnān, Bahubhir=vasudhā, and Sa-dattām para-dattām vā.*

⁵ Read *tāmra-pattī*=yam,

⁶ After this a conch-shell is engraved.

This inscription also is one of the *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara Gōvindachandradēva*, who records that, while at *Dēvasthāna*,¹ on Wednesday, the 15th of the dark half of *Āśvina* of the year 1174 (given both in words and in decimal figures), at the annual *śrāddha* or funeral ceremony performed at new-moon time in honour of his father, he granted the village of *Sunahi*(?) in the *Kēsauré*(?) *pattalā*, with its *pāṭakas* (l. 13), to the *Purōdhas* (or *Purōhita*) *Jāgūsarman*, son of the *Dikshita* *Vilhā*, a *Brāhmaṇ* of the *Bandhula gōtra*, whose three *pravaras* were *Bandhula*, *Aghamarshana* and *Viśvāmītra*.—The taxes here specified (in line 18) are the *bhāgabhogakara*, *pravanikara*, *turushkadanda* and *kumaragadiānaka*. The grant was written by the *Karaṇika* (or writer of legal documents) *Vāsudēva*.

The date would be correct for both the *Chaitrādi* and the *Kārttikādi* *Vikrama-Samvat* 1174 expired; for, in the former year the 15th *tithi* of the dark half of the *pūrṇimānta* *Āśvina* ended 4 h. 58 m. after mean sunrise of Wednesday, the 29th August A.D. 1117, and in the latter the same *tithi* of the *amānta* *Āśvina* ended 16 h. 30 m. after mean sunrise of Wednesday, the 16th October A.D. 1118. Judging by the dates of the inscriptions F., N. and T., the years of which are expired *Chaitrādi* years and the months *pūrṇimānta* months, I consider it very probable that the true equivalent of the date is Wednesday, the 29th August A.D. 1117, the more so because the dark half of the *pūrṇimānta* *Āśvina* (the *pitri-paksha*) is a time particularly appointed for performing *śrāddhas* in honour of deceased ancestors.

The localities I am unable to identify.

EXTRACTS FROM THE TEXT.

- 11 ² śrīmad-Gōvindachandradēvō vijayī ❀ ||³
 12 [Kēsauré ?]⁴ pattalāyām [Sunahi ?]⁴ grāma-nivāsinō nikhila-ja[na*]padān=
 upagatān=api cha rāja-rājñi-yu[va]rāja-māntri-purōhita-pratīhāra-senāpati-bhā[m]-
 dāgāra(ri)k-ākshapaṭalika-bhishaka(g)-naimi-
 13 ttik-āntam(ntah)purika-dūta-karituragapattanākarasthānagōkulādhikāri-purushān=
 ājñāpayati vō(bō)dhayaty=ādisa(sa)ti cha ya[th]ā viditam=astu bhavatām
 ya[th]=ōpārīlikhita-grāmah sa-pāṭa-
 14 kaḥ sa-lōha-lavaṇ-ākaraḥ sa-gattōmkharaḥ⁵ sa-madhūk-āmra-vana-v[ā*]tikā-viṭapa-
 tṛiṇa-yūti-gōtigōchara-payamntaḥ⁶ s-ōddh-āmdhaś=chatur-āghāta-[v]iśuddhaḥ
 s[v*]a-simā-payamntas=⁷chatur[h*]saptatyadhi-
 15 k-aikādasa(sa)-sa(sa)ta-samvatsarai⁸ Āsvini māsi kṛishṇa-pakshē pa[m*]cha-
 dasyā(śyām) Vu(bu)dha-dinē⁹ samvat 11[74?]¹⁰ Āsvi(śvi)na-vadi 15
 Vu(bu)dhē pituḥ sāmvashta(tsa)rikē pārvaṇē śrāddhē Dēvasthānē ¹¹Yasy=
 ā[gn]i-
 16 hōtra-huta-havya-sampriddha-dhūma-dhār=ādharē sa-ghanam=amva(mba)ram=
 ādadhānā | mārtaṇḍa-chaṇḍakara-mandakari-chakāsti¹² tasmai sadā sucharitāya
 nimamtritāya | Vam(bam)dhula-gōtrāya Va(ba)ndhul-Āghamarshana-

¹ I believe that the word *dēvasthānē* in line 15 must be taken as the name of a place, and that it was originally followed by *Gaṅgāyām snātā* and the other standing phrases which the other inscriptions contain.

² Up to this, the only essential difference between the text of this inscription and that of A. is, that this inscription, like B. and C., omits the words *āvatpati*. . . *Vāchaspati* in ll. 13-14 of A.

³ This sign of punctuation is superfluous.

⁴ The two names in brackets are doubtful; they apparently are engraved over two other names which have been effaced.

⁵ Read *sa-gatt-ōsharaḥ sa-madhūk-āmra*.

⁶ Read *-gōchakara-paryantaḥ s-ōrddho-ādhaś*.

⁷ Read *-paryantāś*.

⁸ Read *tsara Āsvinē*.

⁹ Here one misses the word *ānkataḥ*.

¹⁰ The two numeral figures in brackets are almost illegible, and look more like 88.

¹¹ Metre: *Vasantatilakā*. This verse is in a different handwriting, and has clearly been engraved in the place of other words which have been effaced.

¹² The sense would require **karam mandakari-chakāra*, but **karam* would offend against the metre.

- 17 Visvâ(śvâ)mitra-tripravarâya dīkshita-Vilhâ-putrâya ¹ purôdha-śrī-Jâgûsa(śa)rmmanê
vrâ(brâ)hmaṇâya ² ssmâbhir=ggôkarṇa-kuśalatâ-pûta-karatal-ôdaka-pûrvva[m=*]
â-chamdr-ârka[m*] yâvach=chhâsanīkri.³
- 18 kṛitpa(tya) pradattô matvâ yathâdiyamâna-bhâgabhogakara-pravaṇikara-
tura(ru)shkadandâ-kumaragadiâṇaka-prabhṛiti-sarvv-âdâyân-âjñâśravaṇavidhēyib h ū y a
dâsyatha || Bhavanti ch=â-
- 19 tra slô(slô)kâḥ || ⁴
- 25 Likhitam ka-
- 26 raṇika-śrī-Vâsu(su)dêvêna || ❀ ||

E.—PLATE OF GÔVINDACHANDRA OF [VIKRAMA]-SAMVAT 1175.

This also is a single plate, which measures about 1' 5½" broad by 1' 1" high, and is engraved on one face only. In the upper part it has a ring-hole, about ¾" in diameter. The plate contains 24 lines of writing which is in a fair state of preservation. The size of the letters is about ⅜". The characters are Nâgarī, and the language is Sanskrit. As regards orthography, the letter *b* is throughout denoted by the sign for *v*, and the dental sibilant is frequently employed instead of the palatal.

This inscription also is one of the *Paramabhaṭṭâraka Mahârâjâdhirâja Paramêśvara Gôvindachandradêva*, who records that, on Monday, the full-moon tithi of the month Mâgha of the year 1175 (given both in words and in decimal figures), after bathing in the Ganges at Benares, he granted the village of Achchhavalī in the Ughanatêrahôttara pattalâ to the Purôhita Jâgûsarman, who is described here exactly as in the inscription B.—The taxes specified (in line 20) also are, as in B., the bhâgabhogakara and pravaṇikara. The grant was written by the Karanika, the Thakkura Sahadêva.

The date is irregular; for, in Vikrama-Samvat 1175 current the full-moon tithi of Mâgha ended on Wednesday, the 9th January A.D. 1118, and in Vikrama-Samvat 1175 expired the same tithi commenced 12 h. 37 m. after mean sunrise of Monday, the 27th January, and ended 13 h. 10 m. after mean sunrise of Tuesday, the 28th January, A.D. 1119.

The localities I am unable to identify.

EXTRACTS FROM THE TEXT.

- 12 . . . ⁵ śrīmad-Gôvindachandradêvô vijayī ⁶ Ughanatêrahôttara-pattalâyâm=⁷
Achchhavalī-grâma-nivâsinô nikhila-janapadân=upagatân=api cha⁸ râja-râjñi-
yuvarâja-
- 13 ⁹ mantriṁ-purôhita-pratihâra-sênâpati-bhâmdâgârik-âks h a p a t a l i k a - b h i s h a k a (g) -
ni(nai)mittik-âmtaḥpurika-dûta-karituragapattanâkarasthânagokulâvi(dhi)kâri-

¹ Read *purôdhaḥ*.

² Read *śmâbhir*.

³ Omit the *akshara kri* which perhaps has been struck out already in the original.

⁴ Here follow the eleven verses commencing *Bhūmim yaḥ pratigrihṇāti, Śaṅkham bhadr-dānam, Sarcān=* *ētān=bhāvināḥ, Bahubhir=vasudhā, Suvarnam=ekam, Tadâgandm sahasrēṇa, Śva-dattām para-dattām cā, Shashtim varsha-sahasrāṇi, Vâri-kīnēshv=aranyēshu, Yân=tho dattāni, and Vâi-dbhra-vibhramam=idam vasudh-* *âdhipat yam*.

⁵ Up to this, the only essential difference between the text of this inscription and that of A. is, that this inscription, like B. to D., omits the words *âsvapati* . . . *Vâchaspati* in ll. 13-14 of A.

⁶ This sign of punctuation is superfluous; read *vijayy*.

⁷ Originally *lâyâmmachchha* was engraved, but the sign of *anuvâra* has been struck out.

⁸ This word was originally omitted, and has been inserted afterwards.

⁹ Read *mantri-pa*.

- 14 purushâna(=)samâjñâpayati vò(bò)va(dha)yaty=âdisa(śa)ti cha ||¹ yathâ
viditam=astu bhavatâm yath=ôparilikhita-grâmah sa-jala-sthalah sa-lôha-lavan-
âkaraḥ sa-madhûka-chûta-vana-
- 15 vâtikâ-viṭapa-trîṇa-yûti-gôchara-paryatta(ṇṭa)ḥ sa-gartt-ôsharaḥ s-ôrdh[^{v*}]-âdhaḥ
s[^{v*}]a-sîmâ-paryantaś=chatur-âghâtha(ṭa)-visu(ṣu)ddhaḥ pañcha[sa]ptatyadhika-
sa(śa)t-aikâdasa(śa)-samvatsarê Mâghê mâsi pû[rṇi]-²
- 16 mâsyâm Sôma-diné aṅkataḥ³ samvat 1175 Mâgha-sudi 15 Sôma-diné
śrîmad-Vârâṇasyâm Gaṅgâyâm vidhivat=snâtvâ mantra-dêva-muni-manuja-bhûta-
pitri-ga[ṇam]s=tarppayitvâ timira-
- 17 paṭala-pâṭana-paṭu-mahasam=Ushnarôchisham=upasthây=Anshadhipati-sa(śa)kala-
sê(śê)kharâm samabhyarchhya tribhuvana-trâtur=Vâsudevasya pûjâ[m] vidhâ]ya
prachura-pâyasêna havishâ havirbhujâm hutvâ
- 18 mâtâpitrôr=âtmanas=cha punya-yaśô-bhivṛddhayê asmâbhiḥ⁴ Vam(bam)dhulasya⁵
gôtrâya Vam(bam)dhula-Aghamarshana-Visvâ(śvâ)mitra-tripra[varâ]ya Vâjaseyâ-
sâ(śâ)khinê dikshita-śrî-Purâsa-putrâya⁶
- 19 dikshita-śrî-Vilhâ-putrâya purôhita-śrî-Jâgûkâya⁷ sarmmanê vrâ(brâ)hmaṇâya
gôkarṇa-kusa(śa)latâ-pûta-karatal-ôdaka-pûrvam=â-chamdr-ârkkam yâvach-
chbâsanîkritya pra[datta] iti matvâ ya-
- 20 thâdîyamâna-bhâgabhogakara-pravaṇikara-prabhṛti-samast-âdâyân dâsyatha || chha ||
Bhavanti ch=âtra ślôkâḥ ||⁸
- 24 Likhita[m] karāṇika-thakkura-śrî-Sahadêvêna | Si(śi)vam=astu ||
Ma[m]galam=mahâ-śrîḥ || chha ||

**F.—PLATE OF GÔVINDACHANDRA AND HIS QUEEN NAYANAKÊLIDÊVÎ,
OF [VIKRAMA]-SAMVAT 1176.**

This also is a single plate, which measures about 1' 3" broad by 11½" high, and is engraved on one face only. In the upper part it has a ring-hole, about ⅝" in diameter. The plate contains 27 lines of well preserved writing. The size of the letters is between ¼ and ⅝". The characters are Nāgarî,⁹ and the language is Sanskrit. As regards orthography, the letter *b* is throughout denoted by the sign for *v*; the dental sibilant is often employed instead of the palatal; the signs for *kh* and *sh* are several times confounded; and the word *āmra* is written *āmura*, in line 15. On the whole, the writer has done his work in a somewhat slovenly manner. One of the peculiarities of the grant is, that the author, in lines 12-15, has inserted a passage on the vanity of this life and the merit resulting from donations of land, which is similar to a passage in the grant of Madanapâla and Gôvindachandra, published in the *Indian Antiquary*, Vol. XVIII. p. 15 ff.

This also is an inscription of the *Paramabhaṭṭâraka Mahârâjâdhîrâja Paramêśvara Gôvindachandradêva*, and opens as if it were meant to record a grant made by the king himself. But in reality the king makes known here that, while he was in residence at *Khayarâ*, on Sunday, the 15th of the dark half of Jyâishṭha of the year 1176 (given both in words and in decimal

¹ This sign of punctuation is superfluous.

² What is actually engraved, is *pâ*, with the sign of the medial *â* after it, and *ṛṇṇa*; read *peurṇṇa*.

³ Read =*âkataḥ*.

⁴ Read =*asmâbhiḥ*.

⁵ Read =*la-gôtrâya Bâmdhul-Âgha*.

⁶ Compare above, B. l. 21.

⁷ Read =*Jâgûsarmmanê*; in the original the two *akṣaras kâya* may have been struck out. Compare above, B. l. 21.

⁸ Here follow the six verses commencing *Bhûmim yaḥ pratigrihñati, Śāṅkham bhadr-dānam, Sarodha-śūda-bhadrināḥ, Bahubhiḥ=vasudhā, Shashṭim varsha-sahasrāṇi, and Yān=the dattāni*.

⁹ It may be mentioned that the writer's sign for *kh* is almost exactly like the sign for *ga*.

figures), on the occasion of a solar eclipse, his queen, the *Paṭṭamahādēvi Mahārājñī Nayanakēlidēvi*, endowed with all royal prerogatives, after bathing in the Ganges, with his consent gave the village of Daravali in (the) *Kō[ṭhō]takōṭiāvarahōtta[ra]* (district) to the *Purōhita Jāgūsarman*, who is described here exactly as in the inscriptions B. and E.—The taxes specified (in lines 20 and 21) are the *bhāgabhogakara*, *pravanikara*, *turushkadanḍa* and *kumaragadiṇaka*. The grant was written by the *Thakkura Gāgūka*.

The date corresponds, for the *Chaitrādi* Vikrama-Saṁvat 1176 expired and the *pūrnimānta* Jyāishṭha, to Sunday, the 11th May A.D. 1119, when there was a solar eclipse which was visible in India, 8 h. 42 m. after mean sunrise.

The localities I am unable to identify.

EXTRACTS FROM THE TEXT.

- 10 ¹śrīmad-Gōvindachandradē-
 11 vō vijayi ||² Kō[ṭhō]takōṭiāvarahōtta[ré?] Daravali-grāma-nivāsinō nikhila-
 janapadān=upagatān=api cha rāja-rājñī-yuvarāja-māntri-purōhita-pratā(tī)hāra-
 sēnāpati-bhāmāgā-
 12 rik-ākshapaṭalika-bhishag-naimittik-āntaḥpurika-dūta-karituragapattana[kar a *] s t h ā n a-
 gōkulādhikāri-purushān=samājñāpayaty=ādīsati vō(bō)dhayati cha |³
 yath=āstu vō vidit=aichā(va) tāvad=iyam=anitya-
 13 tā jagataḥ katipayadivas-āvalōkaramañiyā Madhusā(mā)sa-kṛi(ku)sumasampad=iva
 sapatā⁴ satata-gatvaram giri-kāṭaka-vāsi⁵ nām=āyur=āpāta-ma[dh]uvā(rā)s=tilakhalā⁶
 iva vishaya-bhōgāḥ | sadasadā.⁷
 14 valōkana-padāpmakhani vēsyā(śyā)-mukhān=iva durupavā(chā)riṇ=indriyāni | tad=
 idam=asmābhir=api sakala-śāsv(str)-āvisa[m]vādinibhiḥ prāmāṇikam(kī)bbhiḥ
 smṛitibhir-ananta-phala-bhōga-bhājanam bhūmi-
 15 dānam=iti jāta-niśva(ścha)yair=uparilikhitō=yam grāmaḥ sa-jala-sthalaḥ [sa]-lōha-
 lavaṇ-ākaraḥ sa-[mat*]sy-ākaraḥ sa-gartt-ōkha(sha)rah ⁸s-ānvra-madhōka-vana-
 vātīkā-viṭapa-triṇa-yūti-gōchara-paryantaḥ s-ō-
 16 rddh[v*]-ādhaś=chatur-āghāta-viśuddhaḥ s[v*]a-simā-paryantaḥ shatsaptatyadhika
 [ē]kādaśa-śata-sa[m*]vatsarē Jyē(jyai)shṭha-māsē krishṇa-pakshē
 pañchadaśyām tithau Ravi-dinē śukē=pi saṁvat 1176 Jyē(jyai)shṭha-vadi
 15 Ravau⁹ sdy=ēha Khaya-
 17 rā-samāvāyē(sē) Rāhu-grastē divākarē Ga[m*]gāyām snātva vidhē(dhi)van=
 ma[m]tra-dēva-manuja-bhūta-manapidas=¹⁰tarppayitvā timira-pa[ta]la-pātana-paṭu-
 mahasam=Ushnarōchisham=upasthāy=Ō(au)shadhīsa-sa(śa)kala-śēsha(kha)ram sama-
 18 bhyarchya tribhucha(va)na-trātur=Vāsuchē(dē)vasya pūjām vidhāya pāyasēna
 havi[rbh]uja[m] hutvā mātāpitṛrōr=ātmanas=cha puṇya-yasō(śō)-bhiv[ri]d[dh]jayē
 samastarājaprakshi(kri)yōpēta-sarvvālaṅkāravibhūshita-paṭṭamahādēvi-ma-

¹ Up to this, the only essential difference between the text of this inscription and that of A. is, that this inscription, like B. to E., omits the words *atvapati* . . . *Vāchaspati* in ll. 13-14 of A.

² This sign of punctuation is superfluous.

³ This sign of punctuation is superfluous. For the following passage compare *Ind. Ant.* Vol. XVIII. p. 16, l. 13 ff.

⁴ Read *sampat* l.

⁵ Read *vāri* (?).

⁶ Read *tilakand* (?).

⁷ Read *sad-asad-avalōkana-pardimukhāni*.

⁸ Read *s-dura*.

⁹ Read *Ravdt=ady=ēha*.

¹⁰ Read *pitṛi-gaṇīma* (?).

- 19 hārājñī-srī-Nayanakēlidēvyā śsma[ts]ammatyā Vam(bam)dhula-gōtrāya
Vam(bam)dhul-Āghamarya(rsha)ṇa-[Viśvāmitra-^{*}]tripravarāya Vājasanēya-sā(śā)khinē
dikshita-Purāsa-pautrāya dikshita-Vilhā-putrāya purōhita-srī-Jāgū[śa]rma-
- 20 nē vrā(brā)hmalā(nā)ya gōkarṇṇa-kusalatā-pūta-karatal-ōdaka-pūrvvam=ā-chandr-
ārkkam yāvāt¹ śāsanīkritya pradattā² | matvā yathādiyamāna-bhāgabdhōgakara-
pravanīkara-turushkadanḍa-ku-
- 21 maragadiāṇaka-prabhriti-samasta-dāga³ dāsvāthati || chha || Bhavanti ch=ātra
paurāṇikā ślākāḥ⁴ ||⁵
- 27 Maṅgalam mahā-srī[h^{*}] || Thakkura-srī-Gāgūkēna
likhitam nrip-ājñayā || ❀

G.— PLATE OF GŌVINDACHANDRA OF [VIKRAMA-]SAMVAT 1176.

This also is a single plate, which measures about 1' 5½" broad by 1' 1" high, and is engraved on one face only. In the upper part it has a ring-hole, about ⅙" in diameter. The plate contains 25 lines of writing which is in a tolerably fair state of preservation. The size of the letters is between ⅙" and ⅜". The characters are Nāgarī, and the language is Sanskrit.—As the name of the village, granted by this inscription, is illegible, and that of the district doubtful, and as the inscription otherwise contains really nothing new, it is unnecessary to publish any part of the text.

This inscription also is one of the *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara Gōvindhachandradēva*,⁶ who records that, on Wednesday, the 9th of the bright half of Kārttika of the year 1176 (given both in words and in decimal figures⁷), after bathing in the Ganges at Benares, he granted a village (the name of which is illegible) in (the) Saru[gā ?]ra (district) to the *Mahāpurōhita Jāgūsarman*,⁸ son of the *Dikshita Vilhā*, and son's son of the *Dikshita Purushōttama*.—The taxes specified (in line 20) are the *bhāgabdhōgakara* and *pravanīkara*. The grant professes to have been written (like F. and H.) by the *Thakkura Gāgūka*.

The date is irregular; for, the 9th *tithi* of the bright half of Kārttika⁹ of Vikrama-Samvat 1176 current ended about sunrise of Friday, the 25th October A.D. 1118, and that of Vikrama-Samvat 1176 expired, 11 h. 33 m. after mean sunrise of Tuesday, the 14th October A.D. 1119. The date would be incorrect also for Vikrama-Samvat 1177 and 1178 expired.

H.— PLATE OF GŌVINDACHANDRA OF [VIKRAMA-]SAMVAT 1178.

This also is a single plate, which measures about 1' 4½" broad by 1' ¼" high, and is engraved on one face only. In the upper part it has a ring-hole, about ⅙" in diameter. The plate contains 22 lines of well preserved writing. The size of the letters is between ⅙" and ⅜".

¹ Read *yāvach=chhā*.

² Read *tīṭ mated*.

³ Read *st-dāyān=dāsyath=ṭti*.

⁴ Read *ka-ślākāḥ*.

⁵ Here follow the ten verses commencing *Bhūmim yaḥ pratigrihṣāti, Śāṅkham bhadr-āsanam, Sarvān-ṭlān=bhāvināḥ, Bahubhir=vasudhā, Gām=ṭkām, Tadāgānām sahasrāṇa, Sva-dattām para-dattām vā, Shashīm varaha-sahasrāṇi, Na viśham viśham, and Vāt-ābhra-vibhramam=idam*.

⁶ The introductory part of the inscription omits the words *śivapati* . . . *Vāchaspati* in ll. 13-14 of A.

⁷ Line 15: *Shaṭsapatyadhika-sa(śa)t-aikdāsa(śa)-samvatsarē Kārttika-sudi navamyām anukataḥ samvat 1176 Kārttika-sudi 9 Fu(bu)dhd*.

⁸ The original actually has *Jāgūkāya sarmanā*, but the two *akṣaras kāya* may have been struck out.

⁹ This is the *Kṛitayugādī*.

The characters are Nāgarī, and the language is Sanskrit. As regards orthography, the letter *b* is throughout denoted by the sign for *v*; the dental sibilant is often employed instead of the palatal; *j* is occasionally used instead of *y*; and the word *śekhara* is written *sashara*, in line 14. On the whole, the writer has done his work (as in the inscription F.) in a rather slovenly way.

This inscription also is one of the *Paramabhaṭṭāraka Mahārājādhirāja Paramêśvara Gôvindachandradêva*, who records that, on Friday, the full-moon tithi of Śrāvaṇa of the year 1178 (given both in words and in decimal figures), after bathing at the *Kapālamôchana ghaṭṭa* at Benares, where the Ganges flows to the north, and after offering the obsequial cakes to his deceased ancestors,¹ etc., he granted the village of *Sula[t]ēṇi* in (the) *Nēulasatāvisikā* (district) to Vyāsa, son of the *Dikshita Vilhā* and son's son of the *Dikshita Purāsa*, a Brāhmaṇ of the *Bandhula gôtra*, whose three *pravaras* were *Bandhula*, *Aghamarshaṇa* and *Viśvāmitra*, and student of the *Vājasanēya śākhā*.—The only tax specified (in line 17) is the *bhāgabhogakara*. The grant was written by the *Karanika*, the *Thakkura Gāgūka*.

The date regularly corresponds, for the *Kārttikādi* Vikrama-Samvat 1178 expired, to Friday, the 21st July A.D. 1122, when the full-moon tithi of Śrāvaṇa ended 2 h. 54 m. after mean sunrise.

The localities I am unable to identify.

EXTRACTS FROM THE TEXT.

- 9 ²-śrīmad-G[ô]vindachandradêrâ(vô) vijayi
|| chchha ||³ Nēula-
10 satāvisikā[y]ām ⁴Sula[t]ēṇi-grāma-nivâsinô nikhila-janapadân=upagatân=api cha
rāja-rājñi-pu(yu)varâ[ja*]-maṁtri-purâ(rô)hi[ta*]⁵-senâpati-pratihâra-bhām d ā g ā r i k -
âvja(ksha)pāṭalikâ(ka)⁶-bhisha-
11 g-naimittik-ântaḥpurika-dôta-karituragapattanâkarasthâṇagôkulâdhi k â r i - p u r n s h â n =
âjñāvipayati⁷ vô(bô)dhayaty=âdiṣati cha [i*] Veditam=astu ta(bha)vatâm yath=
ôparilikhita-grâna(maḥ) sa-jala-
12 sthala[h*] sa-lâ(lô)ha-lavaṇ-âkaraḥ sa-madhûka-chûta-va[na]-vâtikâ-vitapa-triṇa-yûti-
gôchara-parpa(rya)ntaḥ s-ôddhirdhaś=⁸chatur-âghâṭa-visu(śu)ddha[h*] sva-simâ-
pa[r*]yantaḥ⁹ | [a]shṭasaptatyadhik-aikâdasa(śa)-sa(śa)ta-samvatsarê
13 Śrāvê(va)ṇa(nê) māsi su(śu)kṣa-pakshê paurṇamâsyâ[m*] tithau
Su(śu)kra-dinê ṣṅkatô=pi sa[m*]vat 1178 Śrāvaṇa-sudi 15 Su(śu)krê
¹⁰ śrīmad-Vārānasyām | Kapālamôva(cha)na-ghaṭṭa uttara-vâhimyâm(ṇyâm)
Gangâyām snâtvâ vivi(dhi)va-
14 n=maṁtra-dêva-muni-manuja-bhûta-pitri-gaṇâms=tarpayitvâ timira-paṭana(la)-pâṭana-
paṭu-mahasam=Ushṇarôchisham=upasthây=Aushadhipati-sa(śa)kala-sa(śê)sha(kha) r a m
samabhyarchhya tribhuvana-trâṭur=Vâsudêvasya [p]ûjâm

¹ The original has (in line 15) *pitri-piṇḍa-yajñam nirvartya*.

² Up to this, the only essential difference between the text of this inscription and that of A. is, that this inscription also omits the words *âvapati* . . . *Vâchaspati* in ll. 13-14 of A.

³ These signs of punctuation are superfluous.

⁴ Perhaps this might be read *Sulabhêṇi*.

⁵ The original has a vacant space where the *akshara ta* should have stood.

⁶ This correction seems to have been made already in the original.

⁷ Read *⁷jñāpayati*. After the *akshara ya* of the following word the original has two *kākapadas*, but nothing has been omitted here.

⁸ Read *s-ôddhirdhaś*.

⁹ Read *⁹stô=shfa*.

¹⁰ This sign of punctuation and the next are superfluous.

- 15 vidhāya prachura-pātha(ya)sēna havishā ¹ hā(ha)va(vi)rbhujam hutrā(tvā)
pitri-pimda-yajñam nirvarttya mātāpitrōr-ātmanas=cha puṇya ja(ya)sō(sō)-
vi(bhi)vriddhayē | Va(ba)ndhulasya ² gōtrāya | Va(ba)ndhul-Āghamarshaṇa-
Visvā(svā)mitra-trip[r*]ava-
- 16 rāya | Vājasanēya-sā(sā)khinē dikshita-śrī-Purāsa-pautrāya | ³dikshita-śrī-Vilhā-
putrāya | vrā(brā)hmaṇa-śrī-Vyāsāya⁴ | asmābhiḥ gōkarnṇa-kuśalatā-pūta-
karatal-ōcha(da)ka-pūrvam=ā-chaṇdr-ā-
- 17 rkkam yāvach=chhāsanīkṛitya pradattō matvā ⁵yathādīyamāna-bhāgabhogakara-
prabhṛiti-sarvv-ādāyān dāsyath=ēti || chchha || Bhavanti ch=ātra ślōkāh ||⁶
- 22 Likhitam ch=ēdam karṇika-ṭhakkura-śrī-Gāgūkēn=ēti ||

I.— PLATE OF GŌVINDACHANDRA OF [VIKRAMA-SAMVAT 1184.

This also is a single plate, which measures about 1' 4" broad by 1' $\frac{5}{8}$ " high, and is engraved on one face only. In the upper part it has a ring-hole, about $\frac{1}{8}$ " in diameter. The plate contains 25 lines of well preserved writing. The size of the letters is between $\frac{1}{16}$ " and $\frac{3}{8}$ ". The characters are Nāgarī, and the language is Sanskrit.—As the names of the village, granted by this inscription, and of the *pattalā* in which it was situated, are doubtful, and as the inscription otherwise, excepting the date of it, contains nothing new, it is not necessary to publish any part of the text.

This inscription also is one of the *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara Gōvindhachandrādēva*,⁷ who records that, on the *Manvādi*, Friday, the full-moon tithi of Kārttika of the year 1184 (given both in words and in decimal figures⁸), after bathing in the Ganges at Benares, he granted the village of Bāri (?) in the *Madavala* (?) *pattalā*, together with its *pāṭakas*, to the *Mahāpurōhita* Jāgūsarman, son of the *Dikshita* Vilhā, and son's son of the *Dikshita* Purushōttama.—The taxes specified (in line 20) are the *bhāgabhogakara*, *pravarṇikara* and *kūṭaka*. The grant was written by the *Ṭhakkura Viśvarūpa*.

The date regularly corresponds, for Vikrama-Samvat 1184 expired, to Friday, the 21st October A.D. 1127, which was wholly occupied by the full-moon tithi of Kārttika, correctly called *Manvādi*.

J.— PLATE OF GŌVINDACHANDRA OF [VIKRAMA-SAMVAT 1190.

This also is a single plate, which measures about 1' 4 $\frac{1}{2}$ " broad by 11 $\frac{3}{4}$ " high, and is engraved on one face only. In the upper part it has a ring-hole, about $\frac{1}{8}$ " in diameter. The plate contains 24 lines of writing which almost throughout is in an excellent state of preservation. The size of the letters is between $\frac{5}{16}$ " and $\frac{3}{8}$ ". The characters are Nāgarī,⁹ and the language is Sanskrit. As regards orthography, the letter *b* is everywhere denoted by the sign for *v*; the dental sibilant is about a dozen times employed instead of the palatal, and the palatal several times instead of the dental; and the word *āmra* is written *āmra*, in line 15.

¹ All the signs of punctuation in ll. 15 and 16 are superfluous.

² Read °la-gōtrāya.

³ Between *dikshita* and *śrī* the *akshara da* or *dē* was engraved, but it has been struck out.

⁴ Read °sāy=asmābhir=.

⁵ Originally *yathādīkshita* was engraved, but the *aksharas kshita* seem to have been struck out.

⁶ Here follow the seven verses commencing *Bhūmim yaḥ pratigrihṇāti, Saṅkham bhadr-dānam, Bahubhir=varudhā, Gām=śkām, Sarvān=ētān=bhāvināḥ, Mama vānīa-gatē kṣitṛē, and Vāri-hīnēshu=aranyēshu.*

⁷ The introductory part of this inscription does contain the words *ācāpati* . . . *Vāchāspati* in ll. 13-14 of A.

⁸ Line 15: *Chaturāśītyadhika-sat-aikādāsa-samvatsorē Kārttikē māsi śukla-pakṣē pournī(rṇa)md[°]yām Manvādan Śukra-din=akṣepi samvat 1184 Kārttika-sudi 15 Śukrē.*

⁹ Here, as in F., the sign for *kā* is almost exactly like the sign for *g*.

This also is an inscription of the *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara Gōvindachandradēva*, who records that, on Saturday, the 3rd of the bright half of Bhādrapada of the year 1190 (given both in words and in decimal figures), after bathing at the Gōvinda-vāṭikā or 'Gōvinda-garden,' he granted the village of Umbari in the Rūdamauavayālisi pattaḷā to the Rāuta Jāṭēsarman, son of the Rāuta Tālḥē, and son's son of the Ṭhakkura Ūhila, a Brāhmaṇ of the Gōbhila gōtra, whose three pravaraṣ were Gōbhila, Āṅgīrasa and Ambarisha.—The taxes specified (in line 20) are the bhāgabhogakara, pravaṇikara and turushkadāṇḍa. The writer's name is not given.

The date regularly corresponds, for the Chaitrādī Vikrama-Samvat 1190 expired, to Saturday, the 5th August A.D. 1133, when the 3rd tithi of the bright half of Bhādrapada¹ ended 5 h. 27 m. after mean sunrise.

The localities I am unable to identify.

EXTRACTS FROM THE TEXT.

- 12 ²śrīmad-Gōvindachandradēvō vijayī ||³ Rūdamauavayālisi-pattalāyām⁴ ||
Umva(mba)ri-grāma-nivāsinō nikhila-janapadān=upagatān=api cha rāja-rājūnī-
yuvarāja-mantri-
13 purōhita-pratihāra-sēnāpati-bhāṇḍāgārik-ākṣapaṭalika-bhishag-naimittik-āntaḥ purika-
dūta-karituragapattanākarasthānagōkulāvi(dhi)kāri-purushān=ājñā-
14 payati vō(bō)dhayaty=ādisati cha yathā viditam=astu bhavatām yath=ōparilikhita-
grāmaḥ sa-jala-sthalāḥ sa-lōha-lavaṇ-ākaraḥ sa-matsy-ākaraḥ sa-gartti-ōsharaḥ
sa-madhūk-ā-
15 mvra(mra)-vana-vāṭikā-viṭapa-triṇa-yūti-gōchāra-paryantaḥ s-ā(ō)rdhva-ādhaś=chatur-
āghāṭa-visu(śu)ddhaḥ sva-simā-paryantō navatyadhik-aikādaśa-śata-samvatsarē⁵
Bhādrapadē māsi su(śu)kla-pakṣhē
16 tṛtiyāyān=tithau Sa(śa)ni-dinē śukataḥ samvat⁶ 1190 Bhādrapada-sudi 3
Sa(śa)nau śrīmad-Gōvindavāṭikāyām snātvā vidhivan=mantra-dēva-muni-
manuja-bhūta-pitṛi-ga-
17 nāms=tarppayitvā timira-paṭala-pāṭana-paṭu-mahasam=Ushqarōchisham=upasthāy=
Aushadhipati-sakala-sē(sē)kharam samasva(bhya)rchchya tribhuvana-trātur=
Vvāsudēvasya pūjām=vidhā-⁷
18 ya prachura-pāyasēna havishā havirbhujām hutvā mātāpitrōr=ātmanaśva(ś=cha)
pulya(nya)-yaśō-bhivṛiddhay[ē] smābhīr=ggōkarṇṇa-kuśalatā-pūta-karatal-ōdaka-
pūrvam Gōbhila-
19 gōtrāya |⁸ Gōbhila- | Āṅgarisa- | Āmvarisha-triḥpravaraṇāya | ṭhakkura-
⁹śrī-Ūhila-pautṛāya | rāuta-śrī-Tālḥē-putṛāya | rāuta-śrī-Jāṭēsa(śa)rmmaṇē
vrā(brā)hmaṇāya¹⁰
20 ā-chandr-āṣṭkām yāvach=chhāsanīkṛitya pradattō matvā yathādiyamāna-
bhāgabhogakara-pravaṇikara-turushkadāṇḍa-prabhṛiti-sarvv-ādāyān=ājñāvidhēyib h ū y a
dā-
21 syath=ēti || ❀ || Bhavanti ch=ātra ślōkāḥ ||¹¹

¹ This is a *Manvādī*.

² Up to this, the text of this inscription is essentially like that of A.

³ This sign of punctuation is superfluous.

⁴ Read 'lāyām=Umba'.

⁵ Read *-samvatsarē*.

⁶ Read *samvat*.

⁷ Read *pūjām vidhā*.

⁸ The signs of punctuation in this line are superfluous. Read *Gōbhil-Āṅgīrasa-Āmbarisha-triḥpravaraṇāya*.

⁹ Read *śrī*.

¹⁰ Read *naṇy*.

¹¹ Here follow the six verses commencing *Bhūmim yaḥ pratigrihṇāti, Śankhām bhadr-āsanam, Sarvān-
ētān=bhācināḥ, Bahubhīr=vasudhā, Gām=śkām, and Tādāgānām sahasrēṇa*.

K.—PLATE OF GÔVINDACHANDRA OF [VIKRAMA-]SAMVAT 1198 [CURRENT].

This also is a single plate, which measures about 1' 3 $\frac{3}{4}$ " broad by 11 $\frac{1}{4}$ " high, and is engraved on one face only. In the upper part it has a ring-hole, about $\frac{1}{8}$ " in diameter. The plate contains 29 lines of writing which is in an excellent state of preservation. The size of the letters is between $\frac{1}{4}$ and $\frac{5}{16}$ ". The characters are Nāgarī, and the language is Sanskrit. As regards orthography, the letter *b* is throughout denoted by the sign for *v*; the dental sibilant is often employed instead of the palatal; and the word *śekhara* is written *sēshara*, in line 20.

This inscription also is one of the *Paramabhāṭṭāraka Mahārājādhirāja Paramēśvara Gôvindahandradēva*, who records that, on Sunday, the first of the dark half of Phālguna of the year 1198 (given both in words and in decimal figures), on the day of the great queen Rālahadēvi, after bathing in the Ganges at the *Avimukta kshētra* of Benares, he granted the village of *Lankāśhaḍa* in the *Navagāma pattalā* to the *Dikshita* Jāgūsarman, son of the *Dikshita* Vilhā, and son's son of the *Dikshita* Purushōttama, the donee of most of the preceding grants.—The taxes specified (in line 23) are the *bhāgabhogakara*, *hiranya* and *turushkadanḍa*. The grant was written by the *Thakkura* Vishṇu.

The great queen (*brihadrājñī*) Rālahadēvi was Gôvindahandra's mother; see *Ep. Ind.* Vol. II. p. 361, l. 23. She is called Rālahadēvi in line 19 of the grant of Gôvindahandra of the year 1181, published in the *Journal As. Soc. of Bengal*, Vol. LVI. P. i. p. 115. Whether her 'day,' on which the grant was made, was the anniversary of her birth or of her death, I am unable to decide.

The date regularly corresponds, for Vikrama-Samvat 1198 current and the *amānta* Phālguna, to Sunday, the 23rd February A.D. 1141, when the first *tithi* of the dark half ended 14 h. 57 m. after mean sunrise.

The localities I am unable to identify. The *Navagāma pattalā* is mentioned in the grant of Gôvindahandra of the year 1187, published in the *Journal As. Soc. of Bengal*, Vol. LVI. P. i. p. 109.

EXTRACTS FROM THE TEXT.

- 13 ¹śrīmad-Gôvindahandradēvô vijayī ||² Navagāma-
pattalāyāma(m)³ || Lankāśhaḍa-grāma-ni-
14 vāsino nikhila-janapadān-upagatān=api cha rāja-rājñī-yuvarāja-mamtri-purôhita-
pratihāra-sēnāpati-bhāṇḍāgarik-ākshapatalika-bhishag-nai-
15 mittik-āntahpurika-dūta-karituragapattanākarasthānagôkulādhikāri-purushān=ājñāpa ya ti
vô(bô)dhaty=ādīśati cha || Veditam=astu bhavatām
16 yath=ôparilikhita-grāmaḥ sa-jala-sthalaḥ sa-lôha-lavaṇ-ākara[h*] sa-matsy-ākaraḥ
sa-madhūka-chūta-vana-vātikā-viṭapa-trīṇa-yūti-gôchara-paryantaḥ s-â(ô)-
17 ⁴ddhāmvas=chatur-āghātā(ṭa)-visu(śu)ddhaḥ sva-simā-paryantaḥ ||⁵ samvatsar-
aikādaśa-sat-śaṣṭana[va*]tyadhikē⁶ Phālgunē māsi⁷ asita-pakshē
pratipadāyām tithau Ra-
18 vi-dinō⁸ bhavata 1198 Phālguna-vadi 1 Ravau || Vṛi(bṛi)hadrājñī-Rālahadēvi-
divasē⁹ || ady=ēha śrīmad-Vārāṇasyām¹⁰ Avimukta-kshētrē |
Ga[m*]gāyā[m*] snā-

¹ Up to this, the text of this inscription is essentially like that of A.

² This sign of punctuation is superfluous.

³ Read ⁴*lāyām Lankā*.

⁴ Read *rādho-dhāt*.

⁵ This sign of punctuation and all the others in ll. 18-21 are superfluous.

⁶ Read *-sat-śaṣṭa*.

⁷ Read *masy*.

⁸ Read *-din[=ākataḥ*] samvat 1198*.

⁹ Read *śat-dicad=dy*.

¹⁰ Read *śyām=Arī*.

- 19 tvā vivi(dhi)van=mamtra-dēva-muni-manuja-bhūta-pitri-gaṇāms=tarppayitvā timira-
paṭala-pāṭana-paṭu-mahasam=Ushnarōchisham=upasthāy=Anshadhi-
20 pati-śakala-sē(śē)sha(kha)raṁ samabhya[r*]chya tribhuvana-trātur=Vāsudēvasya
pūjām vidhāya prachura-pāyasēna havishā havirbhujām hutvā mātāpitrōr=
ātma-
21 naś=cha punya-yaśō-bhivṛddhayē gōkarṇṇa-kusalatā-pūta-karatal-ā(ō)daka-pūrvvam=
asmābhiḥ¹ | Vavula-gōtrāya Vam(bam)dhul-Āghamarshaṇa-Visvā(śvā)mitra-
22 tripra[va*]chā(rā)ya dīkshita-śrī-Purushōttama-pautrāya dīkshita-śrī-Vīlha-putrāya
dīkshita-śrī-Jāgūsaśa)rmmaṇē vrā(brā)hmaṇy=ā-chandr-ārkkam yāva-
23 t² śāsanīkṛitya pradattō matvā yathādīyamāna-bhāgabhogakara-hiranya-
turushkadanḍa-prabhṛiti-niyatāniyat-ādāyān-ājñāvidhēyī-
24 bhūya dāssā(sya)th=ēti ||³ || Bhavanti ch=ātra pūrvva-ślōkāḥ ||⁶
29 Likhitam ch=ēdam thakura-śrī-Vipṇu(shṇu)n-
ēti ||

L.— PLATE OF GŌVINDACHANDRA OF [VIKRAMA-]SAMVAT 1197 [EXPIRED].

This also is a single plate, which measures about 1' 4" broad by 1' $\frac{1}{4}$ " high, and is engraved on one face only. In the upper part it has a ring-hole, about $\frac{1}{8}$ " in diameter. The plate contains 27 lines of well preserved writing. The size of the letters is between $\frac{1}{4}$ and $\frac{1}{16}$ ". The characters are Nāgarī, and the language is Sanskrit. As the names of the village, granted by this inscription, and of the *pattalā* in which it was situated, are doubtful, and as the inscription otherwise contains nothing new, it is unnecessary to publish any part of the text.

This also is an inscription of the *Paramabhāṭṭāraka Mahārājādhirāja Paramēśvara Gōvindachandradēva*, who records that, on Sunday, the first of the dark half of Phālguna of the year 1197 (given in decimal figures only⁷), on the day of the great queen, whose name is not given here, after bathing in the Ganges at the *ghaṭṭa* of the holy god Vēdēśvara, at the *Avimukta kshētra* of Benares, he granted a village⁸ to the *Dīkshita* Jāgūsarman, who is described here exactly as in the preceding inscription K.—The taxes specified (in line 19) are the *bhāgabhogakara*, *pravāṇikara*, *turushkadanḍa* and *kumaragadiyāṇaka* (!). The grant was written by the *Thakkura Dhādhūka*.

The date is the same as in the preceding inscription, the year quoted being Vikrama-Samvat 1197 expired = 1198 current.

M.— PLATE OF GŌVINDACHANDRA OF [VIKRAMA-]SAMVAT 1200.

This also is a single plate, which measures about 1' 5" broad by 1' $\frac{1}{8}$ " high, and is engraved on one face only. In the upper part it has a ring-hole, about $\frac{1}{8}$ " in diameter. The plate contains 32 lines of well preserved writing. The size of the letters is between $\frac{1}{4}$ and $\frac{1}{16}$ ". The characters

¹ Read °bhīr=Bamdhula.

² Read ch=chāsa.

³ Here the original has an ornamental stop, the centre part of which looks like the sign cāḥa.

⁴ The expression *pūrvva-ślōkāḥ* (instead of *pasrāṇika-ślōkāḥ* or *punya-ślōkāḥ*) we have also in the inscriptions Q. and R.

⁵ Here follow the seven verses commencing *Bhūmim gaṇ pratigrihṇāti, Śaṅkham bhadr-dānam, Sarrān-étan=bhāvinuḥ, Bahubhīr=vasudhā, Gām=ekām, Tadāgādām sahasrēṇa*, and *Sa-dattām para-dattām vā*.

⁶ Read thakkura.

⁷ Line 15: *Samvat 1197 Phālguna-vadi 1 Ravan || vṛi(bṛi)hadṛājñt-ditast ady=ēka śrīmad-Vārāṇasīyām Avimukta-kshētrē dēva-śrī-Vēdēśvara-ghaṭṭē Gaṇḍāyām snātā*.

⁸ The names of the *pattalā* and village in ll. 11-12 are apparently engraved in the place of other names which have been effaced. The name of the village may possibly be *Samala* (with its *pāṭakas*).

are Nāgarī, and the language is Sanskrit. As regards orthography, the letter *b* is everywhere denoted by the sign for *v*; the dental sibilant is often employed instead of the palatal; and the word *śekhara* is written *śeshara*, in line 21, and *tri tri*, in line 23.

This also is an inscription of the *Paramabhaṭṭāraka Mahārājādhirāja Paramésvara Gōvindachandradēva* who records that, on Sunday, the full-moon tithi of Śrāvaṇa of the year 1200 (given both in words and in decimal figures), after bathing in the Ganges at Benares, he granted the village of Kāila with its *pāṭakas Vivamayûtā, Jamharimayûtā, Tihunāmayûtā, Dadaūmayûtā, Āmbāmayûtā, Savaramayûtā, Palasavali, Duṇḍu, Chāchāpura* and *Pipalavalipi*, in the *Tēmishapachōttara pattalā*, to the *Pandita Mahārājaśarman*,¹ son of the *Mahāpurōhita Dikshita Jāgū*, and son's son of the *Dikshita Vilhā*, a Brāhmaṇ of the *Bandhula gōtra*, whose three *pravaras* were *Bandhula, Aghamarshaṇa* and *Viśvāmītra*.—The taxes specified (in line 25) are the *bhāgabhōgakara, pravaṇikara* and *hiranya*. The writer's name is not given.

The date regularly corresponds, for the *Kārttikādi Vikrama-Saṁvat* 1200 expired, to Sunday, the 16th July A.D. 1144, when the full-moon tithi of Śrāvaṇa ended 15 h. 31 m. after mean sunrise.

The localities I am unable to identify.

EXTRACTS FROM THE TEXT.

- 14 ²śrīmad-Gōvindachandradēvō vijayī ||³ Tēmishapachōttara-pattalāyām⁴ ||
 Vivamay[ū]tā- | Jamharimayûtā- | Tihunāmapû(yū)tā- |
 Dadaūmayûtā-⁵
- 15 Āmvā(mbā)mayûtā- | Savara[ma]pû(yū)tā- | Palasavali- | Duṇḍu- |
 Chāchāpura- | Pipalavalipibhiḥ pāṭakaiḥ saha Kāila-grāma-nivāsīnō nikhi-
 16 la-janapadān=upagatān=api cha rāja-rājñi-yuvarāja-mamtri-purōhita-pratīhāra-
 s[é*]nāpati-bhāṇḍā[g]ārik-ākshapāṭalika-li(bhi)pa(sha)g-nai-
 17 mittik-āntaḥpurika-dūta-kṣrituragapattanākaraśvā(sthā)nagōkulādhikāri- p u r u s h ā n =
 ājñāpayati vō(bō)va(dha)yaty=ādisati cha | Veditam=astu bha-
 18 vatā[m*] |⁶ yath=ōparilikhita-grāmaḥ sa-jala-sa-svalaḥ⁷ sa-lā(lō)ha-lavaṇ-ākaraḥ
 sa-matsy-ākaraḥ sa-gartt-ōsharaḥ | sa-madhūka-chūta-vana-vāṭikā-tri-
 19 ṇa-yūti-gō[cha]ra-pa[r*]yantaḥ s-ōrddh[v*]-āva(dha)s=chatur-āghatā(ta)-
 visu(su)dra(ddha)ḥ sva-sīmā-paryantaḥ⁸ || dvādaśa-sa(sa)ta-saṁvatsar[é*]
 Srā(srā)vaṇē māsi su(su)kla-pakshē pō(pau)[r*]ṇamāsyā[m*]
 20 tithau Ravi-dinē⁹ aṅk[é*]=pī samvat¹⁰ || 1200 Sā(srā)vaṇa-sudi 15 Ravā ||
 avra(dy=ē)ha śrīmad-Vārāṇasyām¹¹ || Gaṁgāyām stā(snā)tvā vivi(dhi)van=mantra-
 21 dēva-muni-manuja-bhūta-[pi]tri-gaṇāms=tarppayitvā timira-pāṭala-pāṭama(na)-paṭu-
 mahasam=Ushṇarōchipa(sha)m=upasthāy=Aushadhipati-śakala-sēsha(kha)-
 22 ra[m*] sama[bhya]rchya tribhuvana-trātur=Vāsudēvasya pūjām vidhāya
 prachura-pāyas[é*]na havishā havirbhujām hutvā mātāpitrōr=ātmanas=cha
 punya-

¹ This was apparently a brother of the *Praharājaśarman* or *Paharājaśarman*, mentioned in the following grants.

² Up to this, the text of this inscription is essentially like that of A.

³ The signs of punctuation in this line and in the next are superfluous.

⁴ Read *lāyām*.

⁵ Read *yūt-*

⁶ This sign of punctuation and all the others in ll. 18-24 are superfluous

⁷ Read *sa-jala-sikalaḥ*.

⁸ Read *paryantō*.

⁹ Read *-dinē=nikē*.

¹⁰ Read *saṁvat*.

¹¹ Read *lāsyām*.

- 23 yaśo-bhivṛddhayê gâ(gô)karṇṇa-kuśalatâ-pûta-karatal-â(ô)daka-pûrvvam=asmâbhiḥ¹ |
 Vavula-gôtrâya Vavul-Āghamapa(rsha)ṇa-Visvâ(śvâ)mitra-ṭri(tri)prava-
 24 rāya | dīkshita-śrī-Vilhâ-pautrâya mahâpurôhita-dīkshita-śrī-Jâgû-putrâya paṇḍita-
 śrī-Mahârâjâsarmmanê vrâ(brâ)hmanây=â-chandr-ârka[m*]
 25 yâvat² śâsanīkritya pradattô matvâ • yathâdiyamâna-bhâgabhâ(bhô)gakara-
 [pra]vanikara-hivabhapa-³niyatâniyat-âdâyân=sarvvân=âjñâ-
 26 viva(dhê)yibhûya dâsyath=êti ||⁴ || Bhavanti ch=âtra va(dha)rmm-ânuśâsinah
 âl[ô]kâh ||⁵

N.— PLATE OF GÔVINDACHANDRA OF [VIKRAMA]-SAMVAT 1211.

This also is a single plate, which measures about 1' 5" broad by 11 $\frac{3}{4}$ " high, and is engraved on one face only. In the upper part it has a ring-hole, about $\frac{1}{8}$ " in diameter. The plate contains 26 lines of well preserved writing. The size of the letters is between $\frac{1}{4}$ and $\frac{5}{16}$ ". The characters are Nāgarī, and the language is Sanskrit. As regards orthography, the letter *b* is throughout denoted by the sign for *v*, the dental sibilant is often employed instead of the palatal, and the palatal occasionally instead of the dental; and the word *tāmra* is written *tāmra*, in line 26.

This inscription also is one of the *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara Gôvindachandradêva*, who records that, on Tuesday, the 15th of the dark half of Bhâdrapada of the year 1211 (given in figures only), after bathing in the Ganges at Benares, he granted the village of Gôuli in the Kachchhōha pattalâ, with its pātakas, to the Râuta Paharâjâsarmaṇ,⁶ son of the Dīkshita Jâgû, and son's son of the Dīkshita Vilhâ, a Brâhman of the Bandhula gôtra, whose three pravaraṣ were Bandhula, Aghamarshaṇa and Viśvâmitra.— The taxes specified (in line 19) are the bhâgabhōgakara, pravānikara, hiraṇya, turushkadanda and kumaragadiṣṇaka. The grant (*tāmra-pattaka*) was written by Śrīpati.

The date regularly corresponds, for the *Châtrâdi* Vikrama-Samvat 1211 expired and the *pûrṇimânta* Bhâdrapada, to Tuesday, the 10th August A.D. 1164, when the 15th tithi of the dark half ended 23 h. 26 m. after mean sunrise.

The localities I am unable to identify. The Kachchhōha pattalâ is also mentioned in the inscription U.

EXTRACTS FROM THE TEXT.

- 11 7-śrīmad-Gôvindachandradêvô
 12 vijayî ||⁸ Kachchhōha-pattalâyâm⁹ | sapātaka-Gôuli-grâma-nivâsinô nikhila-
 janapadân=upagatân=api cha rāja-râjñi-yuvarāja-mamtri-purôhita-pratihâra-sênâpati-
 13 bhâmdâgârik-âkshapatalika-bhishag-naimittik-âmtahpurika-dûta-ksrituragapatta n â k a r a -
 sthânagôkulâdhikâri-purushân=âjñâpayaty=âdisa(śa)ti vô(bô)dhayati cha | Vidita-
 14 m=astu bhavatâm yath=ôparilikhita-grâmah sa-jala-sthala[h*] sa-lôha-lavan-
 âkara[h*] sa-parṇṇa-matsy-âkara[h*] sa-gartt-ôsharah sa-madhûka-chûta-vana-
 vâtikâ-ṭriṇa-yûti-gôchara-paryantah s-ô-

¹ Read "bhîr-Bamdhula-gôtrâya Bamdhul-.

² Read yâvat=chhâsa°.

³ Read -hiraṇya-.

⁴ Here and after the word *ślôkâh* # of this line there are ornamental stops, the centre part of which looks like the *akshara chhâ*.

⁵ Here follow the eight verses commencing *Bhâmim gay pratigrihâti, Sarvân=êtan=bhâdvinaḥ, Bahubhir=varudhâ, Gâm=âkâm, Tadâgânâm sahasrêṇa, Sa-dattâm para-dattâm vâ, Shashṭim varsha-sahasrâni, and Vâd-bhira-vibhramam=idam*.

⁶ This name is written quite clearly in the original. See below, U. 1. 25.

⁷ Up to this, the text of this inscription is essentially like that of A.

⁸ The two signs of punctuation in this line are superfluous.

⁹ Read Kachchhōha-.

- 15 rddh[^{v*}]-ô(â)dhas=chatur-âghâṭa-visu(ṣu)ddhah sva-simâ-paryamtaḥ ||¹ samvat²
1211 Bhâdrapada-vadi 15 Bhaumê³ | ady=êha śrīmad-Vārāṇasyām
Gaṅgāyām snâtvâ vidhivan=mantra-dêva-muni-manuja-bhûta-
- 16 pitri-gaṇâms=tarpayitvâ timira-pâṭala-pâtana-paṭu-mahasam=Ushṇarôchisham=upasthâ-
Aushadhipati-śakala-sêkharām samabhyarchya tribhuvanatrâṭur=Vâsudêvasya pûjâm
vidhâya pra-
- 17 chura-pâsha(ya)sêna havishâ havirbhujâm hutvâ mâtâpitrôr=âtmanas=cha puṇya-
yasô-bhivṛddhayê |⁴ gôkarṇa-kuśalatâ-pûta-karatal-ôdaka-pûrvvam=asmâbhiḥ⁵
Vam(bam)dhula-gôtrâya | Vam(bam)-
- 18 dhul-Âghamarshana-Viśvâmitra-triḥpravarâya⁶ | dikshita-śrī-Vilhâ-pautrâya |
dikshita-śrī-Jâgû-putrâya | râuta-śrī-Paharâjasa(śa)rmmanê vrâ(brâ)hmanâya⁷ |
â-chamdr-ârkkam yâvach=chhâsa(sa)nî-
- 19 kṛitpa(tya) pradattô matvâ yathâdiyamâna-bhâgabhogakara-pravanikara-hiranya-
turushkadâṇḍa-kumaragadiâṇaka-prabhṛiti-niyatâniyat-âdâyân=âyâ(jûâ)vidhi(dhê)yi-
bhûya dâsya-
- 20 tha iti⁸ || chha || Bhavanti ch=âtra paurâṇikâḥ ślôkâḥ ||⁹
- 26 Likhitam ch=êdam tāmva-paṭṭakam¹⁰ śrī-Śrīpatinâ
iti¹¹ ||¹² || chha ||

O.— PLATE OF VIJAYACHANDRA AND THE YUVARÂJA JAYACHCHANDRA
OF [VIKRAMA-JSAMVAT 1224.

This also is a single plate, which measures about 1' 5 $\frac{1}{4}$ " broad by 1' 1" high, and is engraved on one face only. In the upper part it has a ring-hole, about $\frac{5}{8}$ " in diameter; and at the end of the text there is the figure of a conch-shell. The lower proper left corner of the plate is broken away, and by this one or two *aksharas* (of no importance) have been lost; otherwise the 31 lines of writing which the plate contains are well preserved. The size of the letters is between $\frac{1}{4}$ and $\frac{3}{16}$ ". The characters are Nâgarî, and the language is Sanskrit. The writer (or engraver) has done his work in a very careless manner, so that the text is full of minor errors of all kinds. Besides, some of the signs employed are so badly formed that one is left to guess what letters are meant to be denoted by them.—The inscription opens with eleven verses, the first nine of which it has in common with the preceding grants of Gôvindachandra, while verses 10 and 11, which eulogize Gôvindachandra's son Vijayachandra, are already known from the published inscription of this king and from the inscriptions of his son Jayachchandra;¹³ and towards the end our inscription has twelve benedictive and imprecatory verses. The formal part of the grant, from line 10 to line 23, is in prose, and is worded like the corresponding part of the published grant of Vijayachandra and the Yucarâja Jayachchandra.

The inscription is one of the *Paramabhaṭṭâraka Mahârâjâdhirâja Paramêśvara Vijayachandradêva*, the successor of the *P.M.P. Gôvindachandradêva*, who was the successor

¹ The two signs of punctuation in this line are superfluous.

² Read *samvat*.

³ Read *Bhaumê=dy=*.

⁴ The signs of punctuation in ll. 17 and 18 are superfluous.

⁵ Read *-tripra*.

⁶ Read *ôbhîr=*.

⁷ Read *th=êti*.

⁸ Read *ôdâ=â*.

⁹ Here follow the eleven verses commencing *Bhûmim gaḥ pratigrihâti, Śaṅkham bhadr-dānam, Sarrān=*
śtān=bhāvinah, Bhakubhr=varudhā, Gdm=êkām, Taddgānām sahasrēṇa, Sva-dattām para-dattām vā, Phālā-
kṛishṭam maktim dadyāt, Shashṭim varsha-sahasrāni, Vāri-hindêk=aranyêshu, and Na viśham viśham.

¹⁰ Read *tāmva=*.

¹¹ Read *ôti=êti*.

¹² Here the original has an ornamental stop, the centre part of which looks like the sign *chha*.

¹³ See *Ind. Ant.* Vol. XV. pp. 7 and 11, and Vol. XVIII. p. 130.

of the *P.M.P. Madanapâladêva*, who again was the successor of the *P.M.P. Chandradêva*, 'who by his arm had acquired the sovereignty over *Kanyakubja* (*Kanauj*).' The king records in it that, with his consent, the *Mahârâjaputra* (or *Mahârâja's* son) *Jayachchandradêva*, installed in the dignity of *Yuvarâja* and endowed with all royal prerogatives, on **Sunday**, the **tenth tithi of the bright half of the month Âshâdha of the year 1224** (given in words and partly in decimal figures), on the occasion of being initiated as a worshipper of the god *Kṛishṇa* (*Vishṇu*), after bathing in the *Ganges* at *Benares*, and in the presence of the god *Âdikêśava* (*Vishṇu*), granted the village of *Haripura* in the *Jiâvai pattalâ* to the preceptor of the performance of the *Vaishṇava* worship, the *Mahâpurôhita* *Praharâjaśarman*, son of the *Mahâpurôhita* *Dikshita* *Jâgû*, son's son of the *Dikshita* *Vilhâ*, and son of the son's son of the *Dikshita* *Purâsa*, a *Brâhman* of the *Bandhula gôtra*, whose three *pravaras* were *Bandhula*, *Aghamarshaṇa* and *Viśvâmitra*.—The taxes specified here (in lines 22 and 23) are the *bhâgabhôgakara*, *pravaṇikara*, *jâtakara*, *gôkara*, *turushkadanḍa* and *kumaraḡadiâṇaka*. The grant was written by the *Thakkura* *Kusumapâla*.

The date regularly corresponds, for the *Kârttikâdi* *Vikrama-Saṁvat* 1224 expired, to **Sunday, the 16th June A.D. 1168**, when the 10th tithi of the bright half of *Âshâdha*¹ ended 22 h. 5 m. after mean sunrise.

The localities I am unable to identify. The *Jiâvai pattalâ* apparently is the *Jiâvati pattalâ* of two inscriptions of the *Mahârâjaputra* *Gôvindachandra* of the years 1161 and 1162, *Ind. Ant.* Vol. XIV. p. 103, l. 10, and *Ep. Ind.* Vol. II. p. 360, l. 8.²

EXTRACTS FROM THE TEXT.

- 1 ³Akumthôtkaṁtha-Vaikumthâ-kamka(tha)thi(pi)tha-luṭhat-karah | samrambhah surât-ârambhê sa Śriyah śrêyasê=stu vah || [1*] ⁴[Â]bhî(sî)d=Asî(sî)tadyuti-vamśa-jâta-[kshṁ]âpâla-mâlâsu divam gatâsu | sâkshâd=Vivasvân=iva
- 2 [bhû]ri-dhâmnâ nâmnâ **Yasôvigraha** ity=udârah || [2*] ⁵Tat-[su]tô=bhûn=**Mahicham[dra]ś=**[cha]mdra-dhâma-nibham nijam [1*] yên=âpâra[m=a]kva(kû)pâra-pârê vyâ[pâ*]ritam bha(ya)śah || [3*] ⁶Tasy=âbhût=tanayô nay-ai[ka]-rasikah krînathi-⁷
- 3 shan-mamḡalô vi[dhva]st-ôdya(ddha)ta-vîra-yôdha-timira[h*] śrî-Chamdradêvô nripah | yên=ôdâratarâ-pratâ[pa*]-sa(śa)mit-âśêsha-prajôpadravam śrîmad-Gâdhipur-âdhigâ(râ)jyam=asamam dôr-vikramên-ârijitam || [4*] Tirthâni⁸ Kâ-
- 4 **śi-Kuśik-Â(ô)ttarakôśal-[Ēm*]drasthâ[ni]yakâni** paripâlayat=âvi(dhi)gamya [1*] hêm=âtma-tulyam=anîsâm(śam) dadatâ dvij[Ē*]bhîyô yên=âmkitâ vabhu(su)manî(tî) sa(śa)tasalu(s=tu)lâbbhih || [5*]⁹
- 5 Tasy=âtmajâ(jô) **Madanapâla** iti kshiti[m]dra-chôḡâma[ni*]r=vvijayatê nija-gôtra-chamdrah | yasy=â[bh]ishêka-kalas-ôllasitaih payôbbhih [pra]kshâlitam [ka]li-rajah-paṭalam dharitryâh || [6*] ¹⁰Yas[y*]=â-
- 6 sîd=vijaya-prayâna-samay[Ē] tumg-âchal-ôchchai[Ē-cha]lan-mâdyat-kumbhi-pada-[kra]m-â[sa]ma-bhara-bhra[śya]n-mahîmamḡalê | chûdâratna-vibhinna-tâlu-ma(ga)lita-styân-âsrig-udbhâsitah Śêshah ¹¹pêsha-vaśâd=iva [ksha]-

¹ This is a *Manvâdi*; on the following day was the *Vishṇuśayan-ôtsava*.

² The village *Haripura* may possibly be identical with *Vishṇupura*, mentioned in line 6 of the second inscription, referred to above.

³ Metre: Ślôka (Anushtubh).

⁴ Metre: Ślôka (Anushtubh).

⁵ Read *krânta-dri*.

⁶ After this, at the end of this line, the original has *Ta(na) katha* —, the commencement of verse 9; but these *aksharas* appear to have been struck out again.

⁷ Metre: Śârdûlavikrîḡita.

⁸ Metre: Indravajrâ.

⁹ Metre: Śârdûlavikrîḡita.

¹⁰ Metre of verses 5 and 6: Vasantatilakâ.

¹¹ Read *śaishâ*.

- 7 nam=asâ(sau) krôd[ê*] nilîn-ânanah || [7*] ¹Ta[sm]âd=ajâyapa(ta) nij-âyata-vâ(bâ)huvalli-vam(bam)dh-âva[ru]ddha-nava-râjyagajô narê[m]drah | sâm[dr]-âmrita-drava-murâm(châm) prabhavô gavâm yô Gôvîmdachamdra iti cha[m*]dra iv-âmvu(bu)râsah(sêh) || [8*]
- 8 [Na]³ katham=apy=alabhamta ²talâkumâms=tisripu(shu) dikshu gajân=a[tha] Vaj[r*]înah | [ka]kubhi babhramur=Abhramuvallabha-pratibhatâ iva ya[sya] ghatâ-gajâh || [9*] [A]jani⁴ Vijayachamdrô nâma tasmân=nar[ê*]mdra[h*] surapa-
- 9 tir=iva bhûbhrit-paksha-vichchhêda-dakshah | bhuvana-dalsna-hêlâ-harmya-Hammira-nâri-nayana-jalada-dhâ[r]â-sâmta-bhûlôka-tâshah(pah) || [10*]
⁵Yasmin[ê=cha]laty=udadhinêmi-mahî-jayâya mâdyat-karîmdra-guru-bhâra-ni-
- 10 pithi(â)ti=êva [i*] yâti Tta(pra)jâpati-padamâ sâra-ârthini [bhô]s=tva[m*]gat-turamga-nivah-â(ô)thha-rajâs-chhalêna || [11*] Sô=yam samasta-râja-la(cha)kra-sams[ê*]dhi(vi)na(cha)raha | Sa va(cha) paramabhattâraka-mahârâjâdhi-
- 11 râja-param[ê*]svara-paramamâh[ê*]s[v*]ara-nijabhuj[ô]pârjita-Kanyaku[vjâ(bjâ)]dhipa-tya-srîChamdrad[ê*]va-pâdânudhyâta-parama bhâtâra ka-mahârâjâdhirâja-paramêsvara-paramamâh[ê*]s[v*]ara-srî[Ma]danapâladêva-
- 12 pâdânudhyâta-paramabhattâraka-mahârâjâdhirâja-paramêsvara-paramamâh[ê*]s[v*]ara-âsvadha(pa)tigajapatinarapatirâjatrâjâdhipati-vividhavidyâvichâraVâchaspati-srîGôvîm-dachamdradêva-
- 13 pâdânudhyâta-paramabhattâraka-mahârâjâdhirâja-paramêsvara-paramamâh[ê*]s[v*]ara-âsvapatigajapatinarapatirâjatrâjâdhipati-vividhavidyâdhi(vi)châraVâchaspati-srîmad-Vijayachamdra-
- 14 dēvā(vô) vijayî ||⁶ Jiāvai-pattalāyām | Haripura-grāma-ni[vā]sinā(nô) nishi(khi)la-janapadân=upagatân=api cha râja-râ[jû]l]-mantri-purôhita-pratihâra-sênâpati-[bhândâ]-
- 15 gâri[k]-âkshapatika-bhishaka(g)-naimittik-âmtahpuri[ka]-[dû]ta-karituragapattanâkara-sthânagôkulâdhikâri-purn[shâ]n=â[jû]l]payati vô(bô)dhayati(ty)=âdisati [cha] yathâ
- 16 ⁷vidivay=astu bhavatâm va(ya)s(th)=ôpari[li]khita-grāmah sa-jala-[sthala]h sa-[lôha]-laval(n)-âkaraḥ sa-gartt-ôya(sha)rah | [sa]-matsy-âkaraḥ s-âmvra(mra)-[madhûka]h⁸ pi(vi)âpa-[vâ]ti[kâ]-sahitah⁹ |
- 17 tṛiṇa-dâ(yû)ti-gôchâra-pa[r]yantaḥ s-â(ô)rdhy-âdhas=chatur-âghâta-visu(su)ddhah [sva-sî]mâ-paryantaḥ¹⁰ | [cha]turvvi[m]satyadhi[ka]-[dvâ]dasasa(sa)ta sa[m]va[tsa]rê s[m]kê=pi sam 1224 [Â]shâdha-nâ(mâ)sa(si) [śukla ?]-pa[kshê]¹¹ dasamyâm
- 18 [ti]thau Ravi-dinê s[dy=ê]ha śrîmad-[Vâ]râṇasy[âm*] Gaṅgâyâ[m*] snâtva d[ê*]va-srî(sry)-Âdikêśava-sannidhau vidhivan=mantra-dê[va]-muni-manuja-bhûta-p[i*]tṛi-gaṇâm[s=ta]rppayitvâ timira-pâṭala-pâṭana-pâṭu-
- 19 mahasam=Ushṇarâ(rô)vi(chi)sham=upa[sth]ây=Aushadhipati-śakala-lê(sê)shâ(kha)ram samabhyarçya trivu(bhu)vana-trâtur=[bha]gavataḥ Krishṇasya pûjâm vidhâya¹² pa(ê)tasy-aiva dikshâ-grahana-prastâkê(vê) mâtâpitṛr=âtmanas=cha pu-

¹ Metre: Vasantatilakâ.² Metre: Drutavilambita.³ Read *raṇa-khamâms*.⁴ Metre: Mâlinî.— Of the following six inscriptions, P. and U. read *Hamitra*, and Q. and R. *Hamitra*; and instead of *sâmta* P., S., T. and U. have *dhavta*, and Q. and R. *dhâta*.⁵ Metre: Vasantatilakâ.— Instead of *-jayâya* P., S., T. and U. have *-jayârtham*.⁶ This sign of punctuation and all the others up to line 22 are superfluous.⁷ Read *viditam*.⁸ Read *kh-vi*.⁹ Read *tas=tri*.¹⁰ Read *nas=châ*.¹¹ I believe *śukla* to be the intended reading, but in the original the sign of the first *akshara* is really no letter at all, and the second *akshara* looks somewhat like *plâ*.¹² Read *dhâya=aiva*.

- 20 nya-yaśô-dhi(bhi)vṛiddhayê s̥sma[t-sa.]mmyat̥yâ samastarâjaparakriy[ô]pêta-
râ(yau)va[râ]jyâbhishî[kta]-magha(hâ)râjaputra-śrî-Jaya[cheha]ndrad[ê*]v[ê*]na
gôkarnna-[ku]śalatâ-pûta-karatal-ôdaka-pû[rvva]m=â-
- 21 [chamdr-ârkam] pâ(yâ)vata(t)¹ Vam(bam)dhula-gôtrâya | Va(bam)dhula.² |
[A]ghamarshaṇa-Visâ(śvâ)mi[tra]-triḥpravârâya³ | dikshita-Purâsa-[pra]pantrâya |
dikshi[ta*]-Vilhâ-pautrâya | mala(hâ)purâ(rô)hita-di[kshita]-śrî-Jâgû-putrâya |
Vaishṇava-
- 22 [pû]jâvidhi-[gu]ravê | mahâpurô[hi]ta-śrî-Praharâjasa(śar)maṇ[ê]
vrâ(brâ)hmanâshâ(ya) śâsanîkri[tya] shra(pra)dattâ(ttô) matvâ
shu(ya)thâd[ya]ga(mâ)dhi(na)-[bhâgabhō]gakara-[pra]vaṇikara-ja(jâ)la(ta)kara-
gôkara-turushka-
- 23 [dam]da-ka(ku)mâ(ma)ragadiâṇak-âdi-samas[t*]a-niyatâni[ya]t-âdâyân=â[jnâ]vidh[ê*]yî-
[bhûya] dasyath=[ê*]ti || Sa(bha)va[m*]ti ch-âtra dhag(rm)-ânasam(śâ)sinaḥ
p[an]râṇika-śl[ô]kâḥ |⁴
- 31 Liśvi(khi)tam=idam⁵ ḥhakuva-śrî-Kusumapâlêna
pramâṇam=ivi(ti) ||⁶

P.— PLATE OF JAYACHCHANDRA OF [VIKRAMA]-SAMVAT 1226.

This also is a single plate, which measures about 1' 6 $\frac{1}{2}$ " broad by 1' 2 $\frac{1}{2}$ " high, and is engraved on one face only. In the upper part it has a ring-hole, about $\frac{5}{16}$ " in diameter. The plate contains 34 lines of writing which throughout is in an excellent state of preservation. The size of the letters is about $\frac{5}{16}$ ". The characters are Nāgarī, and the language is Sanskrit. As regards orthography, the letter *b* is everywhere denoted by the sign for *v*, and the dental sibilant is often employed instead of the palatal, and the palatal a few times instead of the dental.—As the introductory part of this inscription and of the following inscriptions Q. to U., up to the words *śrīmaj-Jayachchandrādēvō vijayī*, is really identical with the corresponding portion of the inscriptions of Jayachchandra published in the *Indian Antiquary*, Vol. XVIII. p. 130 ff., it is unnecessary to publish it. It would, similarly, be superfluous to give the full text of the benedictive and imprecatory verses of these inscriptions.

This inscription is one of the *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara Jayachchandrādēva* (the successor of the *P. M. P. Vijayachchandrādēva*, etc.), who records that, on Sunday, the 6th tithi of the bright half of the month Āshāḍha of the year 1226 (given both in words and in decimal figures), while encamped at the village of Vaḍaviha, after performing the *mantra-snāna*⁷ at (his) inauguration, he granted the village of Ōsia in the *Bṛihadgrīhōkamisāra patta* to (his) the king's religious preceptor, the *Mahāpurūḥita Prahlaḍasārman*, son of the *Dīkshita Mahāpurūḥita Jāgū*, and son's son of the *Dīkshita Vēdaśarman*, a Brāhmaṇ of the *Bandhula gōtra*, whose three *pravaras* were *Bandhula*, *Aghamarshaṇa* and *Viśvāmitra*, and student of the *Yajurveda*.—The taxes specified (in line 27) are the *bhāgabhōgakara* and *pravaṇikara*. The grant (*tāmra-paṭṭaka*) was written by the *Mahākshapaṭalika*, the *Thakkura Śrīpati*.—The donee of this grant, *Prahlaḍasārman*, clearly is the *Praharâjasārman* or *Paharâjasārman* of other grants, and his grandfather *Vēdaśarman* is the *Vilhâ*, so often mentioned before.

¹ Read *yâvad=Bas*.

² Read *dhul-âgha*.

³ Read *-tripra*.

⁴ Here follow the twelve verses commencing *Bhūmim yaḥ pratigrihyati, Śaṅkham bhadr-āśanam, Shashṭim caraka-sahasrāṇi, Sou-dattām para-dattām va, Gām=śkām, Tadāgandhā sahasrāṇi, Na viśam viśam, Vāri-kāndak=aranyāśu, Yān=the dattāni, Vāt-ābhra-vibhram=dam, Sarvān=śtān=bhāṇināḥ, and Bahubhīra-vasudhā bhuktā*.

⁵ Read *thakkura*.

⁶ After this there is a small representation of a conch-shell.

⁷ i.e. after repeating the prayers used at ablution, without the actual bath; compare the *Viśva-purūḥa* translated by H. H. Wilson, 2nd ed., Vol. III. p. 114.

The date regularly corresponds, for the *Kārttikādi* Vikrama-Saṃvat 1226 expired, to Sunday, the 21st June A.D. 1170, when the 6th *tithi* of the bright half of Āshāḍha ended 15 h. 56 m. after mean sunrise.

The localities I am unable to identify.¹

EXTRACTS FROM THE TEXT.

- 18² śrīmaj-Jayachchandra-dē-
 19 vō vijayī ||³ Vṛi(bṛi)hadgṛihōkamisāra-pattalāyām⁴ | Ōsia-grāma-nivāsinō
 nikhila-janapadān=upagatān=api cha rāja-rājñi-yuvarāja-mamtri-purōhita-pratihāra-
 20 sēnāpati-bhāndāgārik-ākshapatalika-bhishag-naimittik-āntahpurika-dūta-ka r i t u r a g a -
 pattanākarasthānagōkulādhikāri-purushān=ājñāpayati vō(bō)dha[ya*]ty=ādīśati cha [i*]
 Vidi-
 21 tam=astu bhavatām yath=ōparilikhita-grāmaḥ sa-jala-sthalaḥ sa-lōha-lavaṇ-ākaraḥ
 sa-matsy-ākaraḥ sa-gartt-ōsharaḥ sa-giri-gahana-nidhānaḥ sa-madhūk-āmra-vana-
 vāṭikā-viṭapa-
 22 tṛiṇa-yūti-gōchāra-paryantaḥ s-ōrddh[v*]-ādhaś=chatur-āghāṭa-viśuddhaḥ sva-simā-
 paryantaḥ saṃvatsarānām shadviṃ(ḍviṃ)sa(sa)ty-adhikēṣhu dvādasa(sa)-
 śatēṣhu(shv=)Āshāḍhē māsi śukla-pakṣhē shashṭhyām tithau Ravi-dinē⁵
 23 aṅkatō=pi⁶ samvat 1226 Āshāḍha-sudi 6 Ravau(vāv=)ady=ēha śrī-
 Vadvaiha-grāma-samāvasita-vijayakatakē⁷ abhishēkē mamtra-snānēna snātva
 vidhivan=mamtra-dēva-muni-manuja-bhūta-pitri-
 24 gaṇāms=tarppayitvā timira-pātala-pātana-pātu-mahasam=Ushṇarōchisham=upasthāy=
 Aushadhipati-śakala-sēkharam samabhyarchchya tribhuvana-trātur=Vāsudēvasya
 pūjām vidhāya prachura-pāyase-
 25 na havishā havirbhujām [h]utvā mātāpitrōr=ātmanas=va(cha) puṇya-yaśo-
 bhivṛiddhayē⁸ asmābhir=ggōkarṇa-kūśalatā-pūta-karatal-ōdaka-pūrvvakam
 Vam(bam)dhula-gōtrāya Vam(bam)dhula-⁹Aghamarshaṇa-Visvā(svā)-
 26 mitr=ēti tri-pravarāya dīkshita-śrī-Chē(vē)daśarmma-pautrāya dīkshita-
 mahāpurōhita-śrī-Jāgū-putrāya Yajurvēda-sā(sā)khinē rāja-guravē mahāpurōhita-
 śrī-Pralitā(hlā)daśarmmanē vrā(brā)-
 27 hmanāya chaṇdr-ārkkam yāvach=chbāsānikṛitya pradattō matvā yathādiyamāna-
 bhāgabhogakara-pravanikara-prabhṛiti-niyatāniyata-samast-ādāyān=ājñāvid h ē y i b h ō y a
 dasyath=ēti
 28 || || Bhavanti ch=ātra ślōkāḥ ||¹⁰
 34 Likhitam ch=ēdam tāmra-
 patṭakam mahākshapatalika-ṭhakkura-śrī-Śripatibhir=iti || ||

Q.—PLATE OF JAYACHCHANDRA OF [VIKRAMA]-SĀM VAT 1226.

This also is a single plate, which measures about 1' 7½" broad by 1' 2" high, and is engraved on one face only. In the middle of the upper part it has a ring-hole, about ¾" in diameter;

¹ With the name of the *pattalā* compare the name of the *pattalā* in C. I. 13.

² Up to this, the text of this inscription, excepting some differences of spelling and one or two unimportant various readings, entirely agrees with that of the grant of Jayachchandra published in *Ind. Ant.* Vol. XVIII. p. 130 ff. In verse 14 the readings of the inscriptions P. to U. vary between *-pratyāḍṛitta-* and *-pratyāḍṛittam-*.

³ These signs of punctuation are superfluous.

⁵ Between *Ravi* and *dinē* the original has a sign of punctuation.

⁷ Read *°kē-bhī°*.

⁸ Read *°yē-smā°*.

⁴ Read *°yām=Ōsia-*.

⁶ Read *=nkatō=pi samvat*.

⁹ Read *°l-Āgha°*.

¹⁰ Here follow the eleven verses commencing *Bhūmim yaḥ pratigṛhṇāti, Śankham bhadr-āsanaṃ, Gṛim=ākṛim. Vāri-bhṇēśr=aranyēṣu, Na viśham viśham, Sva-dattām para-dattām vā, Shuśṭhīm varṇha-sahasraṇi, Bahubhir=vasuḥkā, Tēdāgāndm sahasraṇa, Yān=tha dattāni, and Sarvān=ētān=bhātinaḥ.*

and at the upper proper right corner a very small piece of the plate is broken away. The plate contains 35 lines of writing which is in an excellent state of preservation. The size of the letters is between $\frac{1}{4}$ and $\frac{3}{16}$ ". The characters are Nāgarī, and the language is Sanskrit. As regards orthography, the letter *b* is throughout denoted by the sign for *v*; the dental sibilant is often employed instead of the palatal; and the word *prakshālītām* is written *prakhyālītām*, in line 5, *āmra āmra*, in line 20, *yūti jūti*, in line 21, and *śekhara śekhara*, in line 23.

This also is an inscription of the *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara Jayachchandradēva*, who records that, on Tuesday, the 7th tithi of the bright half (called *mahā-saptamī*) of the month *Māgha* of the year 1228 (given both in words and in decimal figures), after bathing on the *Manvantarādi* at the confluence of the rivers at *Prayāga*, in the presence of the god *Gaṅgāditya*, he granted the village of *Kusuphaṭā* in the *Mahasō pattalā*, with its *pāṭakas*, to the *Mahāpurōhita* *Prabarājaśarman*, son of the *Mahāpurōhita* *Dikshita Jāgū*, and son's son of the *Dikshita Vilhā*, a *Brāhmaṇ* of the *Bandhula gōtra*, whose three *pravaras* were *Bandhula*, *Aghamarshaṇa* and *Viśvāmītra*, and student of the *Yajurveda*.—The taxes specified (in line 27) are the *bhāgabhāgakara*, *pravanīkara* and *hiranya*. The grant was written by the *Thakkura Śrīpati*.

The date is regular; for, the 7th tithi of the bright half of *Māgha* (usually called *ratha-saptamī*, and one of the *Manvādīs*) of *Vikrama-Saṁvat* 1228 expired ended 10 h. 38 m. after mean sunrise of Tuesday, the 4th January A.D. 1172.

As regards the localities, *Prayāga* is *Allahābād*, at the confluence of the *Gaṅgā* and *Yamunā* with the subterranean *Sarasvatī*, which appears to be denoted by the word *venī* of the text; the village granted and the *pattalā* in which it was situated I am unable to identify.

EXTRACTS FROM THE TEXT.

- 18 ¹śrīmaj-Jayachchandradēvō vijayī ||² *Mahasō-pattalāyām*³ ||
sapāṭaka-Kusuphaṭā-grāma-nivāsinō nikhila-
19 janapadān-upagatān=api cha rāja-rājūi-vuvarāja-māntri-purōhita-pratīhāra-sēnāpati-
bhāṇḍāgārik-ākshapatalika-bhishag-naimittik-āntaḥpurika-dūta-karituraga-
pattanākarasthānagōku-
20 lādhikāri-purushān-ājñāpayati vō(bō)dhayaty=ādisati cha [*] Vīditam=astu
bhavatām yath=ōparilikhita-grāmaḥ [⁴ sa-jala-sthalaḥ sa-lōha-lavaṇ-ākaraḥ
sa-matsy-ākaraḥ ⁵s-āmra-madhūka-vi(va)na-
21 vāṭikā-viṭapa⁶-tṛiṇa-jū(yū)ti-gōchara-paryantaḥ s-ōrddh[v*]-ādhaḥ⁷
chatur-āghātā(ṭa)-visu(su)ddhaḥ sva-sīmā-paryantaḥ || sāmvaṭa⁸
ashtāvi[m*]sa(śa)tyadhika-dvādaśa-śata-sāmvaṭsarē *Māgha-māsē* su(su)kla-
pakshē mahā-saptamyām ti-
22 thō(thau) Bhauma-dinē⁹ aṅkatō-pi || sāmvaṭ | 1228 *Māgha-sudi* 7
Bhauma-dinē¹⁰ || [a]dy=ēha śrīmat-Prayāgē¹¹ *Manvantarādaṇ* Vēpyām
snātvā dēva-śrī-Gaṅgāditya-sannidhau | vidhivan=māntra-dēva-muni-manuja-
bhūta-pitri-

¹ Up to this, the text is essentially like that of the grant of Jayachchandra published in *Ind. Ant.* Vol. XVIII. p. 130 ff.

² The two signs of punctuation in this line are superfluous.

³ Read 'Idyām.

⁴ This sign of punctuation and all those in lines 21-26 are superfluous.

⁵ Read s-āmra-.

⁶ Originally -viṭapaḥ was engraved.

⁷ Read -ādhaś-.

⁸ Sāmvaṭ is intended, but the word should have been omitted.

⁹ Read -dinē-māsa-.

¹⁰ Read Bhauma-dinē, or rather Bhaumē-dya.

¹¹ Originally 'ydgō was engraved.

- 23 gaṇāms=tarppayitvā | timira-pātala-pātana-pātu-mahasam=Uśla(shṇa)rôchisham=
upasthây=Aushadhipati-sa(śa)kala-sêsha(kha)raṁ samabhyarchya tribhuvana-trâtur=
bhagavatô Vâsudevasya pûjām vidhâya prachura-pâya-
- 24 sêna havishâ havirbhujām hutvâ mâtâpitrôr-âṁmanas=cha punya(nya)-yaśô-
bhivṛddhayê || gôkarṇṇa-kusalatâ-pûta-karatal-ôdaka-pûrvvam=asmâbhih¹ ||
Vam(bam)dhula-gôtrâya Vam(bam)dhul-Âghamarshaṇa-Visvâ(śvâ)mitra-
- 25 tripravarâya Yajurvêdasya(śâ)khinê || dikshita-śrî-Vilhâ-paṇtrâya mahâpurôhita-
dikshita-śrî-Jâgû-putrâya || ²sôvâchâra-si(śi)la-naya-vinaya-samanvitâya³ |
asêsha-vêdavidy-âlamkri-
- 26 ta-sarirâya⁴ | anêka-sâstra-pavitrikṛita-mânasâya | mahâpurôhita-śrî-
Prahârâjasa(śa)rmmapê vrâ(brâ)hmaṇâya⁵ | â-chamdr-ârkaṁ yâvat⁶
sâsanikṛitya pradattô matvâ yathâdiyamâna-
- 27 bhâgabhbhâgâkara-pravaṇi(ni)kara-hiraṇâ(nya)-prabhṛiti-niyatâniyat-âdâyân=âjñâv id h ê y i-
bhûya dâsyath=êti ||⁷ || Bhavanti ch=âtra dharm-ânusâ[m](śâ)sine(na)h
pûrchcha-slôkâh⁸ || ||⁹
- 35 Likhitam ch=êdam thakkura-śrî-Śripati=êti ||

R.—PLATE OF JAYACHCHANDRA OF [VIKRAMA]-SAMVAT 1230.

This also is a single plate, which measures about 1' 6" broad by 1' 2½" high, and is engraved on one face only. In the upper part it has a ring-hole, about ⅝" in diameter. The plate contains 37 lines of writing which is in an excellent state of preservation. The size of the letters is between ¼ and ⅝". The characters are Nâgarî, and the language is Sanskrit. As regards orthography, the letter *b* is throughout denoted by the sign for *v*; the dental sibilant is often employed instead of the palatal; and the word *âmra* is written *âmra*, in line 23, and *sêkhara* *sêshara*, in line 25.

This also is an inscription of the *Paramabhaṭṭâraka Mahârâjâdhirâja Paramêśvara Jayachchandrâdêva*, who records that, on Wednesday, the 15th of the bright half of *Mârga-sîrsha* of the year 1230 (given in decimal figures only), after bathing in the Ganges at Benares, in the presence of the god *Âdikêśava* (Vishṇu), he granted the villages of *Ahênti*, *Sarasâ* and *Aṭhasuâ* in the *Unâvisa pattalâ*, with their *pâtakas*, to the *Mahâpurôhita Prahârâjâsarman*, the donee of the preceding grant.—The taxes specified (in lines 28 and 29) are the *bhâgabhbhâgâkara*, *pravaṇikara*, *hiranya*, *kumaragadiâna* and *nidhinikshêpa*. The grant was written by the *Thakkura Śripati*.

The date regularly corresponds, for Vikrama-Samvat 1230 expired, to Wednesday, the 21st November A.D. 1173, when the full-moon *tîthi* of *Mârga-sîrsha* ended 7 h. 9 m. after mean sunrise.

The localities I am unable to identify.

¹ Read °bhîr=.

² Read °aach-dohâra=.

³ Read °dây=âsêsha=.

⁴ Read °rây=ândka=.

⁵ Read °rây=d=.

⁶ Read °yavach=chhâ=.

⁷ Here is an ornamental stop, the centre part of which looks like the sign *chhâ*; the same stop we have also after -slôkâh || in this line.

⁸ Read *pûrvva*; compare K. l. 24; R. l. 29.

⁹ Here follow, differently arranged, the eleven verses which we have towards the end of P., and besides, the verse commencing *Vâtâbhra-vidhramam=idam vasudh-dâhipatyam*, and the verse *Suvarnâ yatra prâddâ caśrâdhârdâ=êha kâmadhâ | Gandharr-apsarasô yatra tatra gachchhati bhûmidah* ||.

EXTRACTS FROM THE TEXT.

- 20 ¹śrīmaj-Jayachchandra-dēvō vijayī ||² Unāvīsa-
pattalāyām || sapātaka-Ahēnti-grāma-Sarasā-grāma-Aṭhasuā-grāma-nivā-
21 sinō nikhila-janapadān=upagatān=api cha rāja-rājñi-yuvarāja-mamtri-purōhita-
pratihāra-sēnāpati-bhāmdāgarik-ākshapaṭalika-bhishag-naimittik-āntahpurika-
22 dūta-karituragapō(pa)ttanākarasthānagōkulāvi (d h i) k ā r i - p u r u s h ā n = ā j ñ ā p a y a t i
vō(bō)dhayaty=ādīsa(sa)ti cha | Veditam=astu bhavatām³ | yath=ōparilikhita-
grāmāḥ
23 sa-jala-sthālāḥ sa-lā(lō)ha-lavaṇ-ākarāḥ sa-matsy-ākarāḥ sa-gartt-ōsharāḥ |
s-ā[m]vra-madhūka-vana-vāṭikā-viṭapa-trīṇa-yūti-gōchara-paryantāḥ | s-ōrddh[v*]-
ō(ā)dhah⁴ chatur-āghā-
24 t̃a(ta)-visu(su)ddhāḥ⁵ sva-simā-paryantāḥ⁵ || samvat 1230 Mārgga-sudi 15
Vu(bu)dha-dinē | śrīmad-Vārāṇasyām⁶ || Gaṃgāyām snātvā dēva-śrī-⁷
Ādikēsa(sa)va-sannidhan⁸ vidhiva-⁹
25 n=mamtra-dēva-muni-manuja-bhūta-pitri-gaṇāms=tarppayitvā timira-patala-pāṭana-paṭu-
mahasam=Ushṇarōchisham=upasthāy=Aushadhīpati-sa (śa)ka-lā-sēsha (kha)raṁ
samabhyarchya tribhuvana-trā-
26 tur=bhagavatō Vāsudēvasya pūjām vidhāya prachura-pāyasēna havishā havirbhujam
hutvā mātāpitrōr=ātmanas=cha punya(nya)-yaśō-bhivṛddhayē || gōkarṇa-
kusalatā-pūta-ka-
27 ratal-ōdaka-pūrvvam=asmābhiḥ¹⁰ || Vam(bam)dhula-gotrāya Vam(bam)dhul-
Āghamarshaṇa-Visvā(śvā)mitra-tripravarāya | Ya[ju]rvēda-sā(śā)khinē¹¹ dikshita-
śrī-Vilbā-pantrāya | mahāpurōhita-dī-
28 kshita-śrī-Jāgū-putrāya | mahāpurā(rō)hita-śrī-Praharājasa(sa)rmmanē
vrā(brā)hmaṇy=ā-chandr-ārkkam yāvat¹² śāsanikṛitya pradattāḥ¹³ | matvā
yathādīyamāna-bhāgabhogakara-prava-
29 nikara-hiranya-kumaragadiāṇa-nidhinikshēpa-niyatāniyat-ādāyān=ājñāvi d h [ē] y i b h ū y a
dāsyath=ēti ||¹⁴ || Bhavanti ch=[ā*]tra dharm-ānuśam(śā)sinah pūrvva-slōkāḥ
|| chha ||¹⁵
37 Likhitam ch=ēdam ṭhakkura-śrī-Śrīpatin=ēti ||

S.— PLATE OF JAYACHCHANDRA OF [VIKRAMA-]SAMVAT 1231.

This also is a single plate, which measures about 1' 7½" broad by 1' 2¼" high, and is engraved on one face only. In the upper part it has a ring-hole, about ⅙" in diameter. The plate contains 32 lines of writing which is in an excellent state of preservation. The size of the letters is between ¼ and ⅙". The characters are Nāgarī, and the language is Sanskrit. As regards orthography, the letter *b* is denoted by the sign for *v* everywhere except in the word

¹ Up to this, the text is essentially like that of the grant of Jayachchandra published in *Ind. Ant.* Vol. XVIII. p. 130 ff.

² The two signs of punctuation in this line are superfluous; the rules of *samdhī* have not been observed in this line.

³ Read *bhavatām*; all the signs of punctuation in lines 23-28 are superfluous.

⁴ Read *dhah=chatur-*.

⁵ Originally *ddhah* and *atah* were engraved.

⁶ Read *syām*.

⁷ Read *-śry-*.

⁸ Originally a sign of punctuation was engraved here.

⁹ Originally *vidhivā-* was engraved.

¹⁰ Read *bhir-*.

¹¹ Originally *khinō dikshita-* was engraved.

¹² Read *yāvach=chha*.

¹³ Read *dattā*.

¹⁴ Here is an ornamental stop, the centre part of which looks like *chha*.

¹⁵ Here follow all the verses which Q. has, excepting the verse commencing *Saurajā yatra*.

babhramur, l. 7; the dental sibilant is occasionally employed instead of the palatal, and the palatal frequently instead of the dental; and the word *āmra* is written *āmura*, in line 19, *tāmra* *tāmura*, in line 31, *tāmra* *tāmura*, in line 32, and *śekhara* *śeshara*, in line 21.

This also is an inscription of the *Paramabhāṭṭāraka Mahārājādhirāja Paramēśvara Jayachchandrādēva*, who records that, on Thursday, the full-moon tithi of the month Kārttika of the year 1231 (given both in words and in decimal figures), after bathing in the Ganges at Kāśī (or Benares), and when he had made the great gift of *tulāpuruṣa*¹ in the presence of the god Kṛttivāsa (Śiva), he granted the village of Khāmbhamausa in the Vajaimhāchchhāsathi pattaḷā to nine Brāhmaṇas, in such a manner that half of it became the property of (his) spiritual instructor, the Purōhita Praharāja, while the other half was shared by the eight priests, the *Dviveda*² Viśvāmitra, the *Dviveda* Mādhava, the *Dviveda* Rāmū, the *Dikshita* Śrīharsha, the *Tripāthī*³ Kuladhara, the *Tripāthī* Vamsadhara, the *Dikshita* Sahāraṇa's son Sēvāditya, and the *Dviveda* Mahēśvara. — The taxes specified (in line 24) are the *bhāgubhōgakara* and *pravaṇikara*. The grant (*tāmra-paṭṭaka*) was written by the *Akshapaṭalika*, the *Thakkura Vivika*. — Line 32 contains a postscript,⁴ which I understand to mean that the grant was written on the plate on Friday, the 9th of the dark half of Phālguna of the year 1235, at Bhahunḍāpūrva (?); and that it was engraved by the blacksmith (*lōhāra*) Sōmekā.

The date on which the grant is stated to have been made is irregular; for, the full-moon tithi of Kārttika ended, in Vikrama-Saṃvat 1231 current, on Monday, the 22nd October A.D. 1173, and in Vikrama-Saṃvat 1231 expired, on Saturday, the 12th October A.D. 1174. [In Vikrama-Saṃvat 1232 expired the same tithi commenced 9 h. 34 m. after mean sunrise of Thursday, the 30th October A.D. 1175.] The date of the postscript regularly corresponds, for Vikrama-Saṃvat 1235 expired and the *pūrṇimānta* Phālguna, to Friday, the 2nd February A.D. 1179, when the 9th tithi of the dark half ended 7 h. 26 m. after mean sunrise.

The localities I am unable to identify.

EXTRACTS FROM THE TEXT.

- 17 ⁵śrīmaj-Jayachchandrādēvō vijayī || ||⁶
Vajaimhāchchhāsathi-pattalāyām Khāmbhamausa-grāma-nivāsinō śkhila-
janapadān=upagatān=api cha rāja-rājñi-yuvarāja-mamtri-purōhita-pratihāra-
śē(sē)nāpati-bhāṃdāgā-
18 rik-ākshapaṭalika-bhishak(g-) naimittik-āntahpurika-dūta-karituragapattanākarasthāna-
gōkulādhikāri-purushān=ājñāpayaty=ādisati vō(bō)dhayati cha yathā viditam=astu
bhavatām yath-ōparilikhita-
19 grāmaḥ sa-jala-sthala[h*] sa-lōha-lavaṇ-ākara[h*] sa-gartt-ōshara[h*] sa-matay-
ākara[h*] sa-madhūk-āmura(mra)-vana-viṭapa-vāṭikā-trīṇa-yūti-gōchāra-paryyantaḥ
sa-giri-gahana-nidhānaḥ s-ōrddh[v*]-ādhaś=chatur-āghāṭa-viśuddhaḥ sva-śi-si-
20 mā-paryyantaḥ saṃvatsarēshu dvādaśa-satēshu(shv=)ēkatrimśad-adhikēshu
Kārttikē māsi śukla-pakshē paurṇamāsyām tithau Guru-dinē⁷ ankē-pi
saṃvat 1231 Kārttika-śudi 15 Gurau Kāśyām Gaṃgāyām snātva
vidhivan=mam-

¹ i.e. a gift of gold or valuables to an amount equivalent to the weight of the donor.

² i.e. a student of two Vēdas.

³ i.e. one who is familiar with three pāthas of the Vēda.

⁴ The next inscription, T, contains a similar postscript of the same date.

⁵ Up to this, the text is essentially like that of the grant of Jayachchandra published in *Ind. Ant.* Vol. XVIII, p. 130 ff. In verse 6 the present inscription has *Madanachandra* instead of *Madanapāla*.

⁶ These signs of punctuation are superfluous.

⁷ Read *-dinē=śuklā*.

- 21 tra-dēva-muni-mannja-bhūta-pitri-gaṇāms=tarppayitvā timira-pātala-pātana-paṭu-
mahasam=Ushnarōchisham=upasthāy=Aushadhipati-śakala-śēsha(kha)raṁ
samabhyarchchya tribhuvana-trātur=bhagavatō Vāsudēvasya pūjām vidhāya
prachura-pāya-
- 22 sēna havishā havirbhujam hutvā mātāpitrōr=ātmanas=cha puṇya-yaśō-
bhivṛddhayē gōkarṇa-kusalatā-pūta-karatal-ōdakam=asmābhiḥ(bhir=) dēva-śrī-
Kṛittivāsasaḥ sannidhau datta-tulāpurusha-mahādānē kṛita āchāryya-purō-
- 23 hita-śrī-Praharājasya grām-ārddham dviveda-Visyā(śvā)mitra¹ | dviveda-Mādhava
| dviveda-Rā[mū] | dikshita-Śrīharsha | tripāṭhī-Kuladhara | tripāṭhi-
Vamsadhara | dikshita-Sahāraṇa-putra-Sēvāditya | dviveda-Mahēśvara
ya(ē)vaṁ² ritvig-ja-
- 24 na 8 grāmasy=ārddham³ ubhayaṁ navabhyō vrā(brā)hmaṇēbhyah⁴ ā-chamdr-
ārkkam yāvat⁵ śāsanīkṛitya pradattō matvā yathādiyamāna-bhāgabhogakara-
pravanikara-prabhṛiti-samast-ādāyān=ājñā-vivē(dhē)yā dāsyath=ēti ||
- 25 Bhavanti ch=ātra dharm-ānuśaṁ(śā)sinaḥ ślōkāḥ ||⁶
- 31 Likhitam ch=ēdam tāmra-pattakam⁷ akshapatali-
- 32 ka-thakkura-śrī-Vivikēna [*] Likhita-tāmvrakasya⁸ likhana-karmma-tithy-ādikam
yathā samvat 1235 Phālgua(na)-vadi 9 Śukrē
Bha[hum]dāpūrvva-samāvāśē [*] Utkirṇa[m*] cha lōhāra-Sōmēkēn=ēti || Śrīḥ ||

T.—PLATE OF JAYACHCHANDRA OF [VIKRAMA-]SAMVAT 1232.

This also is a single plate, which measures about 1' 5½" broad by 1' 1¼" high, and is engraved on one face only. In the upper part it has a ring-hole, about ¾" in diameter. The plate contains 32 lines of well preserved writing. The size of the letters is between ¼ and ⅙". The characters are Nāgarī, and the language is Sanskrit. As regards orthography, the letter *b* is denoted by the sign for *v* everywhere except in the words *babhramur*, l. 8, and *brāhmaṇāya*, l. 23; the dental sibilant is sometimes employed instead of the palatal, and the palatal sometimes instead of the dental; and the word *āmra* is written *āmra*, in line 19, *tāmra* *tāmra*, in line 31, and *Yājñavalkya* apparently *Yādnāvalka*, in line 23.

This also is an inscription of the *Paramabhāṭāraka Mahārājādhirāja Paramēśvara Jayachchandradēva*, who records that, on Sunday, the 8th tithi of the dark half of Bhādrapada of the year 1232 (given both in words and in decimal figures), after bathing in the Ganges at Kāśī (or Benares), at the *jātakarman* (or birth-ceremony when the navel-string is divided) of (his) the king's son *Hariśchandradēva*, he granted the village of *Vaḍēsara* in the *Kaṅgali pattalā* to the *Purōhita* *Praharājaśarman*, son of the *Mahādikshita* *Purōhita* *Yājñavalkya*, and son's son of the *Mahādikshita* *Vishṇuśarman*, a *Brāhmaṇ* of the *Bandhula gōtra*, whose three *pravaras* were *Bandhula*, *Aghamarshana* and *Viśvāmitra*.—The taxes specified (in line 24) are, as in S., the *bhāgabhogakara* and *pravanikara*; and, like S., this grant was written by the *Akshapaṭalika*, the *Thakkura Vivika*. Moreover, this inscription contains the same postscript which we have in S., only slightly differently worded.—As the donee clearly is the same *Praharājaśarman* who is mentioned in preceding inscriptions, the person here called *Yājñavalkya* must be the *Jāgū* of the other grants, and *Vishṇuśarman* the man called generally *Vilhā*, and once, in P., *Vēdaśarman*.

¹ Here and in the following names the case-terminations have been omitted; the signs of punctuation in this line are superfluous.

² Read 'vam=ritvig-; after the following -jawa the case-termination has been omitted.

³ Read 'rddham=ubhayaṁ.

⁴ Read 'bhya.

⁵ Read ydvaach=chāśa.

⁶ Here follow the verses contained in the preceding inscription R., excepting the verse commencing *Nā visham visham*.

⁷ Read tāmra-pattakam=.

⁸ Read -tāmvrakasya.

As regards the date, in the *Chaitrādi* Vikrama-Samvat 1232 expired the 8th *tithi* of the dark half of the *pūrṇimānta* Bhādrapada commenced 11 h. 58 m. after mean sunrise of Sunday, the 10th August A.D. 1175, and in the *Kārttikādi* Vikrama-Samvat 1232 expired the same *tithi* of the *amānta* Bhādrapada ended about 10 h. 12 m. after mean sunrise of Sunday, the 29th August A.D. 1176; and such being the case, one would at first sight incline to look upon Sunday, the 29th August A.D. 1176, as the true equivalent of the date. But the date of this grant, which was made at the *jātakarman* of the prince Hariśchandra, must be earlier than the date of the grant published in the *Indian Antiquary*, Vol. XVIII. p. 130 ff., which was made at the time of giving a name to the same Hariśchandra. And since that other date, *Samvat 1232 Bhādra-sudi 13 Ravau*, undoubtedly corresponds to Sunday, the 31st August A.D. 1175, the proper equivalent of the date of the present inscription must be taken to be Sunday, the 10th August A.D. 1175, although the 8th *tithi* of the dark half only commenced about 12 hours after sunrise of that day. This result shows that the 8th *tithi* of the dark half of (the *pūrṇimānta*) Bhādrapada of the date was taken as the *Krishṇajānam-āṣṭamī*, which must be joined with the day of which the *tithi* occupies the time of midnight,¹ and which in the present case could not have been coupled with any other day than Sunday, the 10th August A.D. 1175.

The localities I am unable to identify.

EXTRACTS FROM THE TEXT.

- 17³ śrīmaj-Jayachchandra-dēvō vijayī || ||³ **Kaṁgali-**
pattalāyām Vaḍēsara-grāma-nivāsīnō śkhila-janapadān=upagatān=api cha rāja-
rājñi-yuvarāja-mamtri-purō-
18 hita-pratīhāra-sēnāpati-bhāmdāgārik-ākshapaṭalika-bhishak(g-)naimittik-ātaḥpurika-dūta-
karituragapattanākarasthānagōkulādhikāri-purushān=ājñāpayaty=ādīśati vō(bō)dhayati
cha yathā
19 viditam=astu bhavatām yath=ōparilikhita-grāmaḥ sa-jala-sthala[h*] sa-lōha-lavaṇ-
ākara[h*] sa-gartt-ōshara[h*] sa-matsy-ākara[h*] sa-madhūk-āmvrā(mra)-vana-
vitapa-vātikā-ṭṭiṇa-yūti-gōchara-paryyantaḥ sa-giri-gahana-nidhānaḥ
20 *s-ōddhvāmva[s=cha*]tur-āghāṭa-viśuddhaḥ sva-sī(sī)mā-paryyantaḥ samvatsarēshu
dvādaśa-śatēshu dvātrīṁśad-adhikēshu Bhādrē māsi⁵ aṣṭamyām tithau
[Ra]vi-dinē⁶ aṅkē=pi samvat 1232 Bhādra-vadi 8 Ravau Kā[śy]ām
rājaputra-śrī-Ha-
21 *richchandra-dēva-jātakarmmani Gaṁgāyām snātvā vivi(dhi)van=mamtra-dēva-muni-
manuja-bhūta-pitṛi-gaṇāms=tarppayitvā timira-paṭala-pāṭana-paṭu-mahasam=
Ushnarōchisham=upasthāy=Aushadhipati-śakala-sēkharam sama-
22 bhyarchchya tribhuvana-trātur=bhagavatō Vāsu(su)dēvasya pūjām vidhāya
prachura-pāyasēna havishā havirbhujam hutvā mātāpitṛr=ātmanas=cha punya-
yasō-bhividdhayē gōkarṇa-kuśalatā-pūta-karatal-ōdakam=a-
23 smābhīḥ(bhīr=) Vam(bam)dhulā-gōtrāya Vam(bam)dhul-Āghamarshaṇa-
Visvā(śvā)mitra-trīḥpravarāya⁸ mahādikshita-śrī-[V]ishṇusa(śa)rmma-pautṛāya
mahādikshita-purōhita-śrī-Yā[dnā]valka-putṛāya⁹ purōhita-śrī-Praharājasa(śa)rmmanē
brā-

¹ Compare a similar date in *Ind. Ant.* Vol. XXIV. p. 2, No. 126.

² Up to this, the text is essentially like that of the grant of Jayachchandra published in *Ind. Ant.* Vol. XVIII. p. 130 ff. In verse 6 this inscription also has *Madanachandra* instead of *Madanapala*.

³ These signs of punctuation are superfluous.

⁴ Read *s-ōrdh-ādha*.

⁵ Here *krishṇa-pakṣ* has been omitted.

⁶ Read *-dinē=āṅkē*.

⁷ Read *-Hariśchandra*; compare *Ind. Ant.* Vol. XVIII. p. 131, l. 28.

⁸ Read *-tripṛa*.

⁹ Read *-Yājñavalkya*.

- 24 hmanāya¹ ā-chamdr-ārkkam yāvat² śāsanīkritya pradattō matvā yathādiyamāna-
bhāgabhogakara-pravanīkara-prabhṛiti-samast-ādāyān-ājñāvidhēyī[bhū]ya dāsyath=
ēti || Bhavanti ch=ātra dharmm-ānuśam(śā)sinah
25 ślê(ślô)kâh ||³
31 Likhitam ch=ēdam tāmra-pattakam⁴ akshapatalika-
thakkura-[śr]i-Vivikēna [!]⁵ Likhana-karmma-tithi-prabhṛitikam ya-
32 thā sam 1235 Phālguna-vadi 9 Śukrē. [Bhahum?]⁶dāpūrvva-samāvāsē [!]⁷
Utkirṇam cha lô[hāra]-Sômekēn=ēti ||

U.—PLATE OF JAYACHCHANDRA OF [VIKRAMA-]SAMVAT 1233.

This also is a single plate, which measures about 1' 3½" broad by 1' ½" high, and is engraved on one face only. In the upper part it has a ring-hole, about ⅝" in diameter. The plate contains 37 lines of writing which in a few places has suffered slightly from corrosion. The size of the letters is between ⅓ and ¼". The characters are Nāgarī, and the language is Sanskrit. As regards orthography, the letter *b* is throughout denoted by the sign for *v*; the dental sibilant is a few times employed instead of the palatal, and the palatal once or twice instead of the dental; and the word *āmra* is written *āmura*, in line 21, *tāmra* *tāmura*, in line 37, and *Vaiśākha* *Vaiśāsha*, twice in line 22.

This inscription also is one of the *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara Jayachchandrādēva*, who records that, on Sunday, the 3rd tithi of the bright half of Vaiśākha of the year 1233 (given both in words and in decimal figures), after bathing in the Ganges at Benares, he granted the village of Mātāpura in the Kachchhōha pattalā to (the temple of) the god Lōlārka (a form of the sun), and to the Purōhita Paharāja⁸ of the Bandhula gōtra, the Paṇḍita Risika of the Śarkarāksha gōtra, the Paṇḍita Mitūka of the same gōtra, the Paṇḍita Pāga of the same gōtra, the Thakkura Viśvāmītra of the Bandhula gōtra, the Paṇḍita Narasimha of the Krishnātrēya gōtra, the Paṇḍita Sēṭa of the Bandhula gōtra, the Divēda Madhusōdana of the same gōtra, the Paṇḍita Lālūka of the Sāmkritya gōtra, the Paṇḍita Dēvanāga of the Vatsa gōtra, and the Paṇḍita Kānūka,—assigning to each of the donees one share (*pada*), and having made a *jayantapura* for them.—The taxes specified (in lines 28 and 29) are the *bhāgabhogakara*, *pravānikara* and *yamalīkambali*. The grant (*tāmra*) was written by the *Mahākshapatalika Śripati*.—The word *jayantapura* (in line 28 of the text) I have not met with elsewhere, and I can only suggest that it may be equivalent to the ordinary *brahmapurī*, 'an establishment for pious and learned Brāhmanas,' and that such an establishment probably was founded by the king in connection with the temple of the god Lōlārka, to which also a share is assigned by this grant.

The date regularly corresponds, for the *Kārttikādi* Vikrama-Samvat 1233 expired, to Sunday, the 3rd April A.D. 1177, when the 3rd tithi of the bright half of Vaiśākha⁷ ended 15 h. 18 m. after mean sunrise.

The localities I am unable to identify. The Kachchhōha pattalā is also mentioned in the inscription N.

¹ Read °pāy=ā.

² Read yāvach=chhāsa.

³ Here follow the same verses as contained in the preceding inscription, only differently arranged.

⁴ Read tāmra-pattakam.

⁵ The two *aksharas* in brackets at first sight look like *sām*, but the first of the two, *sē*, appears to be altered to *hā*, and the second probably is *hum* which it clearly is in the preceding inscription

⁶ So this name is also spelt in the inscription N.

⁷ This is the *Akshaya-tritīyā*, also the *Trētāyugādī* and a *Kalpādī*.

EXTRACTS FROM THE TEXT.

- 18¹-śrīmaj-Jayachchandrādēvō
 19 vijayī || ||² Kachchhōha-pattalāyām Mātāpura-grāma-nivāsinō nikhila-janapadān=
 upagatān=api cha rāja-rājūi-yuvarāja-ma[m*]tri-purōhita-pratīhāra-sēnāpati-
 bhāṇḍāgā-
 20 rik-ākshapatalika-bhishan-naimittik-āntahpurika-dūta-karituragapattanākara-
 sthānagōkulādhikāri-purushān=ājñāpayati vō(bō)dhayaty=ādīśati cha yathā viditam=astu
 bhavatā[m*] ya-
 21 th=ōparilikhita-grāmah sa-jala-sthalah sa-lōha-lavan-ākarah sa-matsy-ākarah sa-gartt-
 ōsharah sa-giri-gahana-nidhānah sa-madhūk-āmvrā(mra)-vana-vāṭikā-vitapa-
 trīṇa-yūti-gōchara-paryantah
 22 s-ōrddh[v*]-ādhas=chatur-āghāta-visu(śu)ddhah sva-sīmā-paryantas=tritrimsatyadhika-³
 dvādaśasa(śa)ta-samvatsarē Vaiśāshē(khē) māsi su(śu)kla-pakshē tritīyāyām
 tithau Ravi-dinē⁴ ankatō=pi samvat 1233 Vaiśāsha(kha)-
 23 sudi 3 Ravau(vāv-) ady=ēha śrīmad-Vārāṇasyām Gaṅgāyām snātvā
 vidhivan=mantra-dēva-muni-manuja-bhūta-pitṛi-gaṇāms=tarppayitvā timira-patala-
 pātana-paṭu-mahasam=Ushṇarōchisham=upasthā-
 24 y=Aushadhipati-śakala-sē(śē)kharam samabhyarchchya tribhuvana-trātur=
 Vāsudēvasya pūjām vidhāya prachura-pāyasēna havishā havirbhujām
 hutvā mātāpitṛōr=ātmanas=cha punya(nya)-yasō-bhivṛiddhaya⁵
 25 asmābhīr=gokarṇṇa-kusalatā-pūta-karatal-ōdaka-pūrvvakam dēva-śrī-Lōlārkkāya
 pada[m]⁶ 1 Va(ba)ndhula-gōtrāya purōhita-śrī-Paharājāya pada[m] 1
 Sa(śa)rkharāksha-gōtrāya paṇḍita-śrī-
 26 Risikāya pada[m] 1 Sa(śa)rkharāksha-gōtrāya paṇ⁷ | śrī-Mītūkāya pada[m] 1
 Sa(śa)rkharāksha-gōtrāya paṇ | śrī-Pāgāya pada[m] 1 Va(ba)ndhula-gōtrāya
 ṭha⁸ | śrī-Visvā(śvā)mitrāya pada[m] 1 Kṛishṇātrēya-gōtrāya
 27 paṇ⁹ | śrī-Narasi[m*]hāya pada[m] 1 Va(ba)ndhula-gōtrāya paṇ śrī-Sētāya
 pada[m] 1 Va(ba)ndhula-gōtrāya dvivēda-Madhusūdanāya pada[m] 1 Sāmkritya-
 gōtrāya paṇ śrī-Lālūkāya pada[m] 1 Vatsa-gōtrāya paṇ śrī-Dē-
 28 vanāgāya pada[m] 1¹⁰ śrī-Kānūkāya pada[m] 1 pa(ē)vam=
 ēv(ē)tē)bhīō jaya[m]ta-puram kṛit[v]=ā-[cha]ndr-ārka[m] yāvach=chhāsānikṛitya
 pradattō matvā yathādiyamāna-bhāgabhogakara-pravaṇikara-
 29 yamalīkamva(mba)li-prabhṛiti-niyatāniyata-samast-ādāyān=ājñāvidhēyibhūya dāsyath=
 ō(ē)ti || Bhavanti ch=ātra slō(slō)kāḥ ||¹¹
 37 Likhitam ch=ēdam tāmvrā(mra)kam mahākshapatalika-
 śrī-Śrīpatibhiḥ || Su(śu)bham bhavatu || Maṅgalam=astu || ||

¹ Up to this, the text is essentially like that of the grant of Jayachchandra published in *Ind. Ant.* Vol. XVIII. p. 130 ff.

² These signs of punctuation are superfluous.

³ Read *trayastrimsad-adhika*.

⁴ Read *-dinē=ika*.

⁵ Read *°dhayē=smd*.

⁶ Here and below it is difficult to decide whether the sign of *anuvāra* of *paṇam* is actually engraved in the original.

⁷ i.e., here and below, *paṇḍita*.

⁸ i.e. *ṭhakkura*.

⁹ Originally *paṇ* was engraved.

¹⁰ Here there is a vacant space in the original, and before the following *śrī* is the remainder of an *akshara* which may have been *paṇ* 1.

¹¹ Here follow the same verses which are contained in the preceding inscription, only differently arranged.

No. 12.—KAMAULI COPPER-PLATE OF THE SINGARA VATSARAJA;

[VIKRAMA-]SAMVAT 1191.

By F. KIELHORN, PH.D., LL.D., C.I.E.; GÖTTINGEN.

This is one of the twenty-five copper-plate inscriptions (the only one of which no account has yet been published) which are said to have been found in October 1892 at the village of **Kamauli** near Benares, and which are now deposited in the Provincial Museum at Lucknow.¹ I edit it from excellent impressions, kindly supplied by Dr. A. Führer.

The inscription is on a **single plate**, which is engraved on one face only, and measures about 1' 4" broad by 1' $\frac{1}{4}$ " high. In the upper part the plate has a ring-hole, about $\frac{1}{8}$ " in diameter; and it contains 25 lines of writing which is in an excellent state of preservation. The size of the letters is about $\frac{5}{16}$ ". The **characters** are Nāgarī, and the **language** is Sanskrit. As regards **orthography**, it will suffice to state that the writer (or engraver) has employed ten times a sign which may have been meant by him to be the sign for *b*, but which in some places looks like the sign for *y* and in others like that for *p*, and is used seven times to denote *v* and three times to denote *b*; and that in general, especially towards the end, he has done his work in so slovenly a manner that the text abounds in errors of all kinds. The inscription is composed on the model of the inscriptions of Gōvindachandra, published above, p. 99 ff., and the formal (prose) part of it, from line 14 to line 21, and the passage referring to Gōvindachandra in lines 5-8, are nearly identical with the corresponding parts of Gōvindachandra's own grants. From those grants the author has taken also three verses (vv. 1, 3 and 4) in the introductory part of the inscription.² To these he has added six verses of his own (vv. 2 and 5-9), one of which (v. 9) cannot be properly construed, while nearly all of them contain offences against the rules of grammar.

The inscription, opening with verse 1 of Gōvindachandra's inscriptions, which invokes the blessing of the goddess Śrī (or Lakshmi), in verses 2-4 gives the well-known genealogy of Gōvindachandra of Kanauj, and in lines 5-8 refers itself to the reign of that king, in terms with which we are familiar from his own grants. The author then, in verses 5-9, gives the genealogy of the donor, who must be understood to have been a subordinate or feudatory chief of Gōvindachandra. A certain **Kamalapāla**, who had come from **Śrīngarōṭa**, by his intelligence and bravery acquired for himself a *rāja-paṭṭī*,³ i. e. 'a royal fillet or tiara,' (probably bestowed on him by one of Gōvindachandra's predecessors). His son was **Sūlhaṇa** or **Alhaṇa** (?). He had a son named **Kumāra**, 'a jewel at the head of the illustrious **Singara** family, always an object of reverence for princes,' who apparently was alive when the inscription was composed. And his son was **Lōhaḍadēva**, also called **Vatsarāja**, a warrior chief who humbled enemies and gave delight to friends and relatives. In lines 14-21, this *Mahārājaputra* (or *Mahārāja's* son) **Vatsarājadēva**, of the **Singara** family and the **Śaṇḍilya gōtra**, records that, at the **Kanyā-saṁkrānti**, on Tuesday, the 8th tithi of the bright half of **Bhādrapada** of the year 1191 (given both in words and in decimal figures), after bathing in the **Ganges** at the **Avimukta kshētra** of **Benares**, he granted the village of **Āmbavara** in the **Rāpaḍī** (or **Rāvāḍī**) district to the **Thakkura Dalhūsarman**, a son of **Brahman** and son's son of **Vāja**, of the **Gāḍa** family, a **Brāhmaṇ** of the **Vatsabhārgava gōtra** with the five *pravaras* **Bhārgava**, **Chyāvana**, **Āpnavāna**, **Aurva** and **Jāmadagna**; and he orders the people concerned to pay to the donee the *bhūgabhōgakara*, *kūṭaka* and other customary taxes. The grant then, in lines 21-25, quotes six of the ordinary benedictive and imprecatory verses, and ends with the words: 'This copper-plate

¹ See *Ep. Ind.* Vol. II. p. 347, and above, p. 97.

² The commencement of verse 8, also, has been taken from a verse in Gōvindachandra's grants.

³ Compare the similar term *śrī-paṭṭa* in *Ep. Ind.* Vol. II. p. 344.

grant (*tāmra*) has been written by the *Thakkura Nārāyaṇa*; it is authoritative. This is (my) own signature.' But the plate itself contains no signature.

The date of this grant regularly corresponds, for the *Chaitrādi* Vikrama-Saṁvat 1191 expired, to Tuesday, the 28th August A.D. 1134, when the 8th *tithi* of the bright half of Bhādrapada ended 22 h. 56 m. after mean sunrise. The day was the proper day for any rites connected with the *Kanyā-saṁkrānti*, which had taken place 2 h. 50 m. before mean sunrise.

The localities I am unable to identify.

TEXT.¹

- 1 Ōm² || Svasti || ³Akumṭhōtkamṭha-Vaikumṭha-kamṭhapītha-luṭhat-karaḥ ||(1)
saṁrambhah surat-ārambhē sa Śriyaḥ śrēyasē=stu vaḥ || [1*]
Nīramdhrō⁴ dṛiḍha-mūla-
- 2 bhṛid=dvijagana-śrī-Kalpaśākhaśrayaḥ pushyat-patṛi(ttra)-parigrahaḥ
sthīrataraśchhā(chchhā?)yā-phalō=py=akshayaḥ | vamsaḥ sambhṛita-parvva-
śam(sam)tatir=iha kshō-
- 3 nīsuji⁵ sūr[ddha?]ni prō[t*]tūmga[h*] kshata-kamṭakō vijayatē śrī-Vaṁ(cham)-
dradēpō(vō) nṛipaḥ || [2*] ⁶Tasy=ātma-jō Madanapāla iti kshītindrah⁷
chūḍāmanir=vijayatē nija-gōtra-
- 4 chamdraḥ | yasy=ābhishēka-kalaś-ōllasitaih pra(pa)yōbbih prakṛyā(kshā)litam
kali-rajah-ya(pa)ṭalam dharivyā(tryā)h || [3*] Tasmād=ajāyata nij-āyata-
yā(bā)huvalli-va(bam)dh-āti(va)rupya(ddha)-
- 5 nava-rājyagajō narēmdrah [i*] lām(sām)dr-āmṛita-drava-much[ām] prabhavō
gavām yō Gō[v]imṇachamdra iti chamdra iy(v)=ām[v]u(bu)rāsē(sē)h || [4*]
Parana(ma)bhaṭṭāraka-sa(ma)hārājādhirāja-paramē-
- 6 śvara-śr[i]Kanyakuvjā(bjā)dhipatya-śrīma[chCham]⁹dradēva-pādānudyāta-
paramabhadya(ttā)raka-mahārājādhidā(rā)ja-parasē(mē)mya(śva)ra-paramamāhēs v a r a-
śrīMadanapāla-
- 7 dēva-pādānudyāta-pa[ra]mabhaṭṭāraka-mahārājādhirāja-paramēsvara-paramamā h ē ś v a r-
āśvapatigajapatinarapatirājatrayādhipati-vivi-
- 8 dhavidyāvichāraVāhaspati-śrīma[dGō]¹⁰vimṇachamdradēva-vijaya-rā[jy]ē || Api
cha || ¹¹Śrīngarōtāt-samāgatya rāja-patī¹² nṛājjitā | śrīmat-Kamalapālē-
- 9 na pu(bu)dyā(ddhyā) vā(bā)hu-va(ba)lēna cha || [5*] Tasya śla(sū)nu¹³
bhavē[d=dh]imān mahā-va(ba)laparākramaḥ | ¹⁴Stralhan=ētai(ti) smṛitō nāmā
¹⁵varddhayēt=sva-kulōdbhavān || [6*] Jātah¹⁶ samprati valla-

¹ From impressions supplied by Dr. Führer.

² Expressed by a symbol.

³ Metre: Ślōka (Anushtubh).

⁴ Metre: Śārdūlavikṛīḍita.

⁵ Read *nībhūjām mārddhami*. The verse, as it stands, contains two sentences: 'there is a family . (and) in this (family) there is victorious the king Chandradēva, high at the head of the rulers of the earth.'

⁶ Metre of verses 3 and 4: Vasantatilakā.

⁷ Read *ndra-chu*. The *akshara* *ti* of *iti* was originally omitted, and has been inserted afterwards.

⁸ Here *nībhūjōpārjita*, which is absolutely necessary, has been omitted.

⁹ The *akshara* in brackets is really rather *ivam* or *svam*.

¹⁰ The *akshara* in brackets is really not *dgo*, but *pso*.

¹¹ Metre of verses 5 and 6: Ślōka (Anushtubh).

¹² Here the rules of *saṁdhi* have not been observed; -*patī* would be correct, by Pāṇini, vi. 1, 127.

¹³ Read *sūnur=bhavēd=*, for *sūnur=abhavad=*; or *sūnur=abhūd=*.

¹⁴ Read *Sūlhan=* or *Alhan=* (?).

¹⁵ Read *varddhayan=*.

¹⁶ Metre of verses 7 and 8: Śārdūlavikṛīḍita.

- 10 bhô¹ kshiti-talê putrah Ku[m]jârô³ iti yah gva(sa)tyêna
Yudhi[shth]ê(shthi)ram tulitavâms=tyâgê[na] Karnô³ jitah | Bhimam
dhairyagun-ôdayêna mahatâ kânty-aushadhisah mva(ava)yam
- 11 śrīmat-Simgaravarṇsa-mūrdhāni mapir=vvamdyah sadā bhūbhujām || [7*]
Tasy=ābhūt=tanayō nay-aika-rasikah⁴ dharmmē ratah sarvvadā⁵ śrī(sū)ru(ra)h
sāhasikah kalāmka-rahitaḥ
- 12 khyātaḥ satām vallabhaḥ | śat[r*]ūṇām⁶ bhayadāmabhūshita-karō
[kha?]dgēvvi[n]ābhair=bhṛīsam śrīmal-Lôhadadēva⁷ chāpa-kuśalō
vīraśrīramnamditaḥ⁸ || [8*] Udyatpratāpa-taraṇi-
- 13 r-iva malinapa(ya)ti kumudavana-śatrūn¹⁰ unmōdatē cha sujanajana-kamalavanam=
i[va] vikasitānām | yasya prabhā[va]-janita-nijakulajata(na)-samadhika-bhakti-
- 14 sâ[m]d[r]am¹¹ śrī-Vatsarāja iti kshitipati-kathita sa jayati prithivyām || [9*]
Sām(sām)ḍilya-gôtram(trê) Simgar-ānvayē mahārājaputra-
śrīVatsarājadēya(va)h ||¹² Rāpa(?)di-¹³
- 15 vishaya [Ā]mva(ba)vara-[gr]āma-nivāsinā(nô)=[kh]ila-janapadān=api va(cha) ||¹⁴ [ku]-
va(?) rāja-rājñi-mamtri-purā(rô)hita-prathhâr-ākshapaṭalika-bhishak(g-)nê(nai)mit t i k -
āmtahpurika-
- 16 dūta-karituragapattanākarasthānasama[sta]gōkulādhikāribhūhashān=¹⁵vâ(bô) d h a y a t y =
ādīṣati cha yathā¹⁶ viditam=attu(stu) bhavatām yath=ôparilikhita-grāmō=yam
- 17 sa-jala-sthala[h*] sa-lavanākara[h*] sa-matsyākara[h*] sa-gartt-ôpa(sha)ra[h*] sa-
na(ma)dhūk-āmpira-¹⁷vana-vâṭikâ-viṭapa-tri[na]-pû(yû)ti-gôchara-paryamtaḥ s-
ô[ddh]ām dhas=¹⁸va(cha)tur-â[gh]āta-visu(su)dra(ddha)h â(ava)-sîmâ-
- 18 parya[m]taḥ ||¹⁹ samvatsara-sahasraikē(ka) êkata(na)vatyadhika-śat-ānvitē
Bhādrapāṭa(da)-su(su)klapaksha²⁰ aṣṭamyām Bhô(bhau)ma-vārē²¹ samvat
1101 Bhādrapada-sudi 8 Bhaumē Katyā(nyā)-samkrāntô(tau) śrī-Vārā-
- 19 la(na)syām²² vimukta-kshêtrē śrī-Gaṁgāyām [sn]ātvā vidhivan=mamtra-dēva-
rshi-bhūta-ma[nushya]-pitri-gaṇāms=cha ta[r*]payitvā sūrya[m] sampû[jya]
Śivasya pūjām vidhāya mātāpitrō²³ | ātmama(na)-

¹ This may have been altered in the original to *bhaḥ*, which it should be.

² This, of course, is a mistake of the author for *Kumdra* which would offend against the metre.

³ This was meant to be engraved, but the *akshara* intended for *ramô* has probably been altered to *ramam* in the original. The following word *jitah* is quite clear, and does not seem to have been altered. If we were to read *Karnam cha yah*, the construction would be correct.

⁴ Read *-rasikô*; the commencement of this verse has been taken from verse 4 of the inscriptions of Gôvinda-chandra; see e.g. above, p. 100.

⁵ This sign of punctuation is superfluous.

⁶ Read *bhayadô vibhūshita-karaḥ khaḍga-vraṇ-ānkair=bhṛīsam* (?).

⁷ Here the case-termination, which would have spoiled the metre, has been omitted.

⁸ Read *vīra-śrīy=ānamditaḥ*.

⁹ Metre, a kind of *Ākriti*; but the third and fourth Pādas are incorrect, and the grammar of the whole verse is faulty. The general meaning of the verse, which admits of no proper construction, I understand to be that the person, called *Lôhadadēva* in the preceding verse, also bore the name *Vatsarāja*; that he humbled his enemies and gladdened his friends, and that his might caused him to be greatly beloved by his relatives.

¹⁰ Read *ôtrān=us*.

¹¹ This sign of punctuation is superfluous.

¹² This sign of punctuation is superfluous; read *ôdêrô*.

¹³ This may be intended for *Rāvadê*.

¹⁴ This sign of punctuation is superfluous. The following *akshara* is very doubtful, and I can only suggest reading *yuvardja*.

¹⁵ Read *kāripurushān*.

¹⁶ This sign of punctuation is superfluous.

¹⁷ Read *-dmra*.

¹⁸ Read *s-ôrdhva-dhās*.

¹⁹ This sign of punctuation is superfluous.

²⁰ Read **pakshê=shîa*.

²¹ Here one misses the words *ankê=pi*.

²² Read **sydm=Avi*.

²³ Read **pitrôrdêma*.

[illegible]

- 20 ś=va(cha) punya-yaśā(sô)-bhivridû(ddha)y[ê] ||¹ Bhârga-a-Chyavan-Âpnuvana-Aurvva-Jâmadagny=êti² pañchârsha(rshê)ya-pracha(va)râya Vachchha(tsa)-bhârgava-gôtrâya Gâd-ânva-yâya vrâ(brâ)hmaṇa-Vâja-pautrâya Pra(bra)hma-putrâya va(tha)kkura-śrî-Dalbûsa(sa)rmmaṇa(nê) śâśa(sa)nâ(nî)kritya pradattah³ | matvâ yathâdiyamâna-[bh]âgabhôgakara-kûdha(ṭa)ka(k-â)dika[m*] dâsyath=êti || Bhavaṃti v(ch)=âtra [śl]ôkâh ||⁴ Bhûmi[m] yaḥ prati-
22 grihṇâti yaś=cha bhûm[iṃ] praya[chchha]ti | usau(bhau) tau punya-karmmaṇau ti(ni)yataṃ svargga-gâmitô(nau) || Śa[m*]kha[m*] bhadra-śa(sa)nam chchhatra⁵ var-ânvaṃ(śvâ) ta(va)ra-yâ(vâ)han[â*]h | bhûmi-dâna[sya] di(chi)hnâni [phala?]-
23 m=a(ê)tat=Puraṃdara ||⁶ Yasya yanya(sya) yadâ bhûmi[s=*] ta[sya] tasya tadâ da(pha)lam |(||)⁷ Svarṇamaka gâsakam bh[û]têr=apy=êkam=agula ||(||) hara[n=na]rakam=âpnôti yâya(va)d-âhûtasamplava[m*] |(||)
24 Sva-dattâ[m*] para-dattâ[m*] vâ yâ(yô) harêta vasu[m]dharâm |⁸ sha[sh]ir=vvarpa(rsha)-sahaprâ(srâ)ni ti(vi)[shth]âyâ[m*] jâyatê krimih |(||) Taḍâgânâm sahabhraśa⁹ aśva[m]êdha-śatêna va(cha) | gayâ(vâm) kôṭi-
25 pradâna(nê)na bh[û]mi-haryâ(rtâ) na su(su)dhyati || Likhitaṃ tâmdrakam=¹⁰ idam tājura¹¹ | [śr]î-Nârâyaṇêna pramâṇam=êti¹² || Svahattâya ||

No. 13.—THREE BUDDHIST INSCRIPTIONS IN SWAT.

By G. BÜHLER, PH.D., LL.D., C.I.E.

The subjoined edition of three Buddhist inscriptions in Swât has been prepared according to inked estampages, furnished to Dr. Hultsch by their discoverer, Major H. A. Deane, Deputy Commissioner of Peshawar. According to Major Deane's notes, A. is "an inscription on a rock on a low hill, 300 yards to the south of a small place named Shakôri. Shakôri is a hamlet of Manglaur in Swât, Manglaur itself being about a mile off to the north. The stone on which the inscription exists, is known as 'Khazana Ghat,' as some treasure was at one time found near it. Manglaur is pretty well accepted as the site of the old capital of Udyâna. But, as extensive ruins exist near the inscription, the ruins are probably those of the old capital itself. B. is an inscription on a cliff known as 'Oba Ghat,'—there being a spring below it;¹³ and C. is an inscription on the same cliff, about 30 feet to the left of B. The cliff is on a hill above the low hill or spur on which A. exists. Near B. and C. is a large temple and a large rock-cut figure (idol) on the cliff, some 50 or 60 paces off, facing west."

All three are deeply and boldly incised on rough stones. The letters, which vary between two and four inches in height, resemble in many respects the so-called North-Western Gupta characters. Sa shows the looped form, while sha retains its old square shape. Na has two verticals, to each of which clings one half of the original upper bar, and they are attached

¹ This sign of punctuation is superfluous.² The *Âvalâgana Śrauta-sûtra* has *Bhârgava-Chyavan-Âpnavân-Aurova-Jâmadagny=êti*.³ The grants of Gôvinda-chandra generally have "dattô matvâ."⁴ Metre here and below : Ślôka (Anushtubh).⁵ The first half of this verse has been omitted.⁶ Read *Svarṇam=êkam gâm=êkam bhûmêr=apy=êkam=angulam*.⁷ Read *shashṭim va°*.⁸ Read *shakura-śrî*.⁹ "Oba is 'water' in Pushtu, and ghat is 'rock.'"¹⁰ Read *chhatram*.¹¹ Read *sahasrêna*.¹² Read *tâmdrakam*, for *tâmrakam*.¹³ Read *itî* | *Svabhâtâ-yam* |

to the ends of the base line. *Ma* has on the left the knob which does duty for the ancient circle or triangle, but this knob is placed a little higher up than in the letter of the Gupta inscriptions. The dental *na* is more archaic than the looped Gupta letter and exactly resembles that of the Mathurā inscriptions of the Kushana period. *Ra*, too, differs from the character of the Gupta inscriptions and shows at the lower end a curve to the left, which in northern inscriptions is peculiar to the older inscriptions of the Kshatrapas Rājubala and Śōdāsa, as well as to some other documents presumably belonging to the same period, the end of the first century B.C. and the first half of the first century A.D. Three letters differ from the characters known hitherto, viz. (1) *a*, which has a peculiar cursive loop in the lower half of the left portion; (2) *ya*, which shows a curve to the left of the first vertical instead of to its right; and (3) *sa*, which retains the old round-backed form with three lines, going downwards, but shows a prolongation of the third, and in addition a horizontal bar across the whole breadth of the sign. Presumably this bar is due to the prolongation of *serifs* or short lines marking the ends of the first two down-strokes.

The language is **Sanskrit**, which, with the exception of a few mistakes caused by negligent pronunciation, is much more correct than that usually found in the compositions of the Northern Buddhists. The author, or rather translator, must have been a Paṇḍit who, like Aśvaghoṣha, knew Sanskrit and its poetry very well. With respect to orthography, it may be noted that *ddhya* is used for *dhya* in A. l. 2, and C. l. 3, as well as *ppra* for *pra* in C. l. 4. Though these inscriptions furnish no historical information, they yet possess some interest, as they show that the **Northern Buddhists** had Sanskrit versions of several famous *gāthās* which hitherto have not been traced in the *Sūtras* from Népāl.

TEXT¹ OF A.

- 1 अनीत्वा² वत संस्कारा उत्पादव्यय-
 2 धर्मिणः [I*]
 उत्पद्य ही³ नीरुद्ध्यन्ते तेषा⁴
 3 व्युपशमसुखम् [II*]

TRANSLATION OF A.

“Alas! Transient are the aggregate constituents (*of beings*), whose nature is birth and decay! For, being produced they are dissolved;— their complete cessation is bliss.”

REMARK.

This is the famous verse,⁵ spoken according to the *Mahā-Parinibbāna-Sutta*, vi. 16, by Indra at the time of Śākyamuni's death, or proclaimed by Buddha himself according to the *Mahā-Sudassana-Jātaka* (*Sacred Books of the East*, Vol. XI. pp. 117, 238 ff.). The Pāli text runs as follows:—

अनिच्चा वत संस्कारा उत्पादव्ययधम्मिनी ।
 उप्पज्जित्वा निरुद्ध्यन्ति तेषां व्युपसमी सुखं ॥

¹ From Major Deane's inked estampages.

² Read अनित्या.

³ Read हि निरुद्ध्यन्ते.

⁴ Read तेषां. The last *akṣara* is possibly mutilated.

⁵ I owe this identification to Dr. E. Neumann, who at once recognised it when I exhibited the impressions in the Oriental Institute at Vienna.

TEXT OF B.

- 1 [सब्ब]पापस्याकरणं कुशल*-
 2 खो[प]संपदा [।*]
 स्वचित्त[व्य]व[दा]नं
 3 च एतद्बु[द्धानु]शासनम्¹ [॥*]

TRANSLATION OF B.

“Not to commit any sin, to acquire merit, to purify one's mind,—that is the teaching of Buddha.”

REMARK.

This is a Sanskrit rendering of *Dhammapada*, verse 183 :—

सब्बपापस्स अकरणं कुसलस्स उपसम्पदा ।
 सचित्तपरियोदपनं एतं बुद्धान सासनं ॥

The *hiatus* at the end of the third Pāda of the Sanskrit version is permissible and common enough in epic and gnomic poetry.

TEXT OF C.

- 1 वाचानुरक्षी मनसा सु-
 2 संवृतः कायेन² चैवा[कुश]लं कुर्व[न्] [।*]
 ए-
 3 तास्तृयिन्कर्मपथा[न्वि]शोद्ध³ [आ]राधये-
 4 आर्गमृषिष्यवेदितम् [॥*]

TRANSLATION OF C.

“(Let him be one) who guards his speech, is well restrained in mind, and commits no evil with his body. Keeping these three roads of action clear, one may gain the path taught by the Sages.”

REMARK.

This is a rather free Sanskrit rendering of *Dhammapada*, verse 281 :—

वाचानुरक्षी मनसा सुसंवृती कायेन च अकुसलं न कयिरा ।
 एते तयो कम्मपथे विसोधये आराधये मग्गं इसिप्पवेदितं ॥

The translator has made it an Upajāti of *Indravamsa* and *Indravajra*. In the note on the above passage of the *Dhammapada*, Professor M. Müller refers to Mr. Beal's *Catena*, p. 159, where the translation of a Chinese rendering of the verse is found, and where it is stated to be an utterance of the mythical Buddha Kāśyapa.

¹ The bracketed letters are all badly damaged, but just recognisable.

² Read कायेन.

³ This may be meant for एतास्तृयान्कर्म^०. The medial i is detached from the not completely preserved ya.

No. 14.—JAINA ROCK-INSRIPTIONS AT PANCHAPANDAVAMALAI.

By V. VENKATYA, M.A.

About 4 miles to the south-west of the town of Arcot is a rocky hill which popular belief connects with the five Pāṇḍavas, and which is hence known as *Pañchapāṇḍavamalai*,¹ i.e. 'the hill of the five Pāṇḍavas.' There are of course no monuments on the hill to justify this connection. But the fact that these sculptures are ascribed to the Pāṇḍavas, who are held to have been the authors of many ancient buildings all over India, suggests their comparative antiquity. Another local name of the hill, *Tiruppāmalai*, is evidently derived from the original name *Tiruppāmalai*, 'the sacred milk hill,' which occurs in the second of the subjoined inscriptions.

The largest of the excavations on the hill is an artificial cave near the base of the eastern face of it, which slopes down precipitously. This cave consists of seven cells, containing six pairs of pillars. Neither the cave itself nor the pillars bear any sculptures or inscriptions. A short distance above the cells is a rock-cut *Jaina image*, which resembles another that will be noticed below, but is more roughly executed. On the southern side of the rock, half-way up, is a natural cave which contains a pool of water. Within the cave is cut, in high relief, a seated female figure with a *chauri* in her left hand, attended by a smaller male figure on her proper right. In front of the seat on which the female figure rests, are three small figures, a man standing, another on horse-back, and a third, standing figure, apparently female.² On the front face of the rock which overhangs the cave, is engraved the inscription *A*. Farther to the left, but higher up on the same face of the rock is a seated *Jaina figure* with a *chauri* on each side of its head.³ This is the figure which has been already mentioned as resembling the one above the seven cells. On the western face of the same rock, which slopes inwards, is engraved the inscription *B*. Underneath this inscription is a rough and weather-worn naked male figure, and below it, to its proper left, a standing quadruped,—dog or tiger,—which faces the proper right. The sculptures and, as will be seen in the sequel, the inscriptions as well, prove that the hill and its neighbourhood originally belonged to the *Jainas*. "The place has now been taken possession of by the *Musalman*s, who have several tombs in and around the cave, besides a small *masjid*" near the inscription *B*.⁴

A.—INSCRIPTION OF NANDIPPOTTARASAR.

This short inscription is written in very archaic *Tamiḷ* characters⁵ and consists of a single sentence in the *Tamiḷ* language, which records that an inhabitant of the village of *Pugalālaimaṅgalam* caused to be engraved an image of *Ponṇiyakkiyār*, attended by the preceptor *Nāganandin*.⁶ *Ponṇiyakkiyār* is the honorific plural of *Ponṇiyakki*, which consists

¹ Compare Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 166, and Dr. Hultzsch's *Progress Report* for February to April 1890, p. 1.

² A photograph of the group in the cave is given on the Plate facing this page.

³ See the Plate referred to in the preceding footnote.

⁴ See the *Manual of the North Arcot District*, second edition, Vol. II. p. 310.

⁵ A facsimile of it is given on the Plate facing p. 142.

⁶ A preceptor of the same name is mentioned in a *Vatṭeluttu* inscription at *Kalugumalai* in the *Tinnevely* district (No. 58 of the Government Epigraphist's collection for 1894). With the permission of Dr. Hultzsch I subjoin the text and translation of this short inscription.

1 Śrī [u*] [Ā]ṇaṇu(ṇḍ)r Śiṅgaṇan-
2 di-kkurav-aḍiga! mā-
3 nākkar Nāgaṇandi-kkurav-a-
4 [ḍi]ga! se[y]vitta ti[ru]mēni [u*]

"Prosperity! (This) image was caused to be made by the holy preceptor (*guruva*) *Nāganandin*, the pupil of the holy preceptor *Siṃbanandin* of *Āṇaṇḍ*."

ROCK SCULPTURES AT PANCHAPANDAVAMALAI NEAR ARCOT.



Photo-etching, Survey of India Office, Calcutta, July 1895.



E. Hultzsch, Photo.

of the Tamil word *pon*, 'gold,' and *iyakki*, the Tamil form of the Sanskrit *yakshi*. There is hardly any doubt that, of the group of five figures which are engraved in the cave below the inscription, the sitting female figure represents *Ponniyakki*. The male figure standing close to her is perhaps intended for *Nāganandin*. The village of *Pugalālaimaṅgalam* I am unable to identify.

The inscription is dated in the 50th year of *Nandippōttaraśar*, which is a Tamil form of *Nandipōtarāja*. This king must have been a *Pallava*, as his name contains the characteristic epithet *pōttu* or *pōta*,¹ and as the name *Nandipōtavarman* was actually borne by one of the *Pallava* kings.² As the mention of the 50th year would imply an unusually long reign, it might be assumed *primā facie* that *Nandipōtarāja* was dead at the time of the inscription, and that public documents continued to be dated from his accession even after his death. On the other hand we have instances of long reigns in the case of the *Chālukya-Chōla* *Kulōttuṅga I.* (49 years), the *Western Chālukya* *Vikramāditya VI.* (50 years), and the *Rāshtrakūta* *Amōghavarsha I.* (62 years).

TEXT.³

- 1 Nandippōttaraśa[r]kku ay[m]badāvadu Nāga[ṇa]ndi-gura[var]
- 2 [iru]kka Ponniya[k]kiy[ā]r paḍimam kōttuvittā[ṇ]
- 3 Pu[ga]lālaimaṅga[la]ttu Maruttuvar magan Nāraṇa-
- 4 ṇ [||*]

TRANSLATION.

In the fiftieth (*year*) of *Nandippōttaraśar*,—*Nāraṇa* (*Nārāyaṇa*), the son of *Maruttuvar*⁴ of *Pugalālaimaṅgalam*, caused to be engraved an image of *Ponniyakkiyār*, along with⁵ the preceptor (*gurava*)⁶ *Nāganandi* (*Nāganandin*).

B.— INSCRIPTION OF VIRA-CHOLA.

This inscription consists of 11 lines of *Tamil* prose and is in a fair state of preservation, though a few syllables at the beginning of the last line are so much damaged that they cannot be made out. As the rock is uneven, the mason ruled it before engraving the record, in order to keep the lines of the inscription straight, and then engraved each line between two rules.

The second line of the inscription opens with the date,—the 8th year of the reign of *Rājarāja-Kēsarivarman*. In inscriptions later than the 10th year of the reign, the same form of the name, viz. with the two-fold repetition of the word *rāja*, is always preceded by a reference to the conquest of *Kāndaḷūr-sālai*, or of that place and *Vēṅgai-nādu* etc. In a few inscriptions with the same beginning, the king's name appears under the form *Rājarāja-Rājakēsarivarman*. The full name of the king, viz. *Rājarājakēsarivarman* alias *Rājarājadēva*, occurs first in inscriptions of the 19th year. Though the present inscription does not refer to any conquests because it is dated two years before the 10th year, there can be no reasonable doubt that it belongs to the reign of the same king whose inscriptions record the conquest of *Kāndaḷūr-sālai* etc., i.e. of the great *Chōla* king *Rājarāja*, who ascended the throne in A.D. 984-85.⁷ As the

¹ See above, Vol. III. p. 277, note 3.

² See *South-Indian Inscriptions*, Vol. I. p. 146.

³ From inked stampages, prepared in 1895.

⁴ The word *maruttuvan* means 'a physician.' In the present case it seems to be the proper name of a person.

⁵ Literally : 'while there is present.'

⁶ On this word, which appears to be derived from the honorific plural of *guru*, see *South-Indian Inscriptions*, Vol. II. p. 251, note 3.

⁷ See above, page 68.

inscription belongs to a Chôla king, it follows that the quadruped which, as stated on page 136, is engraved below the inscription, is meant for a tiger, the emblem of the Chôlas.

The inscription contains an edict (*sāsana*, l. 8) of **Lātarāja Vira-Chôla**, who must have been a tributary of the Chôla king **Rājarāja**, in whose reign his inscription is dated. He was the son of **Pugalvippavar-Gaṇḍa**. The name Vira-Chôla is known to have been borne by other chiefs. The first of them is mentioned in the Vêlûr rock-inscription of **Kaṇṇaradêva**.¹ Another of them was a feudatory of a Chôla king **Parakêsarivarman**,² and the third was the father of Vira-Champa.³ The name **Pugalvippavar-Gaṇḍa**, i.e. 'the disgracer of vainglorious (kings),'⁴ was also an epithet of the **Bâṇa** king **Vijayāditya II**.⁵ The expression **Lātarāja**, which is applied to Vira-Chôla (l. 4) and to his ancestors (l. 3), suggests that these chiefs may have immigrated from **Lāta** (Gujarāt).⁶

The inscription records that, at the request of his queen, **Vira-Chôla** assigned to the god of **Tiruppāṇmalai** (l. 4),— which belonged to **Perun-Timiri-nāḍu**, a subdivision of **Paḍuvûr-kōṭṭam** (l. 2),— certain income from the village of **Kûraganpāḍi** (l. 3). This village is probably identical with the modern **Kûrāmbāḍi**, 2 miles east from **Pañchapāṇḍavamalai**. **Tiruppāṇmalai** is the ancient name of the hill itself, as I have already stated on page 136. **Perun-Timiri-nāḍu**⁷ was called after **Timiri**, a village 5½ miles south from Arcot. According to other inscriptions, **Paḍuvûr-kōṭṭam** also included **Vellore**, **Tiruvallam** and **Udayēndiram**, and must have thus comprised portions of the modern *tālukās* of Arcot, Vellore and Guḍiyātam in the North Arcot district.

Though the shrine to which the inscription refers, is only designated as 'the god of **Tiruppāṇmalai**' (l. 4), the expression *pallichchandam*⁸ (ll. 3, 9 and 10) proves that this shrine must have been a **Jaina** one. This might already be concluded from the inscription A., which refers to the image of a **Yakshi** and to the preceptor **Nāganandin**. The **Yakshis** appear to have been worshipped only by the Buddhists and Jainas,⁹ and **Nāganandin** is a **Jaina** name.¹⁰

The income of the *pallichchandam* at **Kûraganpāḍi**, which belonged to the shrine at **Tiruppāṇmalai**, consisted of two items, viz. *karpûravilai* and *anniyāyavādaṇḍaviṛai*. *Karpûra-vilai* means 'cost of camphor.' This may imply either that a royalty was levied on camphor and the proceeds were made over to the shrine; or, the cost of camphor, which was probably an expensive article, but indispensable to the shrine, had to be borne by the inhabitants of the neighbouring village of **Kûraganpāḍi**. *Annīyāyavādaṇḍaviṛai* apparently consists of *anyāya*, 'unlawful,' + *vāpadaṇḍa*, 'the weavers' loom,' + *iṛai*, 'a tax.' It would thus mean 'the tax on unauthorised looms.' In the **Kûram** plates of **Paramêśvaravarman I.** the looms (*taṛi*) are included among the property owned by the village in common.¹¹ It would thus appear that a fixed number of looms were worked for the common benefit of the whole village by the weavers, who were probably maintained out of the village funds. Any other looms than the communal ones would be unlicensed or unauthorised. These may have been required to pay a tax which,

¹ See above, page 82.

² See above, Vol. III. p. 80.

³ See *ibid.* page 71.

⁴ Literally : 'the disgracer of those who cause (themselves) to be praised (undeservedly).'

⁵ See above, Vol. III. p. 75.

⁶ The word **Lāta** forms part of the names of two villages in the North Arcot district, viz. **Lādavaram**, 4 miles south-south-east of Arcot, and **Lādambāḍi**, 4 miles east of **Arni** (Āraṇi). An inscription of **Śaka-Saṃvat 1347** proves that **Lāta Brāhmanas** were settled in the district (*rājya*) of **Paḍaividu**; see *South-Indian Inscriptions*, Vol. I. p. 82.

⁷ According to three inscriptions at **Kaṇiyaṇûr** (7 miles south of Arcot), this village also belonged to **Perun-Timiri-nāḍu**, a subdivision of **Paḍuvûr-kōṭṭam**; see *Dr. Hultzsch's Progress Report* for February to April 1890, p. 1.

⁸ See below, page 139, note 6.

⁹ See the inscriptions of the **Bharaut Stûpa**, *Ind. Ant.* Vol. XXI. p. 242, and two **Jaina** inscriptions at **Tirumalai**, *South-Indian Inscriptions*, Vol. I. Nos. 73 and 75.

¹⁰ See above, page 136, note 6.

¹¹ *South-Indian Inscriptions*, Vol. I. p. 155.

in the present case, was made over to the Jaina shrine.¹ The village of **Viḷāppākkam**, which is 1 mile south-east of the hill of Pañchapāṇḍavamalai, has still a brisk trade in country cloths, for the manufacture of which several looms exist. It may be that this local industry is not of recent origin, but dates from the time before the reign of the Chōla king Rājārāja-Kēsarivarman.

TEXT.²

- 1 Svasti śrī³ [||*]
- 2 [Kô]v=Irājarāja-[K]é[sar]iva[n]maṅku yāṇḍu sá[va]du Paḍuvûrkk[ô]tṭattu=
[P]perun-Timirināṭṭu-Ttirupp[ā]ṇmalai=p[pô]-
- 3 gam=[ā]giya Kûraga[ṇp]ādi [i]rai-y-ili pa[l]iichchanda[t]tai ki[l]-p[pa]ga[l]=āṇ[da]
[I]lāḍar[ā]jargaḷ karpûra-vilai ko[nḍu i]-ddha[rm]mañ=[k]e-
- 4 ṭṭu=p[p]ôgi[ṇ]rad=en[ru u]daiyâr=Ilā[da]rājar Pu[ga]lviṇṇavar-[Ga]ṇḍar maga[ṇā]r
[Vi]ra-Sôlar Tiru[ppāṇ]malai-[d]ē[va]rai=t[tiruv-a]-
- 5 [di=tto]lu[d=elun]d=a[ru]li i[r]ukka i[va]r dēv[iy]ār Ilādamah[ā*]dēvi[y]ār
karpûra-vilaiyum=aṇṇiyā[ya]-vāvada[nḍa]v-i[r]ai[yu]=m[o]-
- 6 lind=a[ru]la v]ēṇḍum=enru viṇṇappañ=jey[ya u]dai[yā]r [Vi]ra-Sôlar ka[r]pûra-
vilaiyum=aṇṇiyā[ya]-vāvada[nḍa]v-iṇṇai-
- 7 [y]u=mo[l]iṇ[ī]j]ōm=en[ru]aru[ch]cheyya⁴ Ari[y]ûr kiḷa[vaṇ]=āgi[ya Vi]ra-Sôlav-
Ilāda-ppēra[r]aiya[ṇ-n]dai[y]ār [ka]ṇ[m]i[y]ē[ya=ā]-
- 8 natt[i]y=āgav=i[du]⁵ ka[r]pûra-vilaiyum=aṇṇiyāya-[vā]vada[nḍa]v-iṇṇaiyu=m[o]liṇjū
sāsanañ=cheyda-paḍi [i*] Idu[v=a]-
- 9 lla[d]u karpûra-vi[l]aiyum=aṇṇiyāya-vāvada[nḍa]v-iṇṇaiyu=m[i]ppa[l]iichchandattai=
kkol[v]āṇ Ga[n]gai[y]=i-
- 10 dai=[K]kumariy]-i[d]ai=chch[e]ydār śe[y]da pā[va]ṇ=ko[v]âr=I[d]uv=al[la]d=i-
ppa[l]iichcha[n]dattai keḍuppār val[la]va[rai]
- 11 . . [ṇ]ru[va] [i*] [l]-ddha[rm]mat]tai [ra]kshippāṇ p[ā]da-[dh]ū[l]iy=
en-[ra]lai mē[la]ṇa [i*] *Ara=[ma]ra[va]r]ka aṇam=alla tu[n]aiy=il[l]ai ||

TRANSLATION.

(Line 1.) Hail! Prosperity!

(L. 2.) In the 8th year (of the reign) of king Rājārāja-Kēsarivarman.

The Lātarājas who reigned in former days, had taken away the 'cost of camphor' from the tax-free *paḷiichchandam*⁶ (in) Kûraganpādi, which was enjoyed by (the shrine of) Tiruppāṇmalai in Perun-Timiri-nāḍu, (a subdivision) of Paḍuvûr-kōṭṭam.

(L. 3.) While the lord, the Lātarāja Vira-Chōla, the son of Pugaḷviṇṇavar-Gaṇḍa, was pleased to worship the holy feet of the god of Tiruppāṇmalai, his queen Lātamahādēvi, thinking: 'this charity (*dharma*)⁷ gets ruined,' made (the following) request:— "(You) must assign the cost of camphor and the tax on unauthorised looms (to the shrine)."

(L. 6.) Thereon the lord Vira-Chōla was pleased to order:—"We assign the cost of camphor and the tax on unauthorised looms (to the shrine)."

¹ Another explanation of the term *aṇṇiyāyavāvada[nḍavirai* is also possible. It may be analysed into *aṇṇāya + āva + daṇḍa + irai*. *Āva* means 'a quiver for arrows.' A fine (*daṇḍa*) might have been imposed on those who made use of bows and arrows without previously obtaining a license.

² From an inked estampage, prepared in 1890.

³ These three *aksharas* are engraved to the left of the inscription proper, between lines 6 and 7.

⁴ Read *aru-cheyya*.

⁵ Read *inda*?

⁶ This word means 'land belonging to a Jaina temple;' see *South-Indian Inscriptions*, Vol. II. p. 52, note 2

⁷ This expression appears to refer to the word *paḷiichchandam* in line 3 of the text; compare the words *-ppaḷiichchandattai keḍu ppār* in line 10.

(L. 7.) Thereon **Vira-Chôla-Lâta-pêraraiyan**,¹ who was the headman of **Ariyûr**,— with the priest of the lord as executor (*âjñapti*),²— assigned the cost of camphor and the tax on unauthorised looms (*to the shrine*) and drew up this edict (*śāsana*).

(L. 8.) “Any one who, in spite of this, takes away the cost of camphor and the tax on unauthorised looms from this *pallichchandam*, shall incur the sins of those who commit (*sins*) between the **Gaṅgā** and **Kumari**.”³

(L. 10.) “Those who, in spite of this, injure this *pallichchandam*,”

(L. 11.) “The dust of the feet of one who protects this charity, shall be on my head.”⁴

“Do not forget charity; there is no (*other*) help but charity.”⁵

No. 15.— JAINA ROCK-INSRIPTIONS AT VALLIMALAI.

By E. HULTZSCH, Ph.D.

Vallimalai is a village near Mēlpādi in the Chittûr tâlukâ of the North Arcot district.⁶ Mēlpādi itself is situated on the western bank of the Ponni river, 6 miles north from Tiruvallam in the Guḍiyâtam tâlukâ of the same district. Close to Vallimalai rises a rocky hill. A natural cave on its eastern slope contains **two groups of Jaina images**, which are cut out of the rock. On the Plate facing this page, the group to the right is figured at the top, and the group to the left at the bottom. Below the first group are engraved **four Kanarese inscriptions**, of which the first and third are in the Grantha alphabet, and the second and fourth in Kanarese characters. The first inscription (A.) is engraved below the inscription D.; it informs us that the founder of the Jaina cave was (**the Gaṅga king**) **Râjamalla**. The inscriptions B. and C. are engraved below the second image from the left, and the inscription D. below the first image from the right.⁷ These three inscriptions are labels which give the names of **two Jaina preceptors** whom the two images are meant to represent, and of the founder of the two images, the Jaina preceptor **Âryanandin**.

A.— INSCRIPTION OF RAJAMALLA.⁸

This inscription is written in the Grantha alphabet, but in the Kanarese language. It consists of two verses in the Kanda metre, and records the foundation of the Jaina shrine (*vasati*) in which it is engraved, by king **Râjamalla**, the son of **Raṇavikrama**, grandson of **Śripurusha**, and great-grandson of **Śivamâra**. The record is not dated, nor does it state the dynasty to which **Râjamalla** belonged. As, however, the copper-plate inscriptions of the

¹ i.e. ‘the great king of the Lâta (servants) of Vira-Chôla.’ Similar titles of officials are frequently mentioned in the Tanjore and other inscriptions.

² See, e.g., *South-Indian Inscriptions*, Vol. I. p. 154, note 2.

³ The expression *Gaṅgai=idai=Kumariy=idai*, ‘between the Gaṅgā (and) between Kumari,’ evidently stands for *Gaṅgai=Kumariy=idai*, ‘between the Gaṅgā and Kumari;’ compare above, p. 82 f.

⁴ See above, Vol. III. p. 280, and Vol. IV. p. 83.

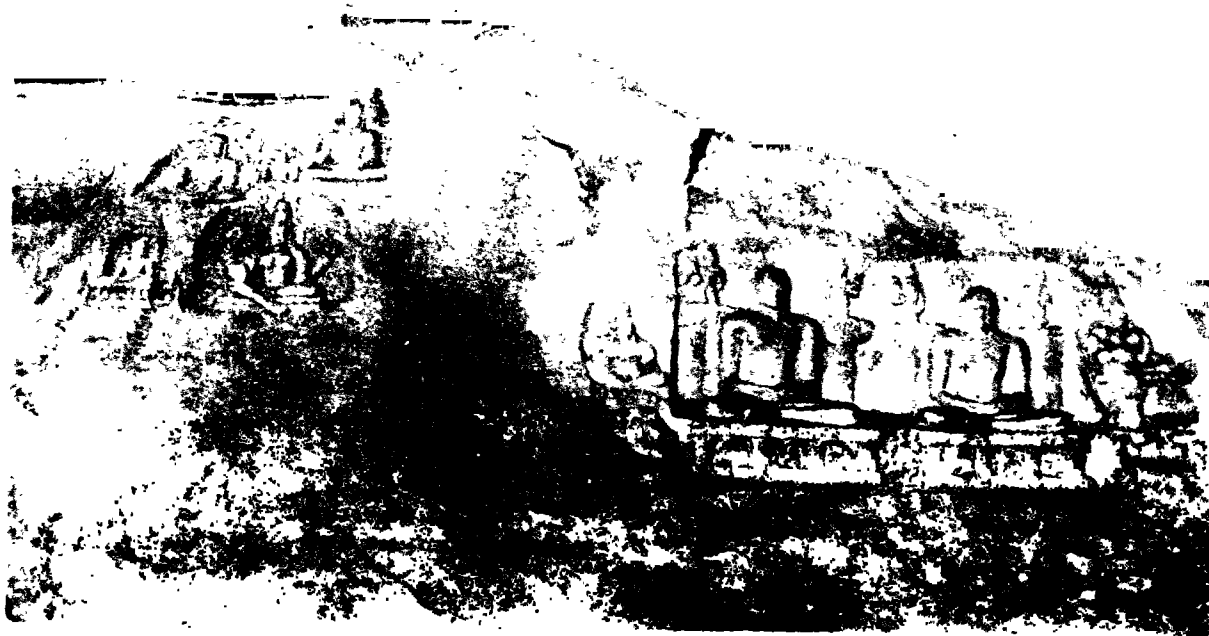
⁵ An inscription of Rājendra-Chôla at Kaṇḍiyûr near Tanjore (No. 22 of the Government Epigraphist’s collection for the year 1895) has the different reading: *ara=maravarika aram=alladu kai-târadâ*: “Do not forget charity; what is not charity, will not protect (you).”

⁶ See Mr. Sewell’s *Lists of Antiquities*, Vol. I. p. 158.

⁷ I have inked estampages of a fifth inscription, of the exact position of which I omitted to make a note, but which, so far as I remember, is engraved below the left portion of the second group of images. This inscription is in the Kanarese alphabet and language. It opens with the two words *svasti êrâ*, and records that an image was caused to be made (*mâdisida pratime*) by a person whose name is indistinct, and who was the son (*maga*) of another person whose name is equally doubtful.

⁸ A facsimile of this inscription is given on the Plate opposite p. 142.

ROCK SCULPTURES AT VALLIMALAI NEAR TIRUVALLAM



E. Hultzsch, Photo.

Photo-etching, Survey of India Offices, Calcutta, July 1895

Western Gaṅgas mention a Gaṅga king Śivamāra, his son Śrīpurusha, and his great-grandson Rājamalla,¹ it may be assumed that the Rājamalla of the subjoined inscription was a member of the Gaṅga family. Mr. Kittel has published a stone inscription of a Gaṅga king named Rāchamalla,² which is dated in Śaka-Saṃvat 899.³ According to the Âtakûr inscription of Śaka-Saṃvat 872, an earlier Rāchamalla, the son of Eṇeyapa, was killed by Bûtuga.⁴ Mr. Rice gives Śaka-Saṃvat 792 as the date of a still earlier Rājamalla.⁵

TEXT.⁶

1	Svasti	śrī[h]	[||*]	Śivamār-âtma-jâ(ja)-varan=â	pravara-Śrīpurusha-nâma-
2	n-âtana	tanayam	|	bhuvaniśam	Raṇavikraman=avana maka(ga)n=Râ-
3	jamallan=amalinacharitan	[|| 1*]		Kaṇḍu	gir[i]varaman=â bhûma-
4	nḍalapati	Râjamallan=abhayan=udâram	[|*]		paṇḍitajana-
5	priyam	kaiy-konḍân		konḍ=ante	vasatīyam=mâḍi-
6	sidân ||	[2*]			

TRANSLATION.

Hail! Prosperity!

(Verse 1.) The best of the sons of Śivamāra (*was*) that distinguished (*prince*) named Śrīpurusha. His son (*was*) the lord of the world Raṇavikrama. His son (*was*) Rājamalla, whose conduct was spotless.

(V. 2.) Having perceived (*this*) best of mountains,— that lord of the circle of the earth, the fearless (*and*) noble Rājamalla, who was beloved by scholars, took possession (*of it*); and, having taken (*it*), he caused to be made a *vasatī*.⁷

B.— INSCRIPTION BELOW THE SECOND IMAGE FROM THE LEFT.⁸

This short inscription in the Kanarese alphabet and language records that the image, below which it is engraved, was founded by the Jaina preceptor Âryanandin.

TEXT.

Śrī [||*] Ajjanandi-bhaṭârar pra[ti]m[e] m[â]ḍ[i]dâ[r] [||*]

TRANSLATION.

Prosperity! The lord Ajjanandi (Âryanandin) made (*this*) image.

C.— INSCRIPTION MENTIONING BANARAYA.⁹

Like the inscription A., this one is written in the Grantha alphabet, but in the Kanarese language.¹⁰ It informs us that the image, below which B. and C. are engraved, represents a

¹ Above, Vol. III. p. 177.

² *ibid.* Vol. XIV. p. 76.

³ *Inscriptions in the Mysore District*, Part I. Introduction, p. 3 f.

⁴ From inked estampages, prepared in 1895.

⁵ In the Kanarese language, the Sanskrit word *vasatī* and its tadbhavas *osati*, *basati*, *basadi*, and *basti* have the meaning of 'a Jaina monastery or temple,' see Mr. Kittel's *Dictionary*, p. 1383.

⁶ A facsimile of this inscription is given on the Plate opposite p. 142, along with the facsimile of the inscription C.

⁷ A facsimile of this inscription is given on the Plate opposite p. 142.

⁸ The last word of the inscription, however, is the Sanskrit word *pratīmad*, which in Kanarese ought to be *pratīma*.

⁹ *Ind. Ant.* Vol. VI. p. 102.

¹⁰ *Ep. Ind.* Vol. II. p. 168.

pupil of the spiritual preceptor of Bānarāya. The actual name of the Bānarāya or 'king of the Bāna family' is not given. Regarding the Bāna dynasty, see above, Vol. III. p. 74ff.; *Indian Antiquary*, Vol. X. p. 36 ff.; and *South-Indian Inscriptions*, Vol. II. p. 381.

TEXT.

- | | | | | |
|---|--------------|--------------|-------|-----------------|
| 1 | Svasti | śrī | [\|\|*] | Bānarāyara |
| 2 | gurugaḷ=appa | | | Bhavaṇandi-bha- |
| 3 | tārara | śishyar=appa | | Dēvasēna- |
| 4 | bhaṭārara | pratimā | [\|\|*] |  |

TRANSLATION.

Hail! Prosperity! (*This is*) the image of the lord Dēvasēna, who is the pupil of the lord Bhavaṇandi (Bhavanandin), who is the preceptor (*guru*) of Bānarāya.

D.—INSCRIPTION BELOW THE FIRST IMAGE FROM THE RIGHT.¹

This inscription is written in the Kanarese alphabet and language, and records that the image, below which it is engraved, represents the Jaina preceptor Gōvardhana and was founded by the preceptor Āryanandin, evidently the same person who is mentioned in the inscription B.

TEXT.

- | | | | | |
|---|---------------|-----------|-------|-----------------------|
| 1 | Svasti | śrī | [\|\|*] | Bālachandra-bhaṭārara |
| 2 | śishyar | | | Ajjanandi-bhaṭārara |
| 3 | māḍisida | pratime | | Gōvarddha- |
| 4 | na-bhaṭārara= | end-oḍam= | avare | [\|\|*] |

TRANSLATION.

Hail! Prosperity! (*This*) image was caused to be made by the lord Ajjanaudi (Āryanandin), the pupil of the lord Bālachandra; and if you say: "the lord Gōvardhana," (*it is*) verily he.²

No. 16.—KOMARTI PLATES OF CHANDAVARMAN OF KALINGA.

By E. HULTZSCH, PH.D.

These three copper-plates were lately found in the village of Kōmarti, 2 miles south-west of Narasannapēṭa, the head-quarters of a tālukā of the Gañjām district, and were kindly sent to me by the Collector, Mr. C. J. Weir, I.C.S. Each of the three plates measures $7\frac{1}{2}$ to $7\frac{3}{8}$ inches by $2\frac{1}{4}$ to $2\frac{3}{8}$ inches. Their edges are not raised into rims, but the writing on them is in a state of nearly perfect preservation. The ring on which the three plates were strung, and which had

¹ This inscription has come out on the photograph opposite p. 140, because the letters of the original were filled with colour by a Jaina Tahsildar of Chittūr, who has also commemorated his visit to the locality by a Tamil inscription on the rock.

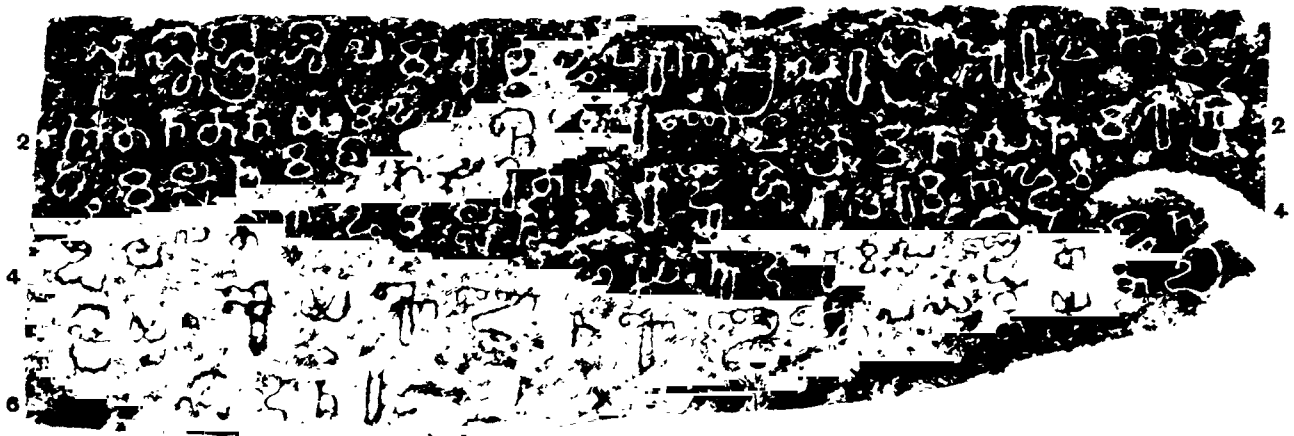
² i.e. 'this image represents the preceptor Gōvardhana.' I owe the correct reading and explanation of line 4 of the inscription to the kindness of Mr. Kittel.

Rock Inscriptions in the North Arcot District.

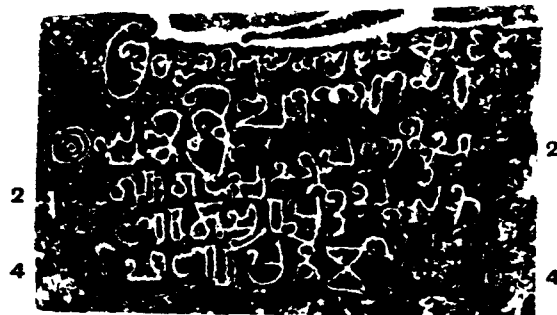
Panchapandavarnalai Inscription of Nandippottarasar; the fiftieth year.



Vallimalai Inscription of Rajamalla.



Vallimalai Inscription mentioning Banaraya.





not yet been cut when I received them, is about $\frac{3}{8}$ inch thick and about $3\frac{3}{8}$ inches in diameter. The two ends of the ring are secured in an elliptical seal, which measures about $1\frac{1}{2}$ by $1\frac{1}{4}$ inches in diameter and bears, on a countersunk surface, in raised letters, the legend *Pitri-bhaktah*, i.e. 'he who is devoted to (his) father.' The weight of the plates is 1 lb 6 oz., and that of the ring and seal 10 oz. ; total, 2 lb.

The alphabet of the inscription resembles the alphabets of the plates of Vijayanandivarman¹ and of the Chicacole plates of Nandaprabhañjanavarman,² the latter of which, however, exhibit a somewhat different appearance on account of the sloping style in which they are engraved. The characters of the Achyutapuram plates of Indravarman I.³—the oldest dated inscription of the Eastern Gāṅgas—are decidedly more modern than those of the Kōmarti plates. In line 20, the inscription furnishes an instance of the numerical symbol for 'six.' The language is nearly correct Sanskrit. With the exception of three imprecatory verses (ll. 13 to 19), the inscription is written in prose.

The plates record the grānt of the village of Kōhētūra (l. 2) to a Brāhmaṇa of the Vājasaneyā school (l. 6 f.). The grant was made at Simhapura (l. 1) by the Mahārāja Chaṇḍavarman, the ruler of Kālīṅga (l. 2), in the sixth year (of his reign), on the fifth tithi of the bright fortnight of the month of Chaitra (l. 20).

The phraseology of the grant resembles that of the copper-plate grants of the Gāṅgas of Kālīṅga, but still much more closely that of the Chicacole plates of Nandaprabhañjanavarman.⁴ Another point in which the last mentioned plates agree with the Kōmarti plates, is that, in both of them, the title *Kālīṅg-dīhipati*, i.e. 'lord (of the country) of Kālīṅga,' is applied to the reigning prince. There remains a third point which proves that both Chaṇḍavarman and Nandaprabhañjanavarman must have belonged to the same dynasty. An examination of the original seal of the Chicacole plates, which Mr. Thurston, Superintendent of the Madras Museum, kindly sent me at my request, revealed the fact that the legend on the seal is *Pi[tri-bhaktah]*, just as on the seal of the Kōmarti plates.

In two other respects a connection may be established with the plates of the Śālaṅkāyana Mahārāja Vijayanandivarman,⁵ who (1), like Chaṇḍavarman,⁶ professes to have been 'devoted to the feet of the lord, (his) father' (*bappa-bhaṭṭāraka-pāda-bhaktā*),⁷ and who (2) was the eldest son of the Mahārāja Chaṇḍavarman. The close resemblance between the alphabets of the plates of Vijayanandivarman and of the Kōmarti plates suggests that Chaṇḍavarman, the father of Vijayanandivarman, may have been identical with the Mahārāja Chaṇḍavarman who issued the Kōmarti plates. At any rate, the two Chaṇḍavarmans must have belonged to the same period. An examination of the seal, which, according to Sir W. Elliot, is defaced,⁸ would probably show if it reads *Pitri-bhaktah* and if, consequently, the plates of Vijayanandivarman may be assigned with certainty to the same dynasty as the Kōmarti and Chicacole plates.

The village granted, Kōhētūra, I am unable to identify. The city of Simhapura, whence Chaṇḍavarman issued the grant, is perhaps identical with the modern Siṅgupuram⁹ between Chicacole and Narasannapēṭa.

¹ *Ind. Ant.* Vol. V. p. 176. The plates were found in the Kolleru lake ; see Dr. Burnell's *South-Indian Palæography*, p. 135, note 1. They will now probably be in the British Museum.

² *Ind. Ant.* Vol. XIII. p. 48.

³ Above, Vol. III. p. 128.

⁴ See note 2.

⁵ See note 1.

⁶ See line 1 of the text of the Kōmarti plates.

⁷ Compare *Ind. Ant.* Vol. XV. p. 274, and *South-Indian Inscriptions*, Vol. II. p. 358, note 2. The ruins of the temple of Chitrarathasvāmin, whose devotee Vijayanandivarman professes to have been, still exist at Vēṅṭi ; see the *Madras Journal of Literature and Science*, Vol. XIX. p. 237, note 2.

⁸ *Madras Journal of Literature and Science*, Vol. XI. p. 302.

⁹ Mr. Weir kindly informed me that this is the present Telugu spelling of the name. In Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 9, it is spelt *Siṅgāpuram*.

TEXT.¹

First Plate.

- 1 ओं² स्वस्ति [॥*] विजयसिंहपुरात्परमदैवतः³ वप्पभट्टारकपादभक्तः
 2 कलिङ्गाधिपतिः श्रीमहाराजा⁴ चण्डवर्मा कोहेतूरे सर्वस-
 3 मवेताकुटुम्बिनः⁵ समाज्ञापयत्यस्त्येष ग्रामोन्माभिः⁶
 4 आत्मनः पुण्यायुर्थ्यशसामभिहृद्यै⁷ आसंह-
 5 सांशुशशितारकाप्रतिष्ठमग्र(र)हारं कृत्वा सर्वकार-

Second Plate; First Side.

- 6 परिहारैश्च परिहृत्य भारद्वाजसगोत्राय वाजिस-⁸
 7 तेयसब्रह्मचारिणे ब्राह्मणदेवशर्मणे प्रत्तः [१*]
 8 तदेवं विदित्वा पूर्वोचितमर्थ्य[१*]दयोपस्थानं कर्त्त-
 9 व्यं मेयहिरण्यादि चोपतेय⁹ [१*] भविष्यतश्च राज्ञः¹⁰
 10 विज्ञापयति [१*] धर्मक्रमविक्रमाभ्याम्¹¹

Second Plate; Second Side.

- 11 अन्यतमयोगादवाप्य च महीमनुशासता¹² प्रवृत्तक-
 12 मिदं दानं¹³ मङ्गमनुपश्यद्विरेषोग्रहारीनुपात्यः [१*]
 13 अपि चाग्र¹⁴ व्यास(र)गोतास्त्रोकानुदाहरन्ति¹⁵ [१*] बहुभिर्व्यसु-
 14 धा दत्ता वसुधा¹⁶ वसुधाधिपैः [१*] यस्य यस्य यदा भूमि-¹⁷
 15 तस्य तस्य तदा फलम् [॥*]

Third Plate.

- 16 स्वदत्तां पर¹⁸ दत्तां वा यन्न[१*]द्रव्यं युधिष्ठिर [१*] महीमहि-
 17 मतां श्रेष्ठी¹⁹ दाताच्छ्रेयोनुपालनं [॥*] षष्टिं वर्ष-
 18 सहस्राणि स्वर्गे मोदति भूमिदः [१*] आचरेत्ता
 19 चानुमत्ता²⁰ च तान्येव नरके वसेमिति²¹ ॥ स्वमुखांज्ञा²² [१*]
 20 संवत्सरः षष्ठः ६ चैवमासशुक्लपंचमिदिवसः²³ ॥

¹ From the original plates.² Expressed by a symbol.³ Read दैवतो.⁴ Read °राज्यश्व°.⁵ Read °तान्कुटुम्बिनः°.⁶ Read °आभिरात्मनः°.⁷ Read °हृद्यै°.⁸ Read वाजसनेय°.⁹ Read चोपनेयम्.¹⁰ Read राज्ञी.¹¹ Read °विक्रमाभ्याम्य°.¹² Read °शासत्रिः, as above, Vol. III. p. 133, text line 20.¹³ Read स्वधर्म°, as Ind. Ant. Vol. XIII. p. 49, text line 11.¹⁴ Read चाव.¹⁵ Read °गोतास्त्रोका°.¹⁶ The plates of Nandaprabhāñjanavarman read राजानः (vocative) instead of वसुधा.¹⁷ Read भूमिस्तस्य.¹⁸ Read परदत्तां.¹⁹ Read श्रेष्ठ दान°.²⁰ Read °मन्ता.²¹ Read वसेदिति.²² Read स्वमुखांज्ञा.²³ Read पञ्चमी.

1. ॐ नमो भगवते वासुदेवाय ॥ १ ॥
 2. श्रीगणेशाय नमः ॥ २ ॥
 3. ॐ नमो भगवते वासुदेवाय ॥ ३ ॥
 4. ॐ नमो भगवते वासुदेवाय ॥ ४ ॥

5. ॐ नमो भगवते वासुदेवाय ॥ ५ ॥
 6. ॐ नमो भगवते वासुदेवाय ॥ ६ ॥
 7. ॐ नमो भगवते वासुदेवाय ॥ ७ ॥
 8. ॐ नमो भगवते वासुदेवाय ॥ ८ ॥
 9. ॐ नमो भगवते वासुदेवाय ॥ ९ ॥
 10. ॐ नमो भगवते वासुदेवाय ॥ १० ॥

12
14
16
18
20

12
14
16
18
20

TRANSLATION.

(Line 1.) Ōm. Hail! From the victorious (*city of*) **Simhapura**,— the lord of **Kaliṅga**, the glorious **Mahārāja Candavarman**, who is a devout worshipper of the gods (*and*) is devoted to the feet of the lord, (*his*) father, addresses (*the following*) order to the ryots and all (*other inhabitants*) of **Kōhētūra** :—

(L. 3.) “This village has been given by Us, for the increase of (*Our*) own religious merit, life and fame, having converted (*it*) into an *agrahāra* which is to last as long as the sun, the moon and the stars, and having endowed (*it*) with exemption from all taxes, to the **Brāhmaṇa Dēvaśarman**, who is a member of the **Bhāradvāja gōtra** (*and*) a student of the **Vājasanēya (śākhā)**. Knowing this (*to be*) thus, service should be done (*to him*), and what is to be measured (*viz.* grain), gold, *etc.* should be delivered (*to him*), in accordance with the rules customary from old.”

(L. 9.) And (*the king*) addresses (*the following*) request to future kings:— “Having obtained possession of the earth by means of right, or inheritance, or conquest, (*and*) ruling (*it*), (*you*) should preserve this *agrahāra*, considering this present grant (*equal to your*) own charities.”

(L. 13.) And with reference to this (*subject*) they quote (*the following*) verses composed by **Vyāsa** :—

[Three of the customary verses.]

(L. 19.) (*This edict was written at*) the command of (*the king's*) own mouth.¹ **The sixth—6—year**; the day of the fifth *tithi* of the bright (*fortnight*) of the month of Chaitra.

No. 17.— ARULALA-PERUMAL INSCRIPTION OF RAVIVARMAN OF KERALA.

By F. KIELHORN, PH.D., LL.D., C.I.E.; GÖTTINGEN.

This inscription,² which I edit from an inked estampage supplied to me by Dr. Hultsch, is on the east wall of the so-called ‘mountain’ (*malai*) in the **Arulāla-Perumāl** (Vishṇu) temple at **Kāñchipuram**. Its contents have already been noticed by Mr. Sewell in his *Lists of Antiquities*, Vol. I. p. 186, No. 226, and by Dr. Hultsch in his *Progress Report* for February to April 1890, p. 2.

The inscription is defective at the end. So far as it goes, it contains 7 lines of well preserved writing which covers a space of about 27' long by 1' 9" high. The average size of the letters is about 2". Up to the word *-śrīKulaśékkharadēva* in line 6 the language is Sanskrit and the characters are Grantha, closely resembling those of the Raṅganātha inscription of Sundara-Pāṇḍya, published with a photo-lithograph above, Vol. III. p. 11 ff.; the remainder of the inscription is in the Tamil language and characters. Lines 1—4 of the text are in verse, lines 5—7 in prose. As regards the orthography of the Sanskrit portion, the final *m* of three words in line 2 has been retained where it should have been changed to *anusvāra*; the letter *t* is used instead of *d* in the words *Paṭmanābha*, l. 5, and *satguṇa*, l. 6; and the *dh* of the conjunct *dhv* is doubled in *Garuḍaddhvaja*, l. 5.

The object of the inscription is, to record certain donations, the particulars of which have been only partly preserved, made to the temple of **Arulāla-Perumāl** at **Tiruvattiyūr**,³ a

¹ Compare above, Vol. III. p. 130, and *Ind. Ant.* Vol. XVIII. p. 146.

² No. 34 of the Government Epigraphist's collection for the year 1890.

³ [This name of ‘Little Conjeevaram’ is derived in inscriptions from *atti*, a Tamil *tadbhava* of the Sanskrit *astin*, ‘an elephant’; see my *Annual Report* for 1892-93, p. 5, and above, Vol. III. p. 71.—E. H.]

quarter of **Kāñchīpuram**, by the *Mahārāja* **Ravivarman**, *alias* **Samgrāmadhira** or **Kulaśekhara** *Tribhuvanachakravartin* **Kōṇēriṇmaikondān**, of whom the following account is given in the verses with which the inscription opens :—

Ravivarman was a son of the king¹ **Jayasimha**,² who belonged to the family of **Yadu** and the lunar race and ruled in the **Kēraḷa** country, and his wife **Umādēvi**, and was born in the Śaka year 1188 = A.D. 1266-67. After defeating his adversaries, he married a **Pāṇḍya** princess and, when 33 years of age (*i.e.* about A.D. 1299-1300), took possession of **Kēraḷa** (which he ruled as he did his town of **Kōḷamba**). He defeated a certain **Vira-Pāṇḍya**, made the **Pāṇḍyas** and **Chōḷas** subject to the **Kēraḷas**, and, at the age of 46 (*i.e.* about A.D. 1312-13), was crowned on the banks of the **Vēgavati**. He then apparently again made war against **Vira-Pāṇḍya**, defeated him and drove him into the **Koṅkaṇa** and from there into the forests, and conquered the northern country. It was in the fourth year of his reign (*i.e.* about A.D. 1315-16) that he was at **Kāñchī**.

The verses which contain this information, are followed by a long string of *birudas* of **Ravivarman**, three of which describe him as 'the regent of the excellent city of **Kōḷamba**,' 'the **Kūpaka** universal monarch,' and 'the result of the religious merit of the **Kēraḷa** country.' As **Kūpa-dēśa** or **Kūpa-rājya**, the country of the **Kūpakas**, so far as I can make out, was one of the divisions of **Kēraḷa**,³ these epithets, together with what has been stated above, would indicate that **Ravivarman** originally ruled only over part of **Kēraḷa**, with **Kōḷamba** (or **Kollam**) for his capital, and that from there he extended his dominion over the whole of **Kēraḷa** and over the adjoining countries.⁴

The **Vēgavati** on the banks of which **Ravivarman** is stated to have been crowned is, as Dr. Hultzsch informs me, a small river which flows into the **Pālāṅu** near **Kāñchīpuram**.⁵

TEXT.⁶

- 1 Svasti⁷ śrī-Jayasimha ity=abhihitas=Sōmānvay-ōttamsakō rāj=āśid=iha Kēraḷeśhu
vishayē nāthō Yadu-kshamābhṛitām ८ jātō=smād=Ravivarmma-bhūpatir=
Umādēvyām kumāraś=śivād=dēhavyāpya-Śakābda-bhāji samayē dēh=iṇa vīrō
rasaḥ ८ [1*]
2 ⁸Kshayan=nītvā sō=yam kali-balam=iv=ārāti-nivahañ=jayaśrīvat kṛitvā nija-
sahacharim Pāṇḍya-tanayām ८ trayastrimśad-varshō yaśa iva yayan Kēraḷa-

¹ In line 6 he is called *Mahārājādhirāja Paramēśvara*.

² [In the *Indian Antiquary*, Vol. II. p. 360 f., H. H. Rama Varma of Travancore has published an inscription, dated in the **Kōḷamba** (**Kollam**) year 644, of **Ādityavarman**, who calls himself an 'ornament of the race (*anvaya*) of **Jayasimha**.' An inscription at **Kollam** (**Quilon**), dated in the **Kōḷamba** (**Kollam**) year 671 (No. 258 of the Government Epigraphist's collection for 1895), opens with the following Sanskrit verse :— *Svasty=astu Jayasimhasya Vira-Kēraḷavarmanah* [*] *ta[th]i tadvaśājānāt=cha rājyasya nagarasya cha* [1*].— E. H.]

³ Mr. P. Sundaram Pillai, *Some Early Sovereigns of Travancore*, pp. 34-35, would regard **Kūpa-dēśa** or **Kūpa-rājya** as the country around **Ārriṅgal** which is about 22 miles to the north of **Trivandrum**; and states that 'an inscription of **Rājārāja Chōḷa**, dated in the 30th year of his reign, claims for him a decisive victory over the king of the **Kūpakas**,' and that the *Kaliṅgattu-Parani* enumerates the **Kūpakas** amongst the subject races that paid tribute to **Kulōttuṅga Chōḷa**. (On **Kūpa-rājya** see also *Ind. Ant.* Vol. VII. p. 275, and Mr. Sewell's *Lists of Antiquities*, Vol. II. p. 196.) If Mr. Sundaram is right, the town **Kōḷamba** of our text is almost certainly the modern **Quilon** in the **Quilon** district of the **Travancore** State.

⁴ The prince **Vira-Pāṇḍya**, mentioned in the text as an opponent of **Ravivarman**, I am unable to identify with any certainty; but I would point out that Mr. Sundaram, *loc. cit.* p. 59 ff., has published an inscription of a prince **Mārtāṇḍavarman** *alias* **Vira-Pāṇḍyadēva** of **Vēṇād**, the fourth year of whose reign, like the fourth year of **Ravivarman**'s own reign, fell in A.D. 1315-16.

⁵ [See *South-Ind. Inscr.* Vol. II. pp. 345 and 362.]

⁶ From an inked estampage, supplied by Dr. Hultzsch.

⁷ Metre : **Śārdūlavikṛīḍita**.

⁸ Metre : **Śikhariṇī**.

- padam raraksha svam rāshṭran=nagaram=iva Kōlambam-adhipaḥ ௨ [2*] Jitvā¹
 Saṁgrāmadhirō nripatir=adhiranam² vidvisham Vira-Pāṇḍyam
- 3 kṛitv=āsau Pāṇḍya-Chōlān=naya iva tanumān Kēraḷēbhyō=py=adhinān ௨
 shatchatvārimśad-abdas=taṭa-bhuvi makutan=dhārayan=Vēgavatyāḥ kṛidām
 simhāsana-sṭhaś=chiram=akṛita mahi-kirtti-vāṇi-ramābbiḥ ௨ [3*] Kṛitvā³ Kēraḷa-
 Pāṇḍya-Chōla-vijayam k[li]pt-ābhishēkōtsavas=samgrām-āpajayēna Ko[m]-
- 4 kaṇa-gatan=tam Vira-Pāṇḍyam ripum ௨ nītvā sphīta-balan=tatō=pi vipinān=jitvā
 diśām=uttarām Kāñchayām=atra chaturttham=abdam=alikhāt Saṁgrāmadhirō
 nripaḥ ௨ [4*] Ā⁴ Mēror=ā Malayād=ā pūrvvād=ā cha paśchimād=achalāt ௨
 Yadukula-sēkhara csha kshōṇim Kulasēkhara[h] svayam bubhujē ௨ [5*]
- 5 Svasti [1*] Śrīḥ [1*] Chandrakula-maṅgalapradīpa ௨ Yādava-Nārāyaṇa ௨ Kēraḷadēsa-
 puṇyaparīṇāma ௨ nāmāntara-Karṇa ௨ Kūpaka-sārvaabhauma ௨ kulaśikhari-
 pratishṭhāpita-Garudādhvaja ௨ Kōlambapuravar-ādhīśvara ௨ śrīPatma(dma)nābha-
 padakamala-paramārādhaka ௨ prañatarāja-pratishṭhāchāryya ௨ vimatarāja-
 bandikāra ௨
- 6 dharmamataru-mūlakanda ௨ satgu(dgu)ṇ-ālamkāra ௨ chatushshashtikalā-vallabha ௨
 Dakṣhiṇa-Bhōjarāja ௨ Saṁgrāmadhira ௨ mahārājādhirājaparamēśvaraJayasimha-
 dēva-nandana-Ravivarmamahārāja-śrīKulasēkharadēva ௨ ⁵Tribhuvanaachakra-
 vatti Kōṇēriṇmai-konḍaṇ Kāñchipurattil Truvattiyūril niṇṇ=aruliya Arulāla-
 Pperumāl
- 7 kōyil=ttiruppaḍi Śrīvaishṇavargalukku [11*] Perumāl Arulāla-Pperumālukkum
 nam pērāl=kkatṭiṇa Kulasēgarāṇ-sandikkum amudupaḍi sāttuppaḍi ulliṭṭa pala
 veñjaṇattukkum Āvaṇi-mādattu eḷund=arula nam pērāl kaṇḍa tirunālukkum
 tiṇṇaṭ-ttirunālukkum amudupaḍi sāttuppaḍi ulliṭṭa veñjaṇattukkum
 tirukkōḍi

TRANSLATION.

(Verse 1.) Hail! There was here, in the Kēraḷa country, a king, an ornament of the Moon's family, named Jayasimha, a lord of the Yādu rulers. As Kumāra was born to Śiva from the goddess Umā, so was born to that prosperous one from Umādēvi, at the time when⁶ the Śaka year was (denoted by the chronogram) dēhavyāpya (i.e. 1188), the king Ravivarmān, like the sentiment of heroism embodied.

(V. 2.) This prince, having crushed the host of his adversaries as he did the power of the Kali age, and having taken for his consort, like the fortune of victory, a daughter of the Pāṇḍya, when thirty-three years of age took possession⁷ of Kēraḷa as he had done of fame, and ruled his territory like the town of Kōlamba.

(V. 3.) This king Saṁgrāmadhira, having vanquished in battle the enemy Vira-Pāṇḍya, and having, like polity embodied, made the Pāṇḍyas and Chōlas subject to the Kēraḷas, when forty-six years of age, assumed the crown on the banks of the Vēgavati, and, seated on the throne, sported for a long time with the earth, fame, eloquence and fortune.⁸

(V. 4.) Having celebrated his coronation festival when he had vanquished the Kēraḷas, Pāṇḍyas and Chōlas, having driven that enemy Vira-Pāṇḍya, who after his defeat in battle

¹ Metre: Sragdharā.

² Read °raṇam vidvisham Vira-Pāṇḍyam.

³ Metre: Sārdūlavikṛīḍita.

⁴ Metre: Gīta.

⁵ From here the transcript of the text and the translation have been furnished by Dr. Hultzsch.

⁶ The original has, literally, 'at the time sharing in the Śaka year dēhavyāpya.'

⁷ The phrase padam yā appears to be used in the sense of padam kṛi; pada by itself is synonymous with sthāna or pradēsa.

⁸ The original might also be taken to mean 'with his mistresses who were the earth, fame, and the goddess of eloquence,' but I would rather take vāṇi-ramā in the sense of 'the goddesses of eloquence (or learning) and fortune,' the union with both of whom is often mentioned as something unusual and as a token of particular excellence.

had gone to the **Koṅkaṇa**, from there even, together with his large army, into the forests, and having conquered the northern region, king **Samgrāmadhira** here at **Kāñchi** wrote his fourth year.

(V. 5.) As far as the **Mēru**, as far as the **Malaya**, as far as the eastern and the western mountains, this head-ornament of **Yadu's** race, **Kulaśekhara**, alone took possession of the earth.

(Line 5.) Hail! Fortune! The auspicious light of the **Moon's** race, the **Nârāyaṇa** among the **Yādavas**, the result of the religious merit of the **Kēraḷa** country, the **Karṇa** under another name,¹ the **Kūpaka**² universal monarch, the establisher of his **Garuḍa**-banner on the (*seven*) principal mountains, the regent of the excellent city of **Kōḷamba**, the devout worshipper of the lotus-feet of the holy **Padmanābha**,³ the preceptor of preeminence to kings who bow down before him, the prisoner of kings adverse to him, the root of the tree of religion, the ornament of the virtuous, the favourite of the sixty-four arts, the king **Bhōja** of the **South**, **Samgrāmadhira** (i.e. the one firm in battle), the son of the *Mahārājādhirāja* **Paramēśvara Jayasimhadēva**, **Ravivarman** the *Mahārāja*, the glorious **Kulaśekhara****dēva**, the emperor of the three worlds, who has assumed the title 'the unequalled among kings,'⁴ (*addresses the following order*) to the **Śrivaishnavas** of the sacred shrine in the temple of **Arulāḷa-Perumāl**, established at **Tiruvattiyūr**, (*a quarter*) of **Kāñchipuram** :—

(L. 7.) [*We have given*] to the lord **Arulāḷa-Perumāl** for the various requirements, including offerings and ornaments, at the daily worship (*saṁdhi*)⁵ of **Kulaśekhara** which we have founded (*and called*) after our name; for the requirements, including offerings and ornaments, on the festival day which we have founded (*and called*) after our name (*and which is*) to be celebrated in the month of **Āvaṇi**, and on the day of the monthly festival; [*for the requirements on the day of the hoisting of*] the sacred banner⁶

NO. 18.—RANGANATHA INSCRIPTION OF RAVIVARMAN OF KERALA.

By F. KIELHORN, PH.D., LL.D., C.I.E.; GÖTTINGEN.

This inscription,⁷ which also I edit from an inked estampage supplied to me by Dr. Hultsch, is on the north wall of the second *prākāra* of the temple of **Raṅganātha** (**Vishṇu**) on the island of **Śrīraṅgam**. It contains 14 lines of writing which covers a space of about 26' 6" long and, excluding line 14 which consists only of the word *Kavibhūṣaṇasya*, 2' 9½" high, and is nearly throughout in a perfect state of preservation. The size of the letters is between 1¼" and 2". The characters are Grantha. The language is Sanskrit; and, with the exception of a number of *birudas* in lines 3 and 4, the whole inscription is in verse. As regards orthography, final *m* has been retained, where it should have been changed to *anusvāra*, in *vidvisham*, l. 2, and *pratishṭhām*, l. 7; the *dh* of the conjuncts *dhy* and *dhv* is doubled in *buddhyasē*, l. 11, and *Garuḍaddhvaja*, l. 3; and the letters *t* and *ṭ* are employed instead of *d* and *ḍ* in the words *Patmanābha*, l. 3, *satguṇa*, l. 4, *atbhutam*, l. 6, *utbhava*, l. 8, *satbhyas*, l. 11, and *khaṭgō*, l. 11.

¹ *Nāmāntara-Karṇa* apparently is equivalent to *nāmāntara-yuktō Karṇaḥ*.

² See above, p. 146, note 3.

³ [The temple at Trivandrum, the capital of Travancore, is dedicated to **Padmanābha** (**Vishṇu**), and the Travancore sovereigns bear the title *Śrī-Padmanābha-dāsa*. The gold coins which the rulers of Travancore distribute to **Brāhmaṇas** at the *tuḷābhāra* ceremony, have on the obverse a conch, and on the reverse the Malayāḷam legend *Śrī-Patma(dma)nābha*; see the *Madras Journal of Literature and Science* for 1899-94, p. 54 f.—E. H.]

⁴ See *South-Ind. Inscr.* Vol. II. pp. 110 and 246.

⁵ Compare above, Vol. III. p. 98.

⁶ Compare *South-Ind. Inscr.* Vol. II. pp. 126 and 133.

⁷ No. 46 of the Government Epigraphist's collection for the year 1891.

This is another inscription of the king **Ravivarman**, *alias* **Samgrāmadhira** or **Kulaśēkhara**dēva, and up to the word *-śrīKulaśēkhara*dēva in line 4 its text is identical with that of the preceding inscription (No. 17), except that verse 4 of that inscription, which refers to the king's stay at Kāñchī, has here been omitted. Verses 5—8, which were composed by **Kavibhūṣaṇa**, then record that the king, after subduing his opponents, worshipped his tutelary deity **Vishṇu** at **Raṅga**, where the inscription is, founded there a temple (or set up an image) and celebrated the festival of lights in his honour, and provided for the payment, on a fixed day of every year, of 100 *paṇas* each to 50 learned men.

In lines 8—13 the inscription contains a separate poem of 18 verses in praise of **Ravivarman**, also composed by **Kavibhūṣaṇa**, which does not contain anything to which special attention need be drawn here.

TEXT.¹

- 1 Svasti² śrī-Jayasimha ity=abhihitas-Sōmānvay-ōttamsakō rāj=āsīd=iha Kēraḷēshu
vishayē nāthō Yadu-kshmābhritām ८ jātō=smād=Ravivarmma-bhūpatir=
Umādēvyām kumāras=śivād=dēhavyāpya-Śakābda-bhāji samayē dēh=iva
virō rasaḥ ८ [1*] ³Kshayan=nitvā sō=yam kali-balam=iv=ārāti-nivahaṇ=
jayaśrīvāt kṛtvā nija-sahacharīm Pāṇḍya-tanayām ८ trayastrimśad-varshō
- 2 yaśa iva yayau Kēraḷa-padam raraksha svam rāshṭran=nagaram=iva
Kōḷambam-adhipaḥ ८ [2*] Jitvā⁴ Samgrāmadhirō nripatir=adhiranam
vidvisham⁵ Vira-Pāṇḍyam kṛtv=āsau Pāṇḍya-Chōḷān-naya iva tanumān
Kēraḷēbhyō=py=adhinān ८ śaṭchatvārimśad-abdas=taṭa-bhuvi mukuṭan=dhārayan=
Vēgavatyāḥ kṛdām simhāsana-sthaś=chiram=akṛita mahī-kirtti-vāpi-ramābhiḥ ८
[3*] Ā⁶ Mērōr=ā Ma-
- 3 layād=ā pūrvvād=ā cha paśchimād=achalāt ८ Yadukula-sēkhara ēsha
kshōpim Kulaśēkhara[h] svayam bubh[u]jē ८ [4*]
Svasti [1*] Śrī[h] [1*] Chandrakula-maṅgalapradīpa⁷ | Yādava-Nārāyaṇa |
Kēraḷadēśa-puṇyapariṇāma | nāmāntara-Karṇa | Kūpaka-sāravyabhauṃsa |
kulasikhari-pratishṭhāpita-Garuḍadadhvaḥ | Kōḷambapuravar-ādhiśvara |
śrīPatma(dma)nābha-padakamala-paramārādhaka | pra-
- 4 natarāja-pratishṭhāchāryya | vimatarāja-bandikāra | dharmmataru-mūlakanda |
satgu(dgu)ṇ-ālamkāra | chatuśshashṭīkalā-vallabha | Dakṣhiṇa-Bhōjarāja |
Samgrāmadhira | mahārājādhirājaparamēśvaraJayasimhadēvanandana-
Ravivarmmamahārāja-śrīKulaśēkhara⁸dēva ८ Kṛtvā⁹ durnnaya-vairi-
nairṇita-samam saṃskāra-saṃśōdhitē ni[drā]pām=adhidēvatān=nirupa-
- 5 mair=abhyarchchya mauly-ādibhiḥ ८ dharmmair=antar=adhiśṭhitē sabhīdayais=
Samgrāmadhirah kṛti Rāṃgē=smin sumanō-dhivāsam=akarōl=lāsyē niyujya
trayīm ८ [5*] Labdhā sāgaranēmi-bhūmi-vishayā rantum pratishṭhā yatas=
tasmai śrī-Kulaśēkharō Yadu-patis=trikshatra-chūdāmaṇiḥ ८ Rāṃgē=smin
Kamalā-sakhāya Harayē ramyām pratishṭhān=dadau
- 6 santah pratyupakurvātē hy=upakṛitāḥ sarvvē kim=atr=ātbbu(dbhu)tam ८ [6*]
Bhūpālair=Ila-Kārttavīryya-Sagarair=yyah pūrvvam=āsīt kṛitah paśchāt
prauḍhatamō-haram Yadu-patis=tam bhadra-dīpōtsavam ८ chakrē Śakra iv=

¹ From an inked estampe, supplied by Dr. Hultzsch.² Metre : Śārdūlavikṛīḍita.³ Metre : Śikhariṇi.⁴ Metre : Sragdharā.⁵ Read vidvisham.⁶ Metre : Gīti.⁷ The words from *Chandrakula-maṅgalapradīpa* up to *śrīKulaśēkhara*dēva must be regarded as one compound, which should stand in the nominative case, qualifying the subject of verses 5—8.⁸ Metre of verses 5—8 : Śārdūlavikṛīḍita.

- âsrayas=sumanasâm samrât trayîdharmma-vid=**Raîngé**=smin=ruchirâmka-
samśrita-Ramâ-rôchishnavê Vishnavê | [7*]
- 7 Samrâjâm=iva yas=satâm samudabhût=tais=tair=ggunair=mmâtri[kâ] saisha¹ śrî-
Kulaśēkharaś=śatabhishak-târê sa-kanyâ-ravan ८ bhaṭṭēbhyah puratô=tra
Raînga-nripatēh pañchâsatê sākshipah pratyēkam pratihāyanam paṇa-śatan=
dā[t]um pratishthām² vyadhāt ८ [8*] **Kavibhūṣaṇasya** ८
- 8 Svasti³ [ku]rmmas=trayidharmma-[va]rmmānē Ravivarmmanē | raṇakarmma-
[sthi]t-âdharmma- rmma [râti]-śarmmanē ८ [9*] [Du]rbalasya balaṁ
rāj-ēty=ēshâ satyâ sarasvatî | **Samgrāmādhirō** dharmmasya durbalasya
balaṁ kal[au] ८ [10*] Raviś=cha Ravivarmmā cha d[v]āv=iman tējasân=
nidhî | ēkasy=ānhi(hai) p[r]atāpa-[śrî]r=aparasya tv=aharnnisam ८ [11*]
Kṛishṇas=cha Ravivarmmā cha **Yaduvamś**-ōttha(dbha)vāv=ubhau |
- 9 ēkō gōpavadhū-jāras=svadār-aikaparō=parah | [12*] Rājyā[bh]iśbē[kaj]-kāmānām
Ravivarmma-mahipatē ८ pushp-ābhishēkō bhūpānān=tvat-[pa]dāmbhōja-
dhāraṇam | [13*] Guru-kalpadrum-Ēndr-ādhyān=dyām karōshi **Ravē**
mahim ८ jñātā dātā satām pātā mahatām kin=nu dushkatam | [14*]
Samgrāmādhira tvad-rājyē chōrō n=āst=īti
- 10 vān=mrishā ८ champaka-dyutisarvasva-chōras=tē vighrahas=svayam | [15*]
Drishtvā **Dakshina-Bhōja** tvām parē bibhyati tad=varam ८ para-dārān=api
drashtum bibhēshi tvām hi sarvvadā | [16*] Ēkas=svādu na bhuñjīt=ēty=
ētat kin=na śrutam vachah ८ ēkas=svādu ja[ga]t sarvvam bhuñkshē
Yādava-bhūpatē | [17*] **Kathan=Dakshina-Bhōja** tvām bruvatē
- 11 buddhimad-varam ८ dattam satbhya(dbhya)s=sadā paśchād=vittam yat=ta[n=na]
buddhyasē | [18*] Ripū[n]=ēkō jayām=īti raṇē mā dṛipya **Yādava** ८
bābuh khatgō(dgō) manō vāji sahāyāh kin=na santi tē | [19*] Prāyō na
dōsha strī-hatyā rājñām Rāma-sadharmanām ८ sa[tā]m sahacharīm haṁsi
Ravivarmman=daridratām | [20*] **Dhanam** sarvvan=dadām=īti kathan=tē
Yādava
- 12 vramam ८ brahmāṇḍa-bhāṇḍāgārē=smin sañch[i]nōsh[i] yaśō-dha[na]m |
[21*] ⁴[S]ēvyas=tais=tair=ggunair=ēva sēvitum yad=dadās[i] nah | ēshā
Yadu-patē satyam=ikshubhakshana-dakshinā | [22*] **Kulaśēkhara**-bhūpāla[h]
siṁhāsa[na]ū=jushatv=aya[m] | siṁhāsana-jushō lōkē sthāvarā ēva
bhūbhṛitah | [23*] **Samgrāmādhira** ity=ētam=ma-
- 13 ntram pañch-āksharam budhah | [ja]pantō durggatiū=jitvā prāpnuvanti param
[ś]ivam | [24*] Iti **Yādavakirtt**-īndōh kalāsh=shōḍaśa sūktayah |
allāsayanu ku-mudam **Bhūṣanē** parvvanī sphuṭāh [25*] ⁵Atasi-champaka-
varṇau tulasī-kīrtti-sarabhikṛita-svāmgau | **Yadu-nāthau** nāthau nah kṛitam=
ap[ra]is=chittadēva-naradēvaiḥ ८ [26*]
- 14 **Kavibhūṣaṇasya** ८

TRANSLATION.

[Up to the word *śrīKulaśēkharadēva* in line 4 the text is identical with that of the preceding inscription (No. 17). except that verse 4 of that inscription is here omitted.]

(Verse 5.) Having subdued those demons, his ill-conducted adversaries, and having worshipped with matchless diadems and other (*gifts*) his tutelary deity who sleeps here at

¹ See *Kāśikā* on Pāṇini, vi. 1, 134.

² Read *pratishthām*.

³ Metre of verses 9-25. Ślōka (Anushtubh). In the fourth Pāda of verse 9 two *akṣaras* are quite effaced.

⁴ Originally *dēyas* = was engraved, but the *d* of the first *akṣhara* is effaced, and in the place of it *s* seems to have been engraved.

⁵ Metre: Giti.

Raṅga, which is purified with holy rites and is full of pleasing works of piety, the wise **Samgrāmadhira** made here an abode of the god, having appointed the three Vēdas for the dance (?).¹

(V. 6.) From whom he had received, to delight in, a residence extending over the ocean-encircled earth, to that (god) Hari, accompanied by Kamalā (Lakshmi), the glorious **Yadu** lord **Kulaśekhara**, the crest-jewel of three lines of kings,² gave a delightful residence here at **Raṅga**. As the good ever requite favours shown to them, what is there to wonder at in this ?

(V. 7.) The auspicious festival of lights which disperses the most profound darkness, which in former days was celebrated by the kings Ila, Kārtavīrya and Sagara, that the **Yadu** lord, who is the asylum of the well-disposed as Śakra (Indra) is of the gods, the universal monarch who knows the duties enjoined by the three Vēdas, afterwards celebrated here at **Raṅga** for Viṣṇu, resplendent with Lakshmi resting on his radiant lap.

(V. 8.) He who with his various excellent qualities became a mother of the good as he was of sovereign lords, this glorious **Kulaśekhara** settled, here before the king of **Raṅga** as witness, to give every year, on the asterism Śatabhishaj when the sun is in Kanyā, one hundred *paṇas* each to fifty learned men.— By **Kavibhūṣaṇa**.

(V. 9.) We invoke blessings on **Ravivarman**, the bulwark of the duties enjoined by the three Vēdas, the refuge of enemies (?)

(V. 10.) That a king is the strength of the weak, is a true saying; **Samgrāmadhira** is the strength of religion which is weak in the Kali age.

(V. 11.) The sun (*ravi*) and **Ravivarman** are both stores of light; the one abounds in splendour in day-time, but the other day and night.

(V. 12.) Both **Kṛishṇa** and **Ravivarman** were born in **Yadu's** family; the one is the paramour of herdsmen's wives, the other solely devoted to his own wife.

(V. 13.) O king **Ravivarman**! For rulers who long to be inaugurated as kings, to lay hold of your lotus-feet is the inauguration with flowers.

(V. 14.) O **Ravi**! Wise, liberal, and a protector of the good, you transform the earth into heaven, possessed of Jupiter,³ the tree of paradise, and Indra. What is there difficult for the great ?

(V. 15.) O **Samgrāmadhira**! It is false to say that there is no robber in your kingdom; your own body robs the *champaka* flower of all its lustre.

(V. 16.) O you **Bhōja** of the South! It is well that your opponents are frightened when they see you; for you are ever afraid to look at others' wives even.

(V. 17.) Have you not heard the saying that one should not enjoy a sweet thing alone ?⁴ Alone you enjoy the whole earth, O **Yādava** king !

(V. 18.) How is it, O you **Bhōja** of the South, that men call you the foremost of the thoughtful ? When you have given riches to the good, you never think of it afterwards.

(V. 19.) Do not boast, O **Yādava**, that you unaided vanquish your enemies in battle ! Have you not your arm, your sword, your courage and your steed for your allies ?

(V. 20.) Surely, kings who behave like **Rāma**, incur no guilt by killing women;⁵ (*aware of this*), O **Ravivarman**, you put an end to the poverty associated with the good.

¹ I do not see the exact meaning of the three last words of the verse, *lasyé niyujya traytm*. The word *adhivāsa* (in *sumanódhivāsa*) is said to be synonymous also with *adhivāsana*, 'the act of causing a divinity to take up its abode in an image.'

² Compare above, Vol. III. p. 17, verse 30, and note 5.

Jupiter was the teacher of the gods.

⁴ See Böhtlingk's *Ind. Sprüche*, 2nd ed., No. 1391: *Ekah svādu na bhūṅkta ékas=ch=ārthān=na chintayāt ékō na gachchhéd=adhrānam n=aikah suptīshu jégriyāt* !

⁵ See *Raghuvamśa*, xi. 17 ff.

(V. 21.) How is it, O Yādava, with your vow to give away all wealth? You pile up a wealth of fame here in the store-house of the universe.

(V. 22.) That you, O Yadu lord, who can be served with many excellent qualities only, permit us to serve (you), that verily is (to us) a donation of a meal of sugar.

(V. 23.) May this king Kulaśékhara delight in his throne! Rulers who take delight in their throne, are indeed stable in the world.

(V. 24.) The wise who repeat the spell of five syllables *Samgrāmadhīra*,¹ overcome misery and attain supreme bliss.

(V. 25.) As the sixteen digits of the moon, displayed at full-moon time, cause the lotus to expand, so may these sixteen verses of the Yādava's fame, composed by Bhūshana, call forth the joy of the earth!

(V. 26.) The two Yadu lords² who have the hue of the *ataśī* and *champaka* flowers, and whose bodies are rendered fragrant by holy basil and by fame, they are our lords; no need have we of other divine and human lords.

By Kavibhūshana.

No. 19.—MAHENDRAVADI INSCRIPTION OF GUNABHARA.

By E. HULTZSCH, PH.D.

Mahēndravādi is a village 3 miles east-south-east of the Sholinghur Railway Station³ on the line from Arkonam Junction to Arcot. According to the *Manual of the North Arcot District* (second edition, Vol. II. p. 438 f.), it has "a fine tank, the date of the construction of which is unknown. It was once a large town, and 3 miles east of it is Kīlvidi, so called because it originally formed the eastern street of Mahēndravādi. Not far from the tank are the traces of fort walls, and within the enclosure a small temple excavated out of a large boulder. It bears an inscription which has not been deciphered." "The tank must originally have been larger than that of Kāvêripāk, and served lands some 7 or 8 miles distant. The *band* was enormously high, and might be restored to its original height, in which case a great extent of land could be brought under irrigation."

According to Mr. Krishnasvami Sastri, who visited Mahēndravādi on his last tour, the rock-cut temple faces the east, and consists of a front veranda which is supported by two rows of four plain pillars each, and of a niche which is flanked by rock-cut figures of two door-keepers, and which is now occupied by a painted image of Narasimha. The inscription is engraved on the north face of the first pillar from the left in the outer row of pillars. A short distance to the south of the temple, an image of Gaṇēśa is cut on one side of a separate boulder.

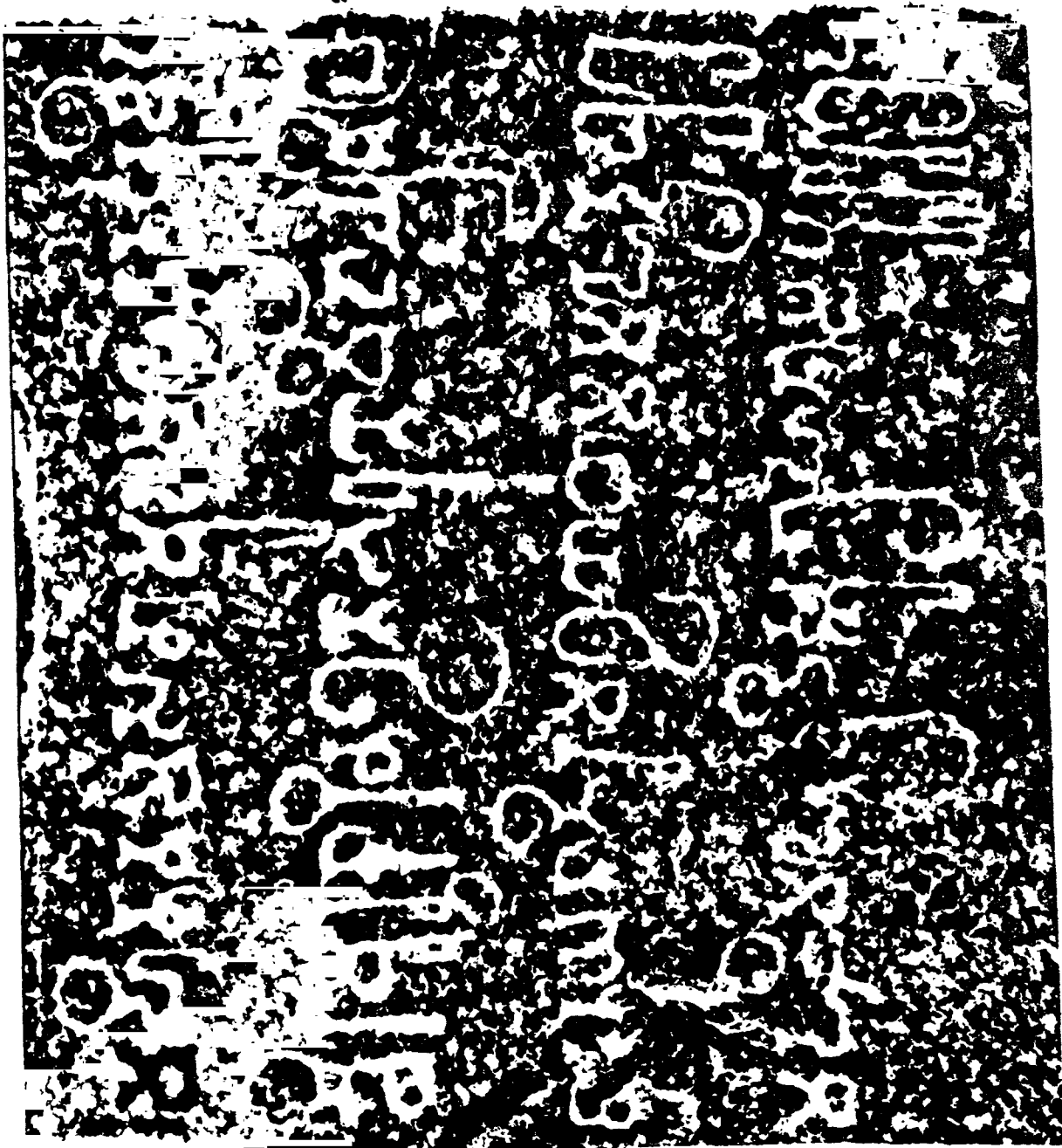
The inscription is written in the same archaic **Pallava alphabet** as the two cave inscriptions of Guṇabhara on the Trichinopoly rock,⁴ and consists of a single **Sanskrit** verse in the Kōkilaka metre, each *pāda* of which occupies a separate line. The verse records that Guṇabhara caused to be cut out of the rock the temple on which the inscription is engraved; that it was a temple of Viṣṇu and bore the name **Mahēndra-Viṣṇugriha**, i.e. 'the Viṣṇu temple of Mahēndra;'

¹ [Compare above, Vol. III. p. 35, verse 42, and Vol. IV. p. 51, verse 44.—E.H.]

² i.e. the god Viṣṇu-Kṛishṇa and the king Ravivarman. The words *chittadēva-naradēva*, translated by 'divine and human lords,' mean really 'gods of intellect and gods of men.'

³ See Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 162.

⁴ *South-Indian Inscriptions*, Vol. I. Nos. 33 and 34, and Vol. II. Plate x.



SN

that it stood on the bank of the **Mahendra-tatāka**, i.e. 'the tank of Mahendra;' and that it was situated in **Mahendrapura**, i.e. 'the city of Mahendra.' Mahendrapura is evidently a Sanskrit translation of Mahendravādi. The Mahendra-tatāka is the partially ruined tank near which the temple stands. The city, the tank, and the temple were named after Mahendra. From the cave inscription at Vallam we know that **Mahendrapōtarāja** was the full name of the king whom the Mahendravādi and the Trichinopoly inscriptions designate by his surname **Guṇabhara**, i.e. 'the bearer of virtues.' In editing the Vallam cave inscription, I have proposed to identify Mahendrapōtarāja *alias* Guṇabhara with one of the two **Pallava** kings called **Mahendravarman**, who belonged to the first half of the seventh century of our era.¹ Mr. Venkayya has adduced certain facts reported in the *Periyapurāṇam*, which, if corroborated from other sources, would prove that Guṇabhara is identical with Mahendravarman I.² Be that as it may, the Pallava kingdom must have embraced in the first half of the seventh century A.D. not only the **Tondai-maṇḍalam**, within which Vallam and Mahendravādi are situated, but also the **Chōla** country, to which Trichinopoly belongs.

TEXT.³

- 1 महिततमं सतासु[प]महेन्द्र[त]टाकमि[दम्]
- 2 स्थिरसुद कारितं गुणभरेण विदार्य शिल[ाम्] [।*]
- 3 ज[न]नयनाभिर[र]मगुणधाम महेन्द्रपुरे
- 4 मह[ति] महेन्द्रविष्णुगृहनाम सुरा[रि]गृ[हं] [।*]

TRANSLATION.

Splitting the rock, **Guṇabhara** caused to be made on (*the bank of*) the **Mahendra-tatāka** (*tank*) in the great (*city of*) **Mahendrapura** this solid, spacious temple of Murāri (*Vishnu*), named **Mahendra-Vishnugriha**, which is highly praised by good people, (*and which is*) an abode of beauty pleasing the eyes of men.

No. 20.—SEMRA PLATES OF PARAMARDIDEVA;

[VIKRAMA-]SAMVAT 1223.

BY W. CARTELLIERI, PH.D.

The subjoined edition of this recently discovered inscription is based on ink-impressions which were taken by Dr. A. Führer and sent by him to Professor Bühler, who made them over to me for publication. Dr. Führer states that the original copper-plates were found in September 1892 at **Semra**, a village in the Bijawar State, Bundelkhand Agency, Central India, and 9 miles west of Shābgarh, a police station in the Sāgar district of the Central Provinces, and were presented to the **Lucknow Museum** by the Maharaja of Bijawar through the Political Agent at Nowgong. The plates are three in number, measuring,—to judge from the impressions,—about 2' 1½" in breadth and about 1' 7½" in height, and joined by a plain ring, which passes through a hole at the top or bottom, respectively, of each plate. At the top of the first plate is a representation of the goddess **Lakshmi**, which divides the first five lines

¹ *South-Indian Inscriptions*, Vol. II p. 341.² Above, Vol. III. p. 277 f.³ From inked estampages, prepared by Mr. T. P. Krishnaswami Sastri, M.A.⁴ Read 'मिदं'. The final *m* at the end of the two first lines stands below the line.

into equal halves. The figure is seated on a lotus and has four arms; above its shoulders stand elephants with raised trunks.

The preservation of the inscription is very good; here and there an *akshara* is damaged or effaced; but in most cases, as the transcript shows, the loss can be easily supplied. As the middle plate alone has writing on both sides, the inscription consists of four pages, the lines, 124 in number, running breadthwise. The average size of the letters is $\frac{1}{2}$ inch. The characters are the *Nāgarī* of the 12th century A.D. They closely resemble those of the two *Mahōba* inscriptions of which facsimiles were given in Sir A. Cunningham's *Reports of the Archaeological Survey*, Vol. XXI. Plates xxi. and xxii. There is no certain case in which the letter *ba* is distinguished from *va*; *cha*, *dha* and *va* also are very similar to each other; and it may be noted that there are no less than five different forms of the letter *dha*. It is also sometimes difficult to distinguish between *ra* and *va*. Very peculiar is an uncouth form of *ka*, which looks exactly like *pā* and occurs not rarely, e.g. in *kuladhara*, l. 93, which might be read as *pulēdhara*. Several of the numeral figures which occur in the inscription, bear a horizontal bar at the top. We find it in the figures 9 and 5 on plate i. line 13, and in the figure 2 on plate iii. line 113; the first 6 on plate iii. line 115, is likewise formed flat at the top.

The language is occasionally incorrect *Sanskrit*, and, with the exception of two verses in the beginning and four at the end, prose. Especially in the long list of names of the donees and of the villages are found a good many *Prākṛit* or hybrid forms. Thus we have *Chaubhuja* for *Chaturbhujā*; *Vachchha* for *Vatsa*; *Rāuta* for *Rājaputra*; *Tikama* and *Tikava* for *Trivikrama*; *Vasé* for *Vasishṭha*; *Mahindasvāmin* for *Mahēndrasvāmin*; *Risikēsa* for *Hrishīkēsa*; *Salakhanē* for *Sallakshana*; *Sômē* (*Sômēkasya*), probably for *Sōmadatta*; *Gāgū* (*Gāgūkasya*) and *Gāgē* (*Gāgēkasya*);¹ *Dēu* (*Dēūkasya*) for *Dēvaka*; *Āhana*, *Āhī* and *Āhū* (*Āhūkasya*), probably for *Āhlādana*; *Pālhana*, *Pālhē*, and *Pālhū* (*Pālhūkasya*) for *Prahlādana*;² and so forth. The spelling of pure *Sanskrit* words is frequently faulty, e.g. in *Parāsara* for *Parāsara*; *Kausika* for *Kautika*; *Sāmkritya* for *Sāmkṛitya*; *vaṣundharā* for *vaṣuṇḍharā*; *sākhā* for *sākhā*; *ansa*³ for *amśa*; *Yayurvēda* for *Yajurvēda*. The doubling of *chh* into *chahh* is invariably neglected except in a single case, *āchchhēttā* in line 120. There are also some clerical mistakes, e.g. *śrīmanmat* for *śrīmat*; *pitāgahēga* for *pitāmahēna*; *yōtra* for *gōtra*; *abhani* for *avani*.

The inscription begins with an *Anushtubh ślōka* in honour of the *Chandrātrēya* race of princes:—"Victorious is the race of the *Chandrātrēya* princes (*sprung from the Moon, the son of Atri*), which resembles the moon (*because*) it gladdens the universe, is revered by all rulers (*or worn on his head by Śiva, the lord of the universe*), and is brilliant." Next comes a prose passage which refers to *Paramardidēva*:—"In this prosperous (*race*), radiant through the appearance of such heroes as *Jayaśakti* and *Vijayaśakti*, who were glorified through their victories over their adversaries, there is victorious the illustrious *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara Paramardidēva*, an ardent devotee of *Mahēśvara* and lord of the famous *Kālañjara*, who meditated on the feet of (*i.e. was the successor of*) the illustrious *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara Madana-varmadēva*, who meditated on the feet of (*i.e. was the successor of*) the illustrious *P. M. P. Prithivirmadēva*." The king is further described in a *Śārdūlavikṛīḍita* verse:—"First, Brahman created beauty in Cupid, depth in the Ocean, and in the Lord of heaven lordliness, wisdom in *Bṛhaspati*, and truthful speech in (*Yama*) the son of (*his*) austerities.⁴ Then, when

¹ [In *Gujarāt*, *Gagā* is a familiar abbreviation for *Gaurīśāmkara*, and it is possible that *Gāgū* and *Gāgē* may stand for the same word.—G. Bühler.]

² [Compare *Palunpur* for *Prahlādanapura*.—G. Bühler.]

³ The spelling *nea* for *śa* is common in a great many other inscriptions of the 6th, 7th and later centuries.

⁴ [The *Śīsupadīavadhā*, ii. 9, shows that we must rather translate:—"and truthful speech in (*Yudhiṣṭhira*) the son of *Tapas* (*Dharma*)."—E.H.]

by dint of practice his creative skill had attained perfection, verily, he produced this matchless accumulation of good qualities in this (*king*)."

Then (l. 6) begins the chief portion of the grant:—"He who torments all hostile races of kings by his most irresistible valour, who holds the earth in safe keeping like a lady of noble family, and whose mind is purified by (*his*) mature judgment, exhorts and commands all the assembled,—Brāhmanas and other worthy persons,—(*viz.*) officials, husbandmen, scribes, messengers, physicians, elders,—down to the Mēdas and Chaṇḍālas, of the following villages:—

- (1) in the district (*vishaya*) of Vikaura,—(a) Khaṭaudā-dvādaśaka, and (b) Tāṇṭa(?)
dvādaśaka, belonging to Rāḥa, and (c) Hāt-āṣṭādaśaka, and (d) Śeṣayi-
grāma;
- (2) in the district (*vishaya*) of Dudhai,—(a) Pilikhini-pañchēla, and (b) Itāva-pañchēla;
- (3) in the district (*vishaya*) of Vaḍavāri,—(a) Isarahara-pañchēla, and (b) Ulaḍana,
and (c) Kakaradaha;
- (4) in Gōkula,—(a) Nasahahathidahā (?), and (b) Patha:—

"Be it known to you that the above written villages, with their water and land, with their movable and immovable (*belongings*), defined by their boundaries, with that which is below and above the ground, with all past, future and present imposts (*ādāya*),—entrance into them being forbidden to the irregular soldiers (*chāṭa*) and the rest, excepting all the following,—the town of Madanapura and the ground belonging thereto, (*viz.*) Gaḍḍarakula, and the glorious deity Sōmanātha, further the villages of Vaḍavāri and Dudhai, the property of Liṅgiś and Jalhuā, which are connected with that (Madanapura), as well as a piece of land in Madanapura, measuring four ploughs, (*the property*) of the Laṭias, which is connected with the Ajayasāgara (*i.e.* the tank of Ajaya),—have been given, for the sake of the increase of (*Our*) own and (*Our*) parents' merit and fame, by Us in the camp of Sōnasara, on a Thursday, the 7th day of the bright fortnight of Vaisākha, Saṃvat 1223, with (*a libation of*) water from (*Our*) hand purified by stems of *kūśa* grass, the wish for prosperity having been duly recited,—[these same villages having] formerly [been granted] by Our grandfather, the illustrious Mahārājādhirāja Madanavarmadēva in the camp of Vāridurga, on a Thursday, the 15th day of the dark fortnight of Māgha, Saṃvat 1219, on the occasion of an eclipse of the sun, after he had bathed according to the rule in the water of a sacred *tīrtha*, after he had satisfied gods, men and manes, had worshipped, after an adoration of the sun, the lord of the movable and immovable, the divine husband of Bhavāni, and had offered an oblation in fire,—to Brāhmanas emigrated from various *agrahāras* of the Bhaṭṭas (*Bhaṭṭāgrahāra*), belonging to various *gōtras*, having various *pravaras* and names, and being students of various *śākhās*,—the grant having been made in connection with the intended ground which is to descend to the sons, grandsons and further descendants (*of the donees*) for a period equal to the duration of the moon and the sun."

The next 100 lines contain the names of the 309 donees,¹ which are arranged according to their Vēdas, and to which are prefixed the abbreviations *dvi*, *i.e.* *dvivēdin*; *tri* (or *ti*), *i.e.* *trivēdin*; *chau*, *i.e.* *chaturvēdin*; *a* or *agni*, *i.e.* *agnihōtrin*; *śrō*, *i.e.* *śrōtriya*; *paṭh*, *i.e.* *pañḍita*; *dī*, *i.e.* *dīkshita*; *ṭha*, *i.e.* *ṭhakkura*; *rā* or *rāuta*, *i.e.* *rājaputra*.² The share³ which each receives, is duly mentioned.

Towards the end of the document (ll. 117—122) follows the close of the address to the assembled villagers, the exhortation of the royal officials and of future kings, and finally the usual imprecatory verses from the *Mahābhārata*:—"Knowing this, you must bring to these

¹ See the *Alphabetical List* at the end of this paper.

² Here probably only a title given to a Brāhmana.

³ The shares are expressed in *paḍas*, just as in Dr. F. E. Hall's inscription, *Journal American Oriental Society*, Vol. VI. p. 546; compare Vol. VII. p. 26, verse 10.

(above named persons) the shares (of the crop), enjoyments (*bhōga*), and everything else. Therefore nobody shall cause any hindrance to these (*donees*) if they enjoy, cultivate, cause to be cultivated, give away, mortgage or sell these villages, together with their houses and walls, together with their gates of exit and entrance, together with all their plants, (*viz.*) *asanas*, shoots of sugar-cane, hemp, mangoes, *madhūkas*, and so forth, together with their forests, hollows, and treasure-trove, together with their mines of iron and so forth, together with their cow-houses, together with (*all*) other objects found within their boundaries, and together with the external and internal imposts.¹ And the king, the royal officials, and the rest shall remit what would accrue to each of them, and this Our grant is not to be taken away nor to be resumed. And even future kings should protect it. And it has been said," etc.

Quite at the end, after the signature of the king, the scribe has perpetuated his name in the following Mālini verse:—"The recorder of charitable gifts (*dharmalēkhin*) called **Prithvidhara**, a member of the **Vāstavya** race of exalted name, who has performed meritorious acts and is a home of all good qualities, has written by the king's order the copper-plate grant with distinct and elegantly formed characters." "And it has been incised by the coppersmith (*pitala-hāra*) **Pālhana**."

Our document is thus a confirmation of a former grant by **Paramardidēva's** grandfather and immediate predecessor,² **Madanavarmadēva**. Madanavarman's latest known date is V.S. 1215, and Paramardin's earliest one is V. S. 1224. Hence our inscription reduces the gap between the two kings by about five years. Our date of Paramardidēva, [**Vikrama**]-**Samvat 1223, Vaiśākha śudi 7, Thursday**, corresponds, according to Professor Jacobi's *Tables*, to **Thursday, the 27th April, A.D. 1167**, the year given being the southern expired year. Our date of Madanavarmadēva, **Samvat 1219, Māgha badi 15, Thursday**, corresponds to the **15th February, A.D. 1162**, which was a **Thursday**, the year being the current year, and the scheme used the *amānta* scheme; the solar eclipse, however, according to Professor von Oppolzer's *Canon der Finsternisse*, did not take place on that day, but on the preceding new-moon day, the 17th January, and was visible all over India.

Among the localities mentioned, **Vāridurga** is probably **Barigar** in N. L. 25° 14' and E. L. 80° 6' (*Indian Atlas*, sheet No. 69 S. E.). **Madanapura** is of course identical with the modern town of this name (*Indian Atlas*, sheet No. 70 S.-W.). Among the other names I find:—

1. **Vikaura**—Beekore *khurd* and *kullan*, 4-5 miles S. W. of Madanapura.
2. **Khataudā**—Khutourea, S. E. of Beekore.
3. **Sesayi**—Sajee (?), S. E. of Khutourea.
4. **Dudhai**³—Doodhai, N. L. 24° 26' and E. L. 78° 27' (*Indian Atlas*, sheet No. 70 N. W.).
5. **Itāva**—perhaps **Etawah**, N. L. 24° 12' and E. L. 78° 16' (*Indian Atlas*, sheet No. 70 S. W.).
6. **Vadavāri**—Berwara, N. L. 24° 30' and E. L. 78° 41' (*Indian Atlas*, sheet No. 70 N. W.).
7. **Uladana**—Ooldana *khurd*, 7 miles N. E. of Madanapura, and Ooldana *kulla n*, N. L. 24° 28' and E. L. 78° 53' (T. A. sheet No. 70 N. W.).
8. **Patha**—Putha, 4 miles E. of Berwara.

¹ [i.e. probably imposts paid by the villagers and strangers or *Uparis*.—G. Bühler.]

² According to the pedigree in the Batēśvar stone inscription of Paramardidēva (*Ep. Ind.* Vol. I. p. 207 ff.), Paramardin's father was Yaśōvarman. But he does not seem to have actually ruled, as no minister is named with him, while those of the other kings are all given.

³ See *Ind. Ant.* Vol. XVIII. p. 236.

TEXT.¹

First Plate.

- 1 श्री² ॥ स्वस्ति । जयत्वाद्वाद्यन्विश्वं विश्वेश्वरशिरोधृतः । चन्द्रात्रेयनरेन्द्राणां
वंशश्चन्द्र इवोज्ज्वलः ॥ तत्र प्रवर्द्धमाने विरोधिधि-
- 2 जयभ्राजिष्णुजयशक्तिविजयशक्त्यादिवीराविर्भावभास्वरे परमभट्टारकमहाराजाधि-
राजपरमेश्वरश्रीपृथ्वी[व]-
- 3 र्मदेवपादानुध्यातपरमभट्टारकमहाराजाधिराजपरमेश्वरश्रीमदनवर्मदेवपादानुध्यात-
परमभट्टारकमहाराजाधि-
- 4 राजपरमेश्वरपरममाहेश्वरश्रीकालचक्रराधिपतिश्रीमन्मत्परमर्हिदेवी³ विजयी [।*]
सौन्दर्यम्भकरध्वजे जलनिधौ गा-
- 5 श्रीर्यमर्यं दिवोऽप्यैश्वर्यं⁴ धिषणे धियञ्च तपसः सत्याञ्च वाचं सुते । सद्वा-
भ्यासवसादते⁵ परिणति⁶ निम्माणशिल्पे ध्रुवं य-
- 6 चासौ निरमाय्यनन्यसदृशो धात्रा गुणानां गणः ॥ स एष दुर्विषहतर-
प्रतापतापितसकलरिपुकुलः कुलवधूमिव 'वशन्धराचिराकुलां
- 7 परिपालयन्नविकलविवेकनिर्भल्लीकृतमतिः । विकौरविषये खटौडाद्वादशक ।
तथा राल्लसत्कटांटद्वादशक । तथा हाटाष्टादशक । तथा से-
- 8 सयीग्राम । दुधैविषये पिलिखिणीपञ्चेल । तथा इटावपञ्चेल । वडवारि-
विषये इसरहरपञ्चेल । तथा उलदण । ककरदह । गोकुले
नसहहृदिदहा । प-
- 9 थ । ग्रामाणामुपगतान्वाङ्मणानन्यांश्च मान्यानधिकृतान्कुटुम्बिकायस्त्र्यदूतवैद्यमह-
त्तराब्देदचण्डालपर्यन्तान्सर्वान्संवीचयति⁷ समान्नापयति चा-
- 10 स्तु वः संविदितं यथोपरिलिखिताः⁸ (।) ग्रामाः सजलस्थलाः सस्थावरजङ्गमाः
स्वसीमावह्विन्नाः ¹⁰सावजङ्गवा ¹¹भूतभविष्यवर्त्तमाननिःशेषादायसहिताः
- 11 प्रतिषिद्धचाटादिप्रवेशाः । मदनपुरपत्तन । तथैतत्संवत्तलसीमा । गङ्गुर-
कुल । देवश्रीसोमनाथ । तथैतत्संवत्तलिङ्गिन्नाजल्मुभाकयोर्वडवारि-
दुवैग्रा-¹²

¹ From ink-impressions supplied by Dr. A. Führer.² Read श्रीमत्पर².⁴ Read ०श्रयं.³ Expressed by a symbol.⁶ Read परिणतिं निर्मा⁶.⁷ Read वसुंधरा.⁵ Read वसादते.⁸ Read लिखिता.¹⁰ Read साधकज्वा.⁶ Read संवीचयति.¹² Read दुधै.¹¹ Read भविष्यवर्त्त¹¹.

- 12 म । अजयसागरसंवदलटिआनां हलचतुष्टयावह्निना मदनपुरे भूमिः ।
एतत्सर्वं ¹वह्निक्लृप्तास्माभिः सोनसर[स]मावीसे² । सम्वत्³ १२२३
वैसाखशुदि ७
- 13 गुरुवारे । पूर्व महाराजाधिराजश्रीमन्मदनवर्मादेवेनास्मत्पितागहेग⁴ वारीदुर्ग-
समावासे सम्वत्⁵ १२१८ माघवदि १५ गुरुवारे पुष्यतीर्थोद-
- 14 केन विधिवत्स्नात्वा देवमनुष्यपितृन्संतर्प्य भास्करपूजापुरःसरं चराचरगुरुं
भगवन्तं भवानीपतिमभ्यर्च्य हुतभुजि हुत्वा राहुग्रस्ते दिवाकरे मां-
- 15 तापिचोरात्मनश्च⁷ पुष्ययशोविवृद्धये । नानाभद्राग्रहारविनिर्गतेभ्यो नानागोत्रे-
भ्यो नानाप्रवरेभ्यो ⁸नानासाखाध्यायिभ्यो नानानामभ्यो
- 16 ब्राह्मणेभ्यः कुशलतापूतेन हस्तीदकेन स्वस्तिवाचनपूर्व्यं चन्द्रार्कसमकालं पुत्र-
पौ[त्र]ाद्यन्वयानुगामिन्याः संकल्पितभूमेः सम्वन्धे शासनीकृत्य प्र-
- 17 दत्ताः । मध्ये (॥) ऋग्वेदचरणे ॥ कश्यपगोत्रचौ [१*] वीधानेपुत्रचौ ।
विष्णोः पदमेकम्⁹ ॥ उपमन्युगोत्रचि । देव[श]र्मापुत्रचि । केशवस्व
पदमेकम् । गौतमगोत्रचि ।
- 18 ब्रह्मपुत्रचि । ¹⁰नीलदेवस्व पदमेकम् । भरद्वाजगोत्रचि । तीकवपुत्रचि ।
धांधिकस्व पदमेकम् । [गौ]तम[गो]त्रचि [१*] गोविंदपुत्रचि ।
वामनस्व पदमर्धम्¹¹ । ¹²शांक्र-
- 19 त्वगोत्रचि । सीरीपुत्रचि । कुलधरस्व पदमेकम् । ¹³त्रैकायनगोत्रसेनापतिकील-
णपुत्रसेनापतिअजयपालस्व पदमेकम् । ¹⁴त्रैकायनगोत्रसेनापति-
- 20 अजयपालपुत्रराउतसोमराजस्व पदमेकम् । कृष्णात्रेयगोत्रचौ । ¹⁵नरसिंहपुत्रपं ।
आनंदस्व पदमेकम् । भरद्वाजगोत्रचि । तीकवपुत्रचि । लाखूकस्व
- 21 पदार्धम् । कश्यपगोत्रच । देल्लूकपुत्रचि । पाल्हेकस्व पदार्धम् । भार्मावगो-
त्रचि । तीकमपुत्रचि । देल्लूकस्व पदार्धम् । कृष्णात्रेयगोत्रचि ।
¹⁶लक्ष्मीवरपुत्र-
- 22 दि । सहजिकस्व पदार्धम् । गौतमगोत्रचि । पापापुत्रचि । रीस्-
कस्व पदार्धम्¹⁶ । शाण्डिल्यगोत्रचि । ¹⁷लक्ष्मीवरपुत्रचि । वाह्यस्व
पदार्धम् । ¹⁸शांक्रत्वगोत्रचि ।

¹ Read वह्निक्लृप्ता⁰.⁴ Read वैशाख.⁷ य looks like शु.⁹ Read एकम् throughout the inscription.¹¹ Read अर्धम् throughout the inscription.¹³ Read त्रैकायच.¹⁶ Read पदार्धम्.² Read समावासे.⁵ Read पितामहेन.⁸ Read शाखा⁰.¹⁴ Read सिंह.¹⁷ Read लक्ष्मीवर.³ Read संवत्.⁶ Read संवत्.¹⁰ Read निम्ब⁰.¹² Read शांक्रत्व.¹⁵ Read लक्ष्मीवर.¹⁸ Read शांक्रत्व.

- 23 'पवणाहपुत्रहि । गङ्गाधरस्य पदार्धम् । कश्यपगोत्रम् । गाल्हणपुत्रचौ ।
कान्दूकस्य पदार्धम् । वाभ्रव्यगोत्र(1)पं । चाल्हणपुत्रहि । धेल्हणस्य
पदार्धम् । भ-
- 24 रद्दाजगोत्रहि । पुरुषोत्तमपुत्रहि । हरेः पदार्धम् । भरद्वाजगोत्रहि ।
अवसरपुत्रचौ [1*] गौतमस्य पदार्धम् । कश्यपगोत्रहि । नारायण-
पुत्रचौ । वा-
- 25 हुलस्य पदार्धम् । कश्यपगोत्रहि [1*] विमलादित्यपुत्रहि । पाल्दूकस्य पदा-
र्धम् । कृष्णात्रेयगोत्रहि । तीक्ष्णपुत्रचौ² । देल्हाकस्य पदार्धम् ।
गौतमगो-
- 26 त्रहि । गयाधरपुत्रचौ । धरणीधरस्य पदार्धम्³ । वसिष्ठगोत्रहि । 'जग-
धरपुत्रचौ । वाल्दूकस्य पदार्धम्⁴ । वसिष्ठगोत्रहि । नारायणपुत्र-
हि । रिसिकस्य प-
- 27 दार्धम् । 'कौक्षगोत्रहि । जगोत्रम् । वाल्दूकस्य पदार्धम् । 'सौख्यवसगो-
त्रहि [1*] गोविन्दपुत्रहि । चाल्हकस्य पदार्धम् । गौतमगोत्रहि ।
नागश-
- 28 र्मपुत्रचौ । धरणीधरस्य⁵ पदार्धम् । 'परासरगोत्रहि । लाह[ड]पुत्रहि ।
पीथूकस्य पदार्धम् । कृष्णात्रेयगोत्रहि । वाल्हेपुत्रहि । ल-
- 29 'क्षीधरस्य पदार्धम् । गौतमगोत्रहि । गङ्गाधरपुत्रहि । ¹⁰दा[यो]कस्य
पदार्धम् । भार्गवगोत्रहि । दामोदरपुत्रदी । मही-

Second Plate; First Side.

- 30 धरस्य पदार्धम् । ¹¹परासरगोत्रहि । नारायणपुत्रहि । विश्वरूपस्य
पदार्धम् । ¹²कौक्षिकगोत्रहि । नागशर्मपुत्रहि । दामोदरस्य
पदार्धम् । ¹³वसिष्ठगोत्र-
- 31 हि । दामोदरपुत्रहि । पद्मनाभस्य पदार्धम् । ¹⁴परासरगोत्रहि । विद्या-
धरपुत्रचौ । पाल्दूकस्य पदार्धम् । कश्यपगोत्रहि । पाल्दूपुत्रहि ।
वाल्हणस्य पदार्धम् ।

¹ Read perhaps better परिवाह.

² Read चौ.

³ Read पदार्धम्.

⁴ Read जगद्धर.

⁵ Read पदार्धम्.

⁶ The *kaw* of कौक्ष looks like *chand*.

⁷ Read सौख्यवस.

⁸ Read धरणीधरस्य.

⁹ Read परासर.

¹⁰ The *y* in दायोक्ष is badly formed.

¹¹ Read परासर.

¹² Read कौक्षिक.

¹³ Read वसिष्ठ.

¹⁴ Read परासर.

- 32 कृष्णात्रेयगोत्रदि । चतुर्भुजपुत्रदि । दामोदरस्य पदमेकम् । मांडव्यगोत्रदि ।
भास्करपुत्रदि । गाल्हेकस्य पदार्धम् । कश्यपगोत्रदि । नारायण-
- 33 पुत्रचौ । वामनस्य पदार्धम् । ¹शांक्त्यगोत्रदि । ²रिषिपुत्रदि । जाल्हेकस्य
पदार्धम् । कश्यपगोत्रचौ । आल्हणपुत्रचौ । देहुलस्य पदार्धम् ।
कश्यपगोत्रदि । देव-
- 34 व्रतपुत्रदि । वासुदेवस्य पदमेकम् । कश्यपगोत्रदि । माल्हेपुत्रचौ ।
देवदत्तस्य पदमेकम् । ³पराशरगोत्रदि । श्रीधरपुत्रदि । रामस्य
पदमेकम् । कौण्डि-
- 35 ष्यगोत्रदि⁴ । देल्लूपुत्र(1)चौ । ⁵आल्हूकस्य पदमेकम् । (एक।) वसिष्ठगोत्रदि ।
श्रीधरपुत्रदि । रोल्लूकस्य पदमेकम् । कश्यपगोत्रदि । नाटपुत्रदि ।
गङ्गाधरस्य पदमेकम् । प-
- 36 रासरगोत्रदि⁶ । नाहिलपुत्रदि । देऊकस्य पदार्धम् । वत्सगोत्रदि ।
गोल्लेपुत्रदि । हरिशर्माणः पदार्धम् । गौतमगोत्रदि । कनसामि-
पुत्रदि । जैतेकस्य पदचतुर्थान्सः⁷ । गौ-
- 37 तमगोत्रदि । कद्रूपुत्रचौ । महिंदस्वामिनः पदार्धम् । कृष्णात्रेयगोत्रदि ।
माल्हापुत्रदि । लक्ष्मीधरस्य पदार्धम् । कृष्णात्रेयगोत्रदि । माल्हा-
पुत्रदि । पीथूकस्य पदार्धम् । चन्द्रा-
- 38 त्रेयगोत्रदि । जाहुलपुत्रदि । मनोरथस्य पदार्धम् । कश्यपगोत्रदि ।
वामनपुत्रदि । नारायणस्य पदार्धम् । ⁸वधुलगोत्रदि । वराह-
पुत्रचौ । रोल्लेकस्य पदार्धम् । गौ-
- 39 तमगोत्रदि । कनसामिपुत्रदि । लाखूकस्य पदचतुर्थान्सः⁹ । गौतमगोत्रदि ।
महिंदस्वामिपुत्रदि । पजूनस्य¹⁰ पदचतुर्थान्सः¹¹ । गौतमगोत्रदि ।
महिंदस्वामिपुत्रदि [1*] गोविंद-
- 40 स्य पदचतुर्थान्सः¹¹ । वत्सगोत्रदि । कोकापुत्रदि । वासुदेवस्य पदार्धम् ।
कृष्णात्रेयगोत्रदि । ¹²विस्वरूपपुत्रदि । रीसडस्य पदार्धम् । कौत्स-
गोत्रदि । सोलपुत्रदि । वाक्कस्य पदार्ध-

¹ Read सांक्त्य.⁴ Read कौण्डिन्य.⁷ Read चतुर्थीशः.¹⁰ Read पञ्चनस्य.² Read ऋषि.⁵ *Ālhū* looks like *Ālhva*.⁸ Read बभ्रुल.¹¹ Read चतुर्थीशः.³ Read पराशर.⁶ Read पराशर.⁹ Read चतुर्थीशः.¹² Read विश्वरूप.

- 41 म । कश्यपगोत्रहि । देवशर्मापुत्रचौ । ¹आल्हूकस्य पदार्हम् । ²वसिष्ठ-
गोत्रहि । हरिपुत्रहि । सुभंकरस्य³ पदार्हम् । पाणिनिगोत्रपं ।
महाणंदपुत्रपं । सर्वधरस्य पदमेक-
- 42 म । पाणिनिगोत्रपं । महाणंदपुत्रपं । नारायणस्य पदमेकम् ।
कश्यपगोत्रपं । जाडूपुत्रठ । [दिवदत्त]स्य पदमेकम् । वसिष्ठगोत्रहि
कामेपुत्रहि । [धि?]डू-
- 43 कस्य पदमेकम् । ⁴त्रैकायनगोत्रहि । मधुसूदनपुत्रहि । वक्रराजस्य पद-
मेकम् । भार्गवगोत्रचौ । गागूपुत्रचौ । सुभंकरस्य⁵ पदमेकम् ।
भार्गवगोत्रचौ । ब्र[ह्म]-
- 44 पुत्रचौ । यज्ञधरस्य पदमेकम् । भार्गवगोत्रचौ । सीहडपुत्रचौ । विद्या-
धरस्य पदमेकम् । गौतमगोत्रहि । ⁶भवणसामिपुत्रहि । देहस्य
पदमर्हम् [1] कु[त्स]गो-
- 45 त्रहि । सीलस्यपुत्रहि । वाकूकस्य पदार्हम् । भरद्वाजगोत्रहि । हरि-
पुत्रहि । माधवस्य पदार्हम् । शास्त्रिण्यगोत्रहि । तीकवपुत्रहि ।
आमदेवस्य पदचतुर्थान्सः⁷ [1*] तथा
- 46 भ्रातृवासुदेवस्य पदचतुर्थान्सः⁷ । तथा भ्रातृहि । गोविंदस्य पदचतुर्थान्सः⁷ ।
तथा भ्रातृहि [1*] केशवस्य पदचतुर्थान्सः⁷ । भार्गवगोत्रहि [1*]
विष्णुपुत्रहि । वासुदेवस्य प-
- 47 दार्हम् ॥⁸ । गार्ग्यगोत्रहि । ⁹परसुरामपुत्रचौ । लक्ष्मीधरस्य पदार्हम् ।
भार्गवगोत्रव्वि¹⁰ । महासायपुत्रचौ । वाल्हेकस्य पदार्हम् । उप-
मन्युगोत्रहि । ब्रह्म-
- 48 पुत्रहि । वावस्य¹¹ पदार्हम् । भार्गवगोत्रहि । ¹²महाशर्माहि [1*] देवर्षेः
पदार्हम् । कश्यपगोत्रहि । भोगादित्यपुत्रहि । ¹³रिषेः पदार्हम् ।
उपमन्युगोत्रहि । ¹⁴रिषि-
- 49 पुत्रहि । विश्वरूपस्य पदार्हम् । गौतमगोत्रविहीचनपुत्रहि । नामदेवस्य
पदार्हम् । कश्यपगोत्रहि । ¹⁵गोविंदपुत्रहि । मधुसूदनस्य¹⁶ पदार्हम् ।
शास्त्रि-

¹ *Alha* looks like *Alha*.⁴ Read त्रैकायन.⁷ Read चतुर्थान्सः.¹⁰ Read हि.¹³ Read ऋषेः.¹⁶ Read मधुसूदनस्य.² ह looks like पु.³ Read सुभंकरस्य.⁶ Dele ॥.¹¹ Probably रावस्य.¹⁴ Read ऋषि.

Read सुभंकरस्य.

Perhaps सुवचसामि.

Read परपु.

Probably महाशर्मपुत्र.

Read गोविन्द.

- 50 व्यगोत्रदि । विश्वरूपपुत्रदि । पीथूकस्य पदार्द्धम् । भार्गवगोत्रदि ।
महीधरपुत्रदि । तीकवस्य पदार्द्धम् । शाण्डिल्यगोत्रदि । विश्व-
रूपपुत्रदि । लाखूक-
- 51 स्य पदार्द्धम् । भरद्वाजगोत्रदि । कपिलेश्वरपुत्रदि । प्रभाकरस्य पदा-
र्द्धम् । भार्गवगोत्रदि । सीरीपुत्रदि । लाहडस्य पदार्द्धम् ।
दार्ढ्यच्युतगोत्रवहुलदेवपुत्र-
- 52 पीथनस्य पदमेकम् । धौम्यगोत्रदि । वायीपुत्रचौ । केशवस्य पदमेकम् ।
¹गौतमगोत्रदि । ²सुभंकरपुत्रचौ । भास्करस्य पदमेकम् । दार्ढ्य-
च्युतगोत्रचौ । जाल्हूपुत्रचौ । रि-
- 53 सिकेशस्य³ पदमेकम् । चन्द्रात्रेयगोत्रदि । सोमदेवपुत्रपं । माल्हूकस्य
पदमेकम् । धौम्यगोत्रदि । असधरपुत्रदि । वीठुकस्य पदमेकम् ।
भार्गवगोत्राद्⁴ । भायिलपु-
- 54 त्रदि । लाखूकस्य पदमेकम्⁵ । कश्यपगोत्रदि । ⁶सुभाकरपुत्रदी । राल्हू-
कस्य पदमेकम् । वसिष्ठगोत्रदि । पाणिनिपुत्रदि । गङ्गाधरस्य
पदमेकम् । ⁷त्रैकायनगोत्रवसू-
- 55 पालपुत्रदि । अणतपालस्य पदमेकम् । वसिष्ठगोत्रदि । गोविंदपुत्रदि [1*]
त्रिलोचनस्य पदमेकम् । कश्यपगोत्रद्वि⁸ । आल्हणपुत्रदि । विजय-
सीहस्य पदमेकम् । ⁹परास-
- 56 रगोत्रदि । ¹⁰विद्यावरपुत्रचौ । वाल्हूकस्य पदार्द्धम् । कश्यपगोत्रदि ।
देवेश्वरपुत्रदि । वावणस्य¹¹ पदार्द्धम् । कश्यपगोत्रदि । नारायणपुत्रदि ।
जगधरस्य¹² पदार्द्धम् । भा-
- 57 र्गवगोत्रचौ । गांगूपुत्रचौ [1*] गोविंदस्य पदार्द्धम् । ¹³गौतमगोत्रदि ।
¹⁴मवसूदनपुत्रदि । देऊकस्य पदार्द्धम् । ¹⁵वौम्यगोत्रदि [1*]
¹⁶रिषिपुत्रदि । पुरुषोत्तमस्य पदार्द्धम् । ¹⁷वसिष्ठगो-
- 58 त्रदि । नारायणपुत्रदि । दिवाकरस्य पदार्द्धम् । ¹⁸वतिष्ठगोत्रदि । राम-
चन्द्रपुत्रदि । वासुदेवस्य पदार्द्धम् । कुत्सगोत्रदि । वासधरपुत्रदि ।
पाल्हूकस्य पदार्द्धन¹⁹ । कृष्णात्रे-

¹ Read गौतमगोत्र.⁴ Read भार्गवगोत्रदि.⁷ Read त्रैकायस्य.¹⁰ Read विद्याधर.¹³ गौ looks like *gō*.¹⁶ Read ऋषि.¹⁹ Read वसिष्ठ ; *shfha* looks like *ptha*.² Read सुभंकर.⁵ Read पदमेकम्.⁸ Read द्वि.¹¹ Probably रावणस्य.¹⁴ Read मधुसूदन.¹⁷ The *shfha* of वसिष्ठ looks like *ptha*.³ This is a corruption of दृषीकेश.⁶ Read सुभाकर.⁹ Read पराशर.¹² Read जगद्धरस्य.¹⁵ Read धौम्य.¹⁸ Read पदार्द्धम्.

- 59 यगोत्रहि । जाहडपुत्रहि । मवसूदनस्य¹ पदार्हम् । 'गार्ग्ययोत्रहि ।
 'परासरपुत्रहि । वेदस्य पदार्हम् । 'पसिष्ठगोत्रहि । गङ्गाधरपुत्रहि ।
 मवसूदनस्य² पदार्हम् [1*] अत्रि-
 60 गोत्रहि । केशवपुत्रहि । रिसिकेसस्य³ पदार्हम् । शाण्डिल्यगोत्रहि ।
 चंद्रादित्यपुत्रहि । विद्याधरस्य पदार्हम् । कश्यपगोत्रठ । शर्मादि-
 त्यपुत्ररा । हालस्य पदमे-

Second Plate; Second Side.

- 61 कम । भरद्वाजगोत्रना । नारायणपुत्रना । लक्ष्मीधरस्य पदमेकम् ।
 प्रतीहारान्वये रा । जाहडपुत्ररा । महिलूकस्य पदद्वयम् । 'कौसिक-
 गोत्रमहीपालपुत्रहि । वामदेवस्य प-
 62 दार्हम् । कश्यपगोत्रपं । नरसिंहपुत्रपं । केशवस्य पदार्हम् । 'ययुर्वेद-
 चरत्ते ॥ भरद्वाजगोत्रपं । 'आनंदपुत्रश्च ॥ पं । देवशर्माणः पदद्वयम्¹⁰ ।
 भरद्वाजगोत्रश्च । गासलपुत्रहि । ज-
 63 यशर्माणः पदमेकम् । भरद्वाजगोत्रश्च । गासलपुत्रहि । माल्लूकस्य
 पदमेकम् । कश्यपगोत्रहि । आल्लणपुत्रश्च । कुलादित्यस्य
 पदमेकम् । भरद्वाजगोत्रहि । अस-
 64 धरपुत्र(1)पं । सीलूकस्य पदमेकम् । भरद्वाजगोत्रपं । पाल्लणपुत्रहि [1*]
 सीमेकस्य पदमेकम् । कौत्सगोत्रपं । पीथनपुत्रहि । असधरस्य
 पदमेकम् । ¹¹परासरगोत्रहि । सीमद-
 65 त्तपुत्रचौ । श्रीनिवासस्य पदमेकम् । गौतमगोत्रहि । स्रपटपुत्रपं । चौभु-
 वस्य पदमेकम् । गौतमगोत्रचौ [1*] सुजपुत्रपं । पृथ्वीधरस्य
 पदमेकम् । भरद्वाजगोत्रपं । पुरुषो-
 66 त्तमपुत्रपं । गागीकस्य पदमेकम् । चन्द्रात्रेयगोत्रदी । अभिनंदपुत्रदी ।
 विद्यानंदस्य पदमेकम् । चन्द्रात्रेयगोत्रदी । अभिनंदपुत्रदी ।
 धर्मानंदस्य¹² पदमेकम् । ¹³चैकायनगोत्र-

¹ Read मधुसूदनस्य.

⁴ Read वसिष्ठ.

⁷ Read कौत्सिक.

⁹ There seems to be a mistake in आनंदपुत्रश्च ॥ पं ।

¹¹ Read पराशर.

² Read गोत्र.

⁵ Read मधुसूदनस्य.

⁸ Read ययुर्वेद.

¹² Read धर्मानंदस्य.

³ Read पराशर.

⁶ See page 162, note 2.

¹⁰ Read द्वयम्.

¹³ Read चैकायन.

- 67 सेनापतिअजयपालपुत्रहि । महाराजस्य¹ पदमेकम् । ²त्रैकायनगोत्रसेनापति-
अजयपालपुत्रहि । वक्रराजस्य पदमेकम् । ³कौसिकगोत्रदी ।
महाशर्मपुत्रदी । वासु-
- 68 केः पदमेकम् । अत्रिगोत्रहि । रत्नेश्वरपुत्रहि । मालावरस्य⁴ पदमेकम् ।
कश्यपगोत्रहि । जाल्हणपुत्रहि । महि[ध]रस्य⁵ पदमेकम् । वत्स-
गोत्रहि । तील्हूपुत्रपि⁶ । सल-
- 69 खणिकस्य पदद्वयम्⁷ । ⁸परासरगोत्रपं । माल्हणपुत्रपं । पीथनस्य पदमेकम् ।
⁹परासरगोत्रपं । महुलपुत्रपं । कीठणस्य पदमेकम् । ¹⁰वसिष्ठगोत्रहि ।
गयाधरपु-
- 70 त्रहि । लालिस्सपटयो[*] प[द]मेकम् । वत्सगोत्रहि । सूपटपुत्रहि ।
वरणीधरस्य¹⁰ पदमेकम् । वत्सगोत्रदी । कमलासनपुत्रदी । गोठस्य
पदमेकम् । माहुलगोत्रहि । वा-
- 71 छिलपुत्रदी । मनादित्यस्य पदमेकम् । ¹¹परासरगोत्रकृष्णशर्मपुत्रअग्नि ।
जयशर्मणः पदमेकम् । ¹²वसिष्ठगोत्रहि । गासलपुत्रभानिकस्य
पदमेकम् । भरद्वा-
- 72 जगोत्रहि । कील्हणपुत्रहि । दामोदरस्य पदमेकम् । वसिष्ठगोत्रदी ।
धानूपुत्रदी । नीलकंठस्य पदमेकम् । ¹³शांक्त्यगोत्रहि । ¹⁴लखगादि-
त्यपुत्रदेऊकस्य पदमे-
- 73 कम । भरद्वाजगोत्रहि । गयाधरपुत्रहि । देवर्षि(i)हि । वावण¹⁵ ।
हि । वेट्ट [*] एषां पदमेकम् । ¹⁶मौद्गल्यगोत्रहि वेदश्रीमहसूपुत्र-
ओत्रियमीलूकस्य पदार्धम् ।
- 74 कश्यपगोत्रपं । सुरीतमपुत्रहि । लक्ष्मीधर । हि । धरणीधर । तथा
हि । देवशर्मपुत्रहि । गागू । एषां पदमेकम् ।
वत्सगोत्रहि वेदश्रीअजैपुत्रहि¹⁶ । ऊहडस्य पदार्धम् ।
- 75 भरद्वाजगोत्रहि । देवशर्मपुत्रहि । नरीतमस्य पदार्धम् । कश्यपगोत्रहि । पाल्हण-
पुत्रहि । गाल्हणस्य पदार्धम् । ¹⁷परासरगोत्रहि । असधरपुत्रहि । पीथनस्य
पदार्धम् ॥

¹ Read महाराजस्य.⁴ Read मालाधरस्य.⁷ Read द्वयम्.⁹ The *shfha* of वसिष्ठ looks like *ptha*.¹¹ Read परासर.¹² Read सांक्त्य.¹⁶ Probably °विवेदिश्री.² Read त्रैकायन.⁵ Read महीधरस्य.⁸ Read परासर.¹² The *shfha* of वसिष्ठ looks like *sw*.¹⁴ Read लखगादित्य.¹⁷ Read परासर.³ Read कौशिक.⁶ Read पं.¹⁰ Read धरणीधरः.

, roha' . १७.

- 76 गौतमगोत्रदि । व[स्]पुत्रदि । पीठुकस्य पदार्धम् । भरद्वाजगोत्रदि ।
पवणाहपुत्रदि । सूडस्य पदार्धम् । ¹उपमन्युगोत्रदि । नाटेपुत्रपं ।
श्रीधरस्य पदार्धम् । भरद्वाजगो-
- 77 त्रदि । आल्हणपुत्रदि । नारायणस्य पदार्धम् । ²परासरगोत्रदि । ब्रह्म-
पुत्रदि । भाभूकस्य पदार्धम् । वत्सगोत्रदि । लक्ष्मीधरपुत्रपं ।
जाल्हूकस्य पदार्धम् । भरद्वाजगोत्रदि । म-
- 78 ह्रीधरपुत्रदी । महाधरस्य³ पदार्धम् । शाण्डिल्यगोत्रपं । गागेपुत्रदी
जागूकस्य पदार्धम् । भार्गवगोत्रदि । हरिदत्तपुत्रदि । सीरीकस्य
पदार्धम् । ⁴कौसिकगोत्रदि । सोमदे-
- 79 वपुत्रदि । श्रीधरस्य पदार्धम् । अत्रिगोत्रदि । नारायणपुत्रदि ।
जाह्ण्डस्य पदार्धम् । अत्रिगोत्रदि । नारायणपुत्रदि । धरणी-
धरस्य पदार्धम् । भरद्वाजगोत्रदि । लखनण-⁵
- 80 पुत्रदि । गाल्हूकस्य पदार्धम् । ⁶कौण्डिल्यगोत्रदि । श्रीधरपुत्रदि । मधु-
कस्य पदार्धम् । ⁷वौधायनगोत्रदि । पाल्हूपुत्रदि । दामरस्य
पदार्धम् । ⁸परासरगोत्रदि । पद्माक-
- 81 रपुत्रदि । मालाधरस्य पदार्धम् । ⁹परासरगोत्रदि । पद्माकरपुत्रदि ।
विद्याधरस्य पदार्धम् । ¹⁰कौण्डिल्यगोत्रदि । दिवाकरपुत्रदि । भास्कर-
स्य पदार्धम् । शाण्डिल्यगो-
- 82 त्रसोमेश्वरपुत्रदि [1*] शिवादित्यस्य पदार्धम् ॥ ¹⁰कस्यपगोत्रदि । केशवपुत्रदि ।
चक्रस्वामिनः पदार्धम् । कौशिकगोत्रदि¹¹ । गोहृडपुत्रदि [1*] वीकयस्य
पदार्धम् ॥ वत्सगोत्रश्री [1*] वामदेवपुत्रदि । पीथूक-
- 83 स्य पदार्धम् । ¹²कौसिकगोत्रगोहृडपुत्रदि । माल्हूकस्य पदार्धम् ॥
.¹³कस्यपगोत्रविस्वरूपपुत्रदि । दिवाकरस्य पदार्धम् ॥ व[त्स]गोत्रकी-
र्तिधरपुत्रदि । सांगमस्य पदार्धम् ॥ ¹⁴परासरगोत्रसोमे-
- 84 श्वरपुत्रश्च । भाभूकस्य पदार्धम् ॥ ¹⁵कस्यपगोत्रसूल्हणपुत्रदि [1*] लालेकस्य
पदार्धम् ॥ गौतमगोत्रजयसर्म्मपुत्रदि¹⁶ [1*] भावसर्म्मणः¹⁷ पदार्धम् ॥
¹⁸परासरगोत्रदि । भास्करपुत्रदि । वाल्हूकस्य पदार्धम् ॥

¹ Read उपमन्यु.⁴ Read कौशिक.⁷ Read वौधायन.¹⁰ Read कस्यप.¹³ Read कस्यपगोत्रविस्वरूप.¹⁶ Read "जर्म.² Read पराशर.⁵ Read लखण.⁸ Read पराशर.¹¹ Read कौशिकगोत्रदि.¹⁴ Read पराशर.¹⁷ Read "जर्मणः.³ Read महाधरस्य.⁶ Read कौण्डिल्य.⁹ Read कौण्डिल्य.¹² Read कौशिक.¹⁵ Read कस्यप.¹⁸ Read पराशर.

- 85 'मौदिल्यगोत्रदि । तीकमपुत्रचि । धरणीधरस्य पदार्धम ॥ 'कौसिकगोत्र-
दि । वील्हूपुत्रपं । केशवस्य पदार्धम ॥ 'कोशिकगोत्रदि [1*] पाल्हू-
पुत्र[दि] । ऊल्हेकस्य पदार्ध । भारद्वाजगोत्रदि । 'सुभंकर-
- 86 पुत्रदि [1*] देवेश्वरस्य पदार्धम ॥ 'कश्यपगोत्रदि [1*] धरणीधरपुत्रदि ।
नारायणस्य पदार्धम⁵ ॥ मौनसगोत्रदि । नारायणपुत्रदि । विद्याधरस्य
पदार्धम ॥ भारद्वाजगोत्रगोठपुत्रचौ । लाहडस्य पदार्धम ॥
- 87 गौतमगोत्रदेवशर्मपुत्रदि । जाल्हूकस्य पदार्धम ॥ 'साकृत्यगोत्रति ।
महेश्वरपुत्र(1)दि [1*] गा[गू]कस्य पदार्धम ॥ भरद्वाजगोत्रठ ।
माधवपुत्रठ । लाहडस्य पदमेकम । 'परासरगोत्रदी । देव-
- 88 नाभपुत्रदी । जैतनाभस्य पदमेकम । कश्यपगोत्रदि । वक्षपुत्रदि ।
महीधरस्य पदार्धम । कश्यपगोत्रदि । नागशर्मपुत्रदि । विद्या-
धरस्य पदार्धम । मौदिल्यगो-
- 89 त्रदि । 'रिषिपुत्रदि । दामरस्य पदार्धम⁹ । कृष्णात्रेयगोत्रदि । सोनड-
पुत्रदि । रासलस्य पदार्धम । शाण्डिल्यगोत्रति ।
¹⁰मालावरपुत्रति । वाल्हेकस्य पदार्धम् । जीव-
- 90 न्नायनगोत्रदि । ¹¹सुभादित्यपुत्रपं । देल्हस्य पदार्धम । शाण्डिल्यगोत्रति ।
आल्हीपुत्रति । माल्हणस्य पदार्धम । शाण्डिल्यगोत्रति । आल्ही-
पुत्रति । साल्हणस्य पदार्ध-
- 91 म । कश्यपगोत्रच । श्रीधरपुत्रच । यशोधरस्य पदार्धम । भरद्वाजगो-
त्रदि । माढूपुत्रदि । रील्हूकस्य पदार्धम । ¹²लौगाचगोत्रदि ।
गोपतिपुत्रदि । पीथूकस्य प-
- 92 दार्धम । कश्यपगोत्रचौ । केशवपुत्रचौ । राल्हेकस्य पदार्धम । भर-
द्वाजगोत्रदि । माढूपुत्रदि । देऊकस्य पदार्धम् । मार्मवगोत्र-
दि । [ग • पुत्र]-¹³

¹ Read मौदिल्य.² Read कौशिक.³ Read सुभंकर.⁴ Read कश्यप.⁵ Read पदार्धम्.⁶ Read साकृत्य.⁷ Read परासर.⁸ Read अचि.⁹ Read पदार्धम्.¹⁰ Read मालावर.¹¹ Read सुभादित्य.¹² Read लौगाचि.¹³ The lower portion of the last four *aksharas* is gone. The two first may be *Gāgē*, *Gāngē*, or *Gāgā*; the *anusvāra* may be an accidental dot.

2 4 6 8 10 12 14 16 18 20 22 24 26 28

SCALE 3:

From Impressions by Dr. A. Führer.

iii.

[illegible][illegible]

94

98

98

100

105

2

100

Third Plate.

- 93 [चौ?] कुलधर¹ । चौ । लाखणपुत्र[चौ] । जयाणंद । तथा भ्रातृ-
आनंद² । तथा पुत्रमाधव । ³विष्णुवृद्धिगोत्रचौ । लाहडपुत्रदि ।
सोमेश्वर । ⁴परासरगोत्रचौ । गोविंद-
- 94 पुत्रचौ । पजून । दर्भिगोत्रदि । गोसेपुत्रदि । वासुदेव । तथा भ्रातृ-
वाल्हण⁵ । दर्भिगोत्रदि । गोधणपुत्रमारायण⁶ । दर्भिगोत्रदि ।
गल्हेपुत्रदि । आनंद ।
- 95 गोतमगोत्रति । सीलेपुत्रति । विद्याधर । भरद्वाजगोत्रति । गङ्गाधर-
पुत्रति । देवधर । गर्मगोत्रदि । पीथनपुत्रदि । कूके ।
⁷वंपुलगोत्रदि । सीलेपु-
- 96 त्रसाल्हे । उपमन्युगोत्रदि । श्रीपालपुत्रदि । साल्हे । कश्यपगोत्रति ।
वीठुपुत्रति । मालाधर । गोतमगोत्रति । देवधरपुत्रति ।
सतानंद⁸ । शांडिल्यगोत्रति । कुमार-
- 97 शर्मपुत्रति । देऊ । गोतमगोत्रति । साल्हेणपुत्रति । वाऊ । मोनस-
गोत्रदि । ⁹खल्हेणपुत्रदि । सांतट¹⁰ । भरद्वाजगोत्रदि । ¹¹हिरा-
दित्यपुत्रदि । कुंडण । कौत्सगोत्र(।)-
- 98 दि । उत्तरादित्यपुत्रदि । साभू । भरद्वाजगोत्रदि । देल्हेणपुत्रदि ।
रैधे¹² । कश्यपगोत्रदी । लाहडपुत्रदि । मालाधर । ¹³शांक्त्य-
गोत्रदि । लक्ष्मीधरपुत्रवेदशर्म [।*]
- 99 वत्सगोत्रदी । सोटेपुत्रदि । गङ्गाधर । कश्यपगोत्रपं । गङ्गाधरपुत्रपं ।
हरिधर । सावर्ण्यगोत्रति । हिरण्यपुत्रति [।*] सोमे । वत्सगोत्र-
दि । राघवपुत्रदि । रिसि-¹⁴
- 100 केश । तथा भ्रातृदि । गयाधर । गर्मगोत्रदि । रामपुत्रपं । गदा-
धर । भरद्वाजगोत्रपं । ¹⁵कृष्णपुत्रपं । गामे । शांडिल्यगोत्रपं ।
सोमेपुत्रपं । केशव । कश्यपगोत्रपं । यशदे-¹⁶

¹ The first *akshara* looks like *tró*; possibly to be read *śró*. The *akshara* *kw* is badly formed and looks like *puś*. With this name begins a separate list, comprising the names of 82 persons.

² Read आनन्द.

³ Read परासर.

⁴ Read वन्सुल.

⁵ Perhaps सांभट.

⁶ [Compare the modern रयधौ.—G. Bühler.]

⁷ Read सांक्त्य.

⁸ The *akshara* *shna* looks like *pna*.

⁹ Read विष्णुवृद्धि. The *akshara* *shnu* looks like *shnu*.

¹⁰ Perhaps साल्हेण.

¹¹ Read शतानन्द.

¹² Read हौरादित्य.

¹³ See page 162, note 3.

¹⁴ Read यशदीव.

¹⁵ Read यशदीव.

- 101 वपुत्रपं । अजौ । ¹शांक्त्यगोत्रचौ । माल्हूपुत्रचौ [1*] गोविंद ।
वत्सगोत्रति । जगसीहपुत्रति । धरणीधर । ²परासरगोत्रति ।
रुद्रपुत्रति । छीतू । कश्यपगोत्रहि । चक्रस्वामि-
- 102 पुत्रहि । आमदेव । ³परासरगोत्रति । थानूपुत्रति । गांगू । कात्या-
यनगोत्रचौ । केशवपुत्रचौ । देवशर्म । ⁴शांक्त्यगोत्रचौ ।
धरणीधरपुत्रचौ । तीकव । भरद्वाजगोत्रचौ [1*]
- 103 धरणीधरपुत्रचौ । पद्मस्वामि । मौनसगोत्रहि । सीधनपुत्रचौ ।
लाहड । मौनसगोत्रचौ । रासलपुत्रहि । नारायण । कृष्णात्रेय-
गोत्रहि । निम्बरथपुत्रहि । वेदू ।
- 104 कश्यपगोत्रहि । गयाधरपुत्रहि । सहारण । कश्यपगोत्रपं । हरिपुत्रपं ।
देदे । जातूकर्णगोत्रहि । सूपटपुत्रहि । राजे । ⁵कौसिकगोत्रति ।
देवनाभपुत्रति । कीर्त्तिनाभ ।
- 105 ⁶कौसिकगोत्रति । देवहरपुत्रति । उदयनाभ । ⁷कौसिकगोत्रच । देव-
धनपुत्रहि । श्रीकर । ⁸कौसिकगोत्रहि । दिनकरपुत्रहि ।
विष्णुशर्म । भरद्वाजगोत्र(1)पं । म-
- 106 नुपुत्रपं । कनादित्य । ⁹शांक्त्यगोत्रहि । वाळूपुत्रहि । केशव । वसे-
गोत्रति । महादेवपुत्रति । पदुमे । गर्भगोत्रठ । आभट-
पुत्रगै¹⁰ । लोलिक । भरद्वाजगोत्र-
- 107 द्वि । आल्हणपुत्रहि । राल्हू¹¹ । कश्यपगोत्रति । वत्सराजपुत्रति ।
स्वांभू । मौदल्यगोत्रहि । रुद्रपुत्रति । सीज । गर्भगोत्रदी ।
माधपुत्रच । शकुनादित्य । भरद्वाजगोत्र-
- 108 प । लक्ष्मीधरपुत्र(1)पं । देदे । भरद्वाजगोत्रआल्हूपुत्रसाल्हण । भर-
द्वाजगोत्रपं । विद्याधरपुत्रप । वाळू । वसिष्ठगोत्रहि । जागर्षि-
पुत्रकील्हण । (एक।) वसिष्ठगोत्रमहे-
- 109 खरपुत्रहि । राम । गौतमगोत्रहि । दामीदरपुत्रहि । माल्हू । जीव-
न्तायनगोत्रहि । जयद्रथपुत्रपं । दाऊ । गौतमगोत्रहि । लक्ष्मी-
धरपुत्रपं । पुरुषोत्तम । कश्यप-
- 110 गोत्रचौ । सहिलपुत्रचौ । लाले । कश्यपगोत्रचौ । गोल्हेपुत्रचौ ।
भद्रेश्वर । वसिष्ठगोत्रहि । ¹²दागोदरपुत्रचौ । वज्र । ¹³कृ-
ष्णात्रेयगोत्रहि । जयसीहपुत्रचौ । जाग-

¹ Read शांक्त्य.² Read परासर.³ Read शांक्त्य.⁴ Read कौशिक.⁵ Read कौशिक.⁶ Read कौशिक; kau looks like paud.⁷ Read शांक्त्य.⁸ Read 'चौ.⁹ Rālhū looks like Rālhya.¹⁰ Read दामीदर.¹¹ The व in वज्र looks like प

- 111 धिं । गौतमगोत्रदि । माधवपुत्रकुले । उपमन्युगोत्र(i)नागशर्मापुत्ररतन ।
भरद्वाजगोत्रदि । आल्हणपुत्रदि । ताल्लू । भरद्वाजगोत्रदि ।
गङ्गाधरपुत्रदि । अस-
- 112 धर । भार्गवगोत्रश्च । जयद्र[थ]पुत्रति । धर्माधर । कश्यपगोत्रदेद-
पुत्रदि । आमदेव । भरद्वाजगोत्रहरिपुत्रदि । महेश्वर । वंशुलगी-
त्रसोलेपुत्रदि । कूल्हण । भ-
- 113 रद्वाजनारायणपुत्रति¹ धरणीधर । भरद्वाजगोत्रदी । कृष्णपुत्रदि । देवधर ।
एवं ब्राह्मण ८२ एषां ²समांसत्वे पदत्रिचत्वारिंशदाङ्कतोपि³
पद ४३ कश्यप-
- 114 गोत्रपं [i*] गोविन्दपुत्रदि । देकु⁴ । ⁵[श]क्रत्यगोत्रदि । वहुधरपुत्रदी ।
आमदेव । गौतमगोत्रश्च । रा[म]पुत्रचौ । कूके ।
भरद्वाजगोत्रपं । केशवपुत्रपं [i*] विद्याधर [i*]
- 115 (व) [i*] देवीसदी । जाहडपुत्रदी । नागशर्मा । गौतमगोत्रठ ।
गयाधरपुत्रठ । वासुदेव । एवं ब्राह्मण ६ एषां ⁶समासत्वे
⁷पदपडङ्कतोपि पद ६ ⁸परासरगोत्रदि । महा-
- 116 शर्मापुत्रपं । नामशर्मा । ⁹परासरगोत्रदि । वील्हणपुत्रदि । जयशर्मा¹⁰ ।
कृष्णात्रेयगोत्रदेदिपुत्रधर्माणंद । ¹¹परासरगोत्रजयशर्मापुत्र(i)हरिशर्मा ।
एषां पदमेक-
- 117 म । इति मत्वा भवद्भिर्भागभोगादिकं सर्वमेभ्यः समुपनेतव्यम्¹² । तदेता-
न्यामानमीषां समन्दिरप्राकारान्निर्गमप्रवेशान्सर्वार्शनेक्षुकोपिससणा-¹³
- 118 ¹⁴स्त्रमधूकादिभूरुहान्सवनश्चभिनिधानान्सलोहाद्याकरान्सगोकुलानपरैरपि सीमा-
न्तगतैवस्तुभिः¹⁵ संहितान्सवाह्याभ्यन्तरादायान¹⁶ भुञ्जानानां क-
- 119 पंतां¹⁷ कषयतां दानाधानविक्रयं वा कुर्वतां न केनचि[त्का]चिद्वाधा कत्त-
व्या¹⁸ । अत्र च राजराजपुरुषादिभिः स्वं स्वमाभाव्यं ¹⁹परिहरीणी-
यमिदञ्चास्मानमना-

¹ Read भरद्वाजगोत्रनारायण.⁴ Read देकु.⁷ Read षडङ्क.¹⁰ Read पराशर.¹³ Read नक्ष.¹⁶ Read कर्षतां कर्षयतां.² Read समांश°.⁵ Read सांक्रत्य.⁸ Read पराशर.¹¹ Read °तव्यम्.¹⁴ Read सीमान्तगतैर्वस्तुभिः.¹⁷ Read कर्तव्या.³ Read °शदङ्कतो.⁶ Read समांश°.⁹ Read °शर्मा¹² Read °सनेक्षुकोपितश्चा°.¹⁵ Read °दायान्.¹⁸ Read परिहरीणी°.

- 120 छेद्यमनाहार्यञ्चेति भाविभिरपि भूमिपालैः पालनीयमिति ॥ वृक्ष¹ ।
षष्टिं वर्षसहस्राणि² स्वर्गे वसति भूमिदः । आच्छेत्ता चानुमन्ता
च तान्येव नरके वसतः³ ॥
- 121 'सूमिदानस्य यः कर्त्ता यश्च कारयिता शुविः⁵ । पालकश्चानुमन्ता च
स्वर्गं⁶ गच्छति मानवः ॥ स्वदत्तां परदत्ता⁷ वा यो हरेत वशुन्ध-
राम⁸ । स विष्टाया⁹ क्रिमिर्भूत्वा पि-
- 122 तृभिः सह मज्जति ॥ सर्वानेतान्भाविनः पार्थिवेन्द्राभूयो भूयो याचते
रामभद्रः । सामान्योयं धर्मसेतुर्नृपाणां काले का[ले] पालमीयो¹⁰
भवद्भिरिति ॥
- 123 सहस्रतीयं राजश्रीपरमर्दिदेवत्व¹¹ मतमम । ¹²विरचितशुभकम्प्रीनामवास्तव्यवंशः
सकलगुणगणानां वेश्म पृथीधरास्यः । आलखदभनि-¹³
- 124 पालस्याज्ञया धर्मलेखी ¹⁴स्फुटललितनिवेशैरक्षरैस्ताम्रपटम्¹⁵ ॥ उत्कीर्णञ्च
पितलहारपाल्हेनेति ॥ मङ्गलमहाश्रीः ॥ थ ॥

APPENDIX.

A.— List of Names of Gôtras.

Atri, ll. 59, 68, 79 (twice).	Gautama, ll. 17, 18, 22, 27, 29, 36 (twice), 38, 39 (twice), 44, 49, 52, 57, 65 (twice), 76, 84, 87, 96, 97, 109 (twice), 111, 114, 115.
Bâbhravya, l. 23.	Gôtama, ll. 25, 95.
Bandhula, ll. 38, 95, 112.	Jâtûkarna, l. 104.
Baudhâyana, l. 80.	Jivantâyana, ll. 89, 109.
Bharadvâja, ll. 18, 20, 23, 24, 45, 51, 61, 62 (twice), 63 (twice), 64, 65, 71, 73, 75, 76 (twice), 77, 79, 87, 91, 92, 95, 97, 98, 100, 102, 105, 106, 107, 108 (twice), 111 (twice), 112 (twice), 113, 114. Bhâradvâja, ll. 85, 86.	Kaśyapa, ll. 17, 21, 23, 24, 25, 31, 32, 33 (twice), 34, 35, 38, 41, 42, 48, 49, 54, 55, 56 (twice), 60, 62, 63, 68, 74, 75, 82, 83, 84, 86, 88 (twice), 91, 92, 96, 98, 99, 100, 101, 104 (twice), 107, 109, 110, 112, 113.
Bhârgava, ll. 21, 29, 43 (twice), 44, 46, 47, 48, 50, 51, 53, 56, 78, 92, 112.	Kâtyâyana, l. 102.
Chandratrêya, ll. 37, 53, 66 (twice).	Kaundinya, ll. 34, 80, 81.
Darbhi, l. 94 (three times).	Kausika, ll. 30, 61, 67, 78, 82, 83, 85 (twice), 104, 105 (three times).
Dârdhyachyuta, ll. 51, 52.	Kautsa, ll. 27, 40, 64, 97.
Dhaumya, ll. 52, 53, 57.	Krishnatrêya, ll. 20, 21, 25, 28, 32, 37 (twice), 40, 58, 89, 103, 110, 116.
Garga, ll. 95, 100, 106, 107. Gârgya, ll. 47, 59.	

¹ Read उक्तं च.⁴ Read भूमि.⁷ Read दत्ता.¹⁰ Read पालनीयो.¹³ Read अलिखदभनि°.² Read सहस्राणि.⁵ Read शुचिः.⁸ Read वसुंधराम्.¹¹ Read देवस्य.¹⁴ Read स्फुट.³ Read वसतः.⁶ Read स्वर्गं गच्छति.⁹ Read विष्टायां कृमि°.¹² Read 'कर्म्मि°.¹⁵ Read पटम्.

Kutsa, ll. 44, 58.
 Laugākshi, l. 91.
 Māhula, l. 70.
 Māṇḍavya, l. 32.
 Maudgalya, ll. 73, 85, 88, 107.
 Mauna, ll. 86, 97, 103 (twice).
 Pāpini, ll. 41, 42.
 Parāśara, ll. 28, 30, 31, 34, 35, 55, 64, 69
 (twice), 71, 75, 77, 80, 81, 83, 84, 87, 93,
 101, 102, 115, 116 (twice).
 Sāmkṛitya, ll. 18, 22, 33, 72, 87, 98, 101, 102,
 106, 114.

Śaṇḍilya, ll. 22, 45, 49, 50, 60, 78, 81, 89, 90
 (twice), 96, 100.
 Sauśravasa, l. 27.
 Sāvārya, l. 99.
 Traikāyana, ll. 19 (twice), 43, 54, 66, 67.
 Upamanyu, ll. 17, 47, 48, 76, 96, 111.
 Vasē, l. 106.
 Vasishṭha, ll. 26 (twice), 30, 35, 41, 42, 54,
 55, 57, 58, 59, 69, 71, 72, 108 (twice), 110.
 Vatsa, ll. 36, 40, 68, 70 (twice), 74, 77, 82, 83,
 99 (twice), 101.
 Viṣṇuvṛiddha, l. 93.

B.— List of Names of Men.

Ābhata, l. 106.
 Abhinanda, l. 66 (twice).
 Ajai, l. 74.
 Ajau, l. 101.
 Ajayapāla, ll. 19, 20, 67 (twice).
 Āhapa, ll. 23, 33, 55, 63, 77, 107, 111.
 Āhi, l. 90 (twice).
 Āhū, l. 108. *Gen.* Āhūkasya, ll. 35, 41.
 Āmadēva, ll. 45, 102, 112, 114.
 Ānanda, ll. 20, 62, 93, 94.
 Anatapāla, l. 55.
 Asadhara, ll. 53, 63, 64, 75, 111.
 Avasara, l. 24.
 Bahudhara, l. 114.
 Bāhula, l. 24.
 Babuladēva, l. 51.
 [Bhābhū], *Gen.* Bhābhūkasya, ll. 77, 84.
 Bhadrēśvara, l. 110.
 Bhānika, l. 71.
 Bhāskara, ll. 32, 52, 81, 84.
 Bhavaṇasāmi (perhaps Bhuvana°), l. 44.
 Bhāvaśarman, l. 84.
 Bhāyila, l. 53.
 Bhōgāditya, l. 48.
 Bōdhānē, l. 17.
 Brahman, ll. 43, 47, 77, 110.
 Chakrasvāmin, ll. 82, 101.
 Chandraditya, l. 60.
 Chaturbhujā, l. 32.
 Chaubhujā, l. 65.
 Chhītū, l. 101.
 Dāmara, ll. 80, 89.
 Dāmōdara, ll. 29, 30, 31, 32, 72, 109, 110.
 Dātū, l. 109.
 [Dāyī], *Gen.* Dāyikasya, l. 29.

Dēda, l. 112.
 Dēdē, ll. 104, 108.
 Dēdi, l. 116.
 Dēhula, l. 33.
 Dēlha, l. 90.
 [Dēlhā], *Gen.* Dēlhākasya, l. 25.
 Dēlhapa, ll. 21, 44, 98.
 Dēlhū, l. 35. *Gen.* Dēlhūkasya, l. 21.
 Dēū, ll. 97, 114. *Gen.* Dēūkasya, ll. 36, 57,
 72, 92.
 Dēvadatta, ll. 34, 42.
 Dēvadhana, l. 105.
 Dēvadhara, ll. 95, 96, 113.
 Dēvahara, l. 105.
 Dēvanābha, ll. 87, 104.
 Dēvarshi, ll. 48, 73.
 Dēvaśarman, ll. 17, 41, 62, 74, 75, 87, 102.
 Dēvavrata, l. 33.
 Dēvēśvara, ll. 56, 86.
 Dēvisa, l. 115.
 [Dhāndhē], *Gen.* Dhāndhēkasya, l. 18.
 Dhānū, l. 72.
 Dharanidhara, ll. 26, 28, 70, 74, 79, 85, 86,
 101, 102, 103, 113.
 Dharmadhara, l. 112.
 Dharmānanda, l. 66. Dharmāpanda, l. 116.
 Dhēlhapa, l. 23.
 Dinakara, l. 105.
 Divākara, ll. 58, 81, 83.
 Gadādadhara, l. 100.
 Gāgē, ll. 78, 92 (?). *Gen.* Gāgēkasya, l. 66.
 Gāgū, ll. 43, 74, 92 (?). *Gen.* Gāgūkasya,
 l. 87.
 Gālhapa, ll. 23, 75.
 Galhē, l. 94.

[Gálhê], *Gen. Gálhêkasya*, l. 32.
 [Gálhû], *Gen. Gálhûkasya*, l. 80.
 Gâmê, l. 100.
 Gangâdhara, ll. 23, 29, 35, 54, 59, 95, 99
 (twice), 111.
 Gângû, ll. 57, 102.
 Gâsala, ll. 62, 63, 71.
 Gantama, l. 24.
 Gayâdhara, ll. 26, 69, 73, 100, 104, 115.
 Gôdhara, l. 94.
 Gôhada, ll. 82, 83.
 Gôlhê, ll. 36, 110.
 Gôpati, l. 91.
 Gôsê, l. 94.
 Gôtha, ll. 70, 86.
 Gôvinda, ll. 18, 27, 39, 46, 49, 55, 57, 93, 101,
 114.
 Hâla, l. 60.
 Hari, ll. 24, 41, 45, 104, 112.
 Haridatta, l. 78.
 Haridhara, l. 99.
 Hariśarman, ll. 36, 116.
 Hîrâditya, l. 97.
 Hiranya, l. 99.
 Jādû, l. 42.
 Jagaddhara, ll. 26, 56.
 Jâgarshi, ll. 108, 110.
 Jagasiha, l. 101.
 Jagê, l. 27.
 [Jâgû], *Gen. Jâgûkasya*, l. 78.
 Jâhada, ll. 59, 61, 79, 115.
 Jâhula, l. 38.
 [Jaitê], *Gen. Jaitêkasya*, l. 36.
 Jaitanâbha, l. 88.
 Jâlhaṇa, l. 68.
 [Jâlhê], *Gen. Jâlhêkasya*, ll. 27, 33.
 Jâlhû, l. 52. *Gen. Jâlhûkasya*, ll. 77, 87.
 Jayadratha, ll. 109, 112.
 Jayâṇanda, l. 93.
 Jayaśarman, ll. 62, 71, 84, 116 (twice).
 Jayasiha, l. 110.
 Kadû, l. 37.
 Kamalâsana, l. 70.
 Kâmê, l. 42.
 Kanâditya, l. 106.
 Kanasâmi, ll. 36, 39.
 [Kândû], *Gen. Kândûkasya*, l. 23.
 Kapilêśvara, l. 51.
 Kêśava, ll. 17, 46, 52, 60, 62, 82, 85, 92, 100,
 102, 106, 114.

Kilhaṇa, ll. 19, 72, 108.
 Kirtidhara, l. 83.
 Kirtinâbha, l. 104.
 Kiṭhaṇa, l. 69.
 Kôkâ, l. 40.
 Kṛishṇa, ll. 100, 113.
 Kṛishṇaśarman, l. 71.
 Kûkê, ll. 95, 114.
 Kuladhara, ll. 19, 93.
 Kulâditya, l. 63.
 Kûlê, l. 111.
 Kûlhaṇa, l. 112.
 Kumâraśarman, l. 96.
 Kuṇḍaṇa, l. 97.
 Lâhada, ll. 28, 51, 86, 87, 93, 98, 103.
 Lakhana, l. 79.
 Lâkhana, l. 93.
 Lakhanâditya, l. 72.
 [Lâkhû], *Gen. Lâkhûkasya*, ll. 20, 39, 50, 54.
 Lakshmîdhara, ll. 21, 22, 28, 37, 47, 61, 74,
 77, 98, 108, 109.
 Lâlê, ll. 70, 110. *Gen. Lâlêkasya*, l. 84.
 Lôhada, l. 18.
 Lôlika, l. 106.
 Mâdhava, ll. 45, 87, 93, 111.
 Mâdhû, ll. 91, 92.
 Madhuka, l. 80.
 Madhusûdana, ll. 43, 49, 57, 59 (twice).
 Mâgha, l. 107.
 Mahâdêva, l. 106.
 Mahâṇanda, ll. 41, 42.
 Mahârâja, l. 67.
 Mahâsâṇa, l. 47.
 Mahâśarman, ll. 48, 67, 115.
 Mahasû(?), l. 73.
 Mahêśvara, ll. 87, 108, 112.
 Mahîdhara, ll. 29, 50, 68, 77, 78, 88.
 [Mahilû], *Gen. Mahilûkasya*, l. 61.
 Mahindasvâmin, ll. 37, 39 (twice).
 Mahîpâla, l. 61.
 Mahula, l. 69.
 Mâlâdhara, ll. 68, 81, 89, 96, 98.
 Mâlâhâ, l. 37 (twice).
 Mâlhaṇa, ll. 69, 90.
 Mâlê, l. 34.
 Mâlû, ll. 101, 109. *Gen. Mâlûkasya*, ll.
 53, 63, 83.
 Manâditya, l. 71.
 Manôratha, l. 38.
 Manu, l. 105.

[Mîlû], *Gen. Mîlûkasya*, l. 73.
 Nâgasarman, ll. 27, 30, 88, 111, 115, 116.
 Nâhila, l. 36.
 Nâmadêva, l. 49.
 Narasimha, ll. 20, 62.
 Nârâyana, ll. 24, 26, 30, 32, 38, 42, 56, 58, 61,
 77, 79 (twice), 86 (twice), 94, 103, 113.
 Narôttama, l. 75.
 Nâta, l. 35.
 Nâtê, l. 76.
 Nîlakantha, l. 72.
 Nimbadeva, l. 18.
 Nimbaratha, l. 103.
 Padmâkara, ll. 80, 81.
 Padmanâbha, l. 31.
 Padmasvâmin, l. 103.
 Padumê, l. 106.
 Pajjûna, ll. 39, 94.
 Pâlhaṇa, ll. 64, 75.
 [Pâlhê], *Gen. Pâlhêkasya*, l. 21.
 Pâlhû, ll. 31, 80, 85. *Gen. Pâlhûkasya*, ll. 25,
 31, 58.
 Pâpini, l. 54.
 Pâpâ, l. 22.
 Parâsara, l. 59.
 Paraśurâma, l. 47.
 Pariṇâha (? Pavaṇâha), ll. 23, 76.
 Pîthana, ll. 52, 64, 69, 75, 95.
 [Pîthû], *Gen. Pîthûkasya*, ll. 28, 37, 50, 82, 91.
 Pîthuka, l. 76.
 Prabhâkara, l. 51.
 Prithivîdhara, l. 65.
 Purushôttama, ll. 24, 57, 65, 109.
 Râghava, l. 99.
 Raidhê, l. 98.
 Râjê, l. 104.
 [Râlhê], *Gen. Râlhêkasya*, l. 92.
 Râlhû, l. 107. *Gen. Râlhûkasya*, l. 54.
 Râma, ll. 34, 100, 109, 114.
 Râmachandra, l. 58.
 Râsaia, ll. 89, 103.
 Ratana, l. 111.
 Ratnêśvara, l. 68.
 Râvapa, ll. 48, 56, 73.
 [Rîlhê], *Gen. Rîlhêkasya*, l. 38.
 [Rîlhû], *Gen. Rîlhûkasya*, ll. 35, 91.
 Risaḍa, l. 40.
 Rishi, ll. 33, 48 (twice), 57, 89.
 Risika, *Gen. Risikasya*, l. 26.
 Risikêsa, ll. 52, 60, 99.
 [Rîsû], *Gen. Rîsûkasya*, l. 22.

Rudra, ll. 101, 107.
 Sâbhû, l. 98.
 [Sahajê], *Gen. Sahajêkasya*, l. 22.
 Sahâraṇa, l. 104.
 Śakunâditya, l. 107.
 [Salakhaṇê], *Gen. Salakhaṇêkasya*, l. 68.
 Sâlhaṇa, ll. 90, 97, 108.
 Sâlhê, l. 96 (twice).
 Sâmgama, l. 83.
 Sâmtata (? Sâmbhata), l. 97.
 Śarmâditya, l. 60.
 Sarvadhara, l. 41.
 Śatânanda, l. 96.
 Sîdhana, l. 103.
 Sîhaḍa, l. 44.
 Sîlana, l. 45.
 Sîlê, l. 95 (twice), 112.
 [Sîlû], *Gen. Sîlûkasya*, l. 64.
 Sîrî, ll. 19, 51. *Gen. Sîrikasya*, l. 78.
 Siû, l. 107.
 Śivâditya, l. 82.
 Sôla, l. 40.
 Sômadatta, l. 64.
 Sômadêva, ll. 53, 78.
 Sômarâja, l. 20.
 Sômê, ll. 99, 100. *Gen. Sômêkasya*, l. 64.
 Sômêśvara, ll. 82, 83, 93.
 Sônaḍa, l. 89.
 Sôtê, l. 99.
 Śrîdhara, ll. 34, 35, 76, 79, 80, 91.
 Śrîkara, l. 105.
 Śrînivâsa, l. 65.
 Śrîpâla, l. 96.
 Śubhâditya, l. 90.
 Śubhâkara, l. 54.
 Śubhamkara, ll. 41, 43, 52, 85.
 Sôḍha, l. 76.
 Sûhila, l. 110.
 Suja, l. 65.
 Sûlhaṇa, ll. 84, 97.
 Sûpaṭa, ll. 65, 70 (twice), 104.
 Surôttama, l. 74.
 Svâmbhû, l. 107.
 Tâlhû, l. 111.
 Thânû, l. 102.
 [Thêḍû (?)], *Gen. Thêḍûkasya* (?), l. 42.
 Tîkama, ll. 21, 85.
 Tîkava, ll. 18, 20, 25, 45, 50, 102.
 Tîlhû, l. 68.
 Trilôchana, ll. 49, 55.
 Udayanâbha, l. 105.

- Chāḍa, l. 74.
 [Ūlhē], *Gen.* Ūlhēkasya, l. 85.
 Uttarāditya, l. 98.
 Vāchchha, ll. 22, 40, 106.
 Vachchharāja, ll. 43, 67.
 Vāchchhila, l. 70.
 Vāchchhū, l. 108. *Gen.* Vāchchhūkasya, ll. 27, 45.
 Vālhaṇa, ll. 31, 94.
 Vālhē, l. 23. *Gen.* Vālhēkasya, ll. 47, 89.
 [Vālhū], *Gen.* Vālhūkasya, ll. 26, 56, 84.
 Vāmadēva, ll. 61, 82.
 Vāmana, ll. 18, 33, 38.
 Varāha, l. 38.
 Vāsadhara, l. 58.
 Vāsū, l. 76.
 Vāsudēva, ll. 34, 40, 46 (twice), 58, 94, 115.
 Vāsuki, l. 67.
 Vāsūpāla, l. 54.
 Vatsa, l. 88.
 Vatsarāja, l. 107.
 Vāṭ, l. 97.
 Vāyī, l. 52.
 Vēda, l. 59.
 Vēdaśarman, l. 98.
 Vēdū, ll. 73, 103.
 Vidyādhara, ll. 31, 44, 56, 60, 81, 86, 88, 95, 108, 114.
 Vidyānanda, l. 66.
 Vijayasīha, l. 55.
 Vikaya, l. 82.
 Vilhaṇa, l. 116.
 Vilhū, l. 85.
 Vimalāditya, l. 25.
 Vishṇu, ll. 17, 46.
 Vishṇuśarman, l. 105.
 Viśvarūpa, ll. 30, 40, 49, 50 (twice), 83.
 Viṭhu, l. 96. *Gen.* Viṭhukasya, l. 53.
 Yajñadhara, l. 44.
 Yaśōdēva, l. 100.
 Yaśōdhara, l. 91.

No. 21.—INSCRIPTIONS AROUND CROSSES IN SOUTH INDIA.

By E. W. WEST, PH.D.; ENGLAND.

A pamphlet, by the late Dr. A. C. Burnell, M.C.S., *On some Pahlavi Inscriptions in South India*, was printed at the Mission Press, Mangalore, in 1873. It was reviewed, independently, by Professor Haug of Munich in a supplement to the *Allgemeine Zeitung* of 29th January 1874, and by myself in the *London Academy* of the 24th of the same month. Both reviewers differed from the author, and from each other, in the translations they proposed. And the contents of the pamphlet were reprinted in the *Indian Antiquary* for November, 1874 (Vol. III. pp. 308—316), with some additions, including the reviewers' translations.

The illustrations in Burnell's pamphlet included a very correct view of the old Cross in the Church on **St. Thomas's Mount**, near Madras, with the Pahlavi inscription around it, drawn from a photograph; and also a much more imperfect sketch of the smaller of the two Crosses in the **Valiyapalli** Church at **Kōṭṭayam** in Travancore, from which it appeared probable that the Pahlavi inscription at Kōṭṭayam was practically the same as that at the Mount.

From this pamphlet and its illustrations, the following description of these Crosses was given in the *Academy* :—

'The **Mount Cross** was found by the Portuguese, about A.D. 1547, whilst digging amongst the ruins of former Christian buildings, for the foundations of the chapel over whose altar the Cross was afterwards fixed. It is sculptured upon a slab of the ordinary trap-rock, about four feet high, and three wide; the extremity of each limb of the Cross is ornamentally enlarged, and the lower limb, which is not much longer than the others, stands upon a three-stepped pedestal, between two petal-like carvings which rise from the same pedestal, so that the Cross appears to be standing in the section of a cup, or expanded flower; above the upper limb of the Cross a bird hovers head-downwards; all this is sculptured in relief upon a sunk panel, bounded on each side by a cushion-headed column, like those in the **Elephanta cave**,



and by an ornamental semicircular arch overhead, springing from the capitals of the columns. Outside these sculptures the Pahlavi inscription is cut into the flat surface of the slab, in a single line down each side and semicircularly above the arch; it is divided into two unequal portions by a small cross and dash; the longer portion, in which the bottoms of the letters are turned *towards* the Cross, extends over three-fourths of the arch and down the side to the left of the observer; the shorter portion, in which the bottoms of the letters are turned *away* from the Cross, extends down the side to the right, and, owing to the reversed position of its letters, it can be read from the same point of view as the longer portion which appears as an upper line with the shorter line below it.

'The smaller **Kôttayam** Cross differs in ornamentation, and stands upon a higher pedestal, whose foliage is curved downwards, instead of upwards; the bird hovers above the Cross, but the sunk panel has no ornamental border, and the arch is pointed. The inscription appears to be identical with that at the Mount, and is similarly situated and divided. The larger Cross in the same church, in addition to the Pahlavi, has also an old Syriac inscription' under the sunk panel, and the arch is semicircular.¹

The Pahlavi decipherers in 1873-74 had only a single copy of the Pahlavi to guide them, taken from a photograph of the Mount Cross; they were therefore at liberty to suggest a few amendments of the letters to suit their views of the meaning of the inscription. But now that we have before us three original versions of the Pahlavi inscription, in the shape of two inked estampages of each of two originals and one of the third, we are compelled to adhere strictly to these five impressions wherever they all agree, and to confine our speculations to the several possible readings of the Pahlavi words whose forms are thus so well ascertained.

It has been already noticed that, though the Pahlavi appears to be arranged in a single line around three sides of the Cross, the inscription is really divided into two unequal portions by a small cross and dash. This dash is developed at **Kôttayam** into a shape like an hour-glass, or the cipher 8, laid upon its side; but this can hardly be read as any combination of Pahlavi letters, and is probably only ornamental. If the observer place himself on his own right-hand side of the Cross, he will find it easy to read both portions of the inscription from one point of view, the longer portion as the upper line and the shorter portion as the lower one. This mode of reading is therefore the most probable, and it also best suits the apparent meaning of the sentence.

The inscription is not altogether free from uncertainty, but the most probable reading of the version at the Mount is as follows² :—

TEXT.

1 Mûn	ham-ich	Meshikhâ-i	avakhshây-i	madam-afrâs-ich	khâr	bûkhto
2 sûr-zây		mûn	bun	dardo		denâ.

TRANSLATION.

"(He) whom the suffering of the selfsame Messiah, the forgiving and upraising, (*has*) saved, (*is*) offering³ the plea whose origin (*was*) the agony of this."

¹ [Of the accompanying Plate, the letter A marks the inscription on St. Thomas's Mount; B1 and B2 the Pahlavi and Syriac inscriptions round the larger Cross at **Kôttayam**; and C the inscription round the smaller **Kôttayam** Cross.—E.H.]

² The following special peculiarities in transliterating Pahlavi require attention :—None of the uncircumflexed vowels are expressed in the text except initial *a* and final *o*. Italics are used when the letter is expressed by one of a different sound, or is part of a contraction; thus *p* is written like *p*, *d* like *t*, final *d* like *mn*, and *a* is part of a contraction. When the word is itself italicised, these special italics, of course, become roman letters.

³ Literally 'bringing forth.'

The variations of the Kôṭṭayam versions are very slight, and do not practically affect the meaning of the inscription. In the case of the larger Cross the top of the last upstroke in *avakhshây* appears to turn to the right, and in the case of the smaller Cross it is farther turned downwards, so as to alter the reading into *avakhshây-ich*, 'both forgiving.' The last letter of *madam-afrâs-ich* is also doubled in both versions at Kôṭṭayam, so as to alter the reading into *madam-afrâs-ichich*, 'and even upraising.' It may not be possible to quote such a duplication of *ich* or *ich* from Pahlavi MSS., but it would be perfectly legitimate to use it, because the former *ich* is adverbial and the latter conjunctive. The ornamental character at the beginning of the second line, which is little more than a dash in the Mount version, is much more elaborate in both versions at Kôṭṭayam. If this character be really a group of letters, it may be guessed to represent the preposition *bén*, 'within,' in which *b* is written like *d*. The meaning of *bén sūr-zây* might be 'inwardly (or in the habit of) offering the plea.'

A few of the words require some remarks. In 1873-74 all three decipherers agreed in reading the second word as *amen*, or *âmen*, assuming that the curve in the last downstroke was a defect. But the syllable *mû* or *man* occurs three times in the inscription, and its last stroke is always nearly straight and vertical. This fact renders the reading *âmen* almost impossible, especially as it is not known as a Pahlavi word. The only Pahlavi letter that has the peculiar backward curve of this last downstroke is *ch*, and the whole compound can be read *ham-ich*, 'even the same,' which is a common Pahlavi word. The word *sūr-zây*, 'offering the plea,' is decidedly the most uncertain in the whole sentence, but it is difficult to suggest any more plausible interpretation. Finally, the word *bun*, 'origin, beginning,' is always written *bûn* in Pahlavi, so far as is known, and it may perhaps be so spelt in the case of the larger Cross at Kôṭṭayam.

Under the larger Cross at Kôṭṭayam there is also an old Syriac inscription, which Professor Wellhausen of Göttingen identifies as the first part of *Galatians*, vi. 14:—'But far be it from me to glory, save in the cross of our Lord Jesus Christ.' And he has kindly furnished me with a transcript of the original text in Hebrew characters as follows:—

לי דיו לא נהוא לי דאשתבהר אלא אן בוקיפה דמרן אישוע משיחא

When this is compared with impressions of the inscription, it seems doubtful whether all the letters have been correctly cut into the stone. The identity of the text with *Gal.* vi. 14 had already been ascertained by Burnell in 1873.

Regarding the date of the Pahlavi inscriptions nothing very definite can be ascertained from the forms of the letters. The oldest peculiarities are in the shapes of the letters *sh* (in *Meshikhâ*) and *t* or *d* (in *bûkhto* and *dardo*), and in the mode of connecting *h* and *d* with a following *m* in *ham-ich* and *madam*, this connection being with the lower part of the *m*, and not with its uppermost stroke as in later Pahlavi. This peculiar shape of *sh* occurs in *JRAS.* Vol. XIII. Old Series, Plate 2, Nos. 46, 74—77, 82, 83, and the connection with *m* in No. 52. All the peculiarities can be found in the Kanheri Pahlavi inscriptions¹ of 10th October and 24th November 1009, and 30th October 1021; and some of them in the Pahlavi signatures of witnesses on a copper-plate grant to the Syrian Church in Southern India,² which has been attributed to the ninth century.

¹ See *Ind. Ant.* Vol. IX. pp. 265—268.

² See *JRAS.* Vol. VII. Old Series, p. 343.

No. 22.—THREE TAMIL INSCRIPTIONS AT KIL-MUTTUGUR.

By E. HULTZSCH, PH.D.

Kil-Muttugūr is a village in the Guḍiyātam tāluka of the North Arcot district, about 2½ miles north of the Viriūchipuram Railway Station. On a visit to this place in 1887, I found in a field four stone slabs with rude sculptures and Tamil inscriptions, which were noticed in *South-Indian Inscriptions*, Vol. I. p. 137. When I visited the same village again in 1896, one of the four slabs had disappeared. Probably the owner of the field had utilised it for building purposes. Of the remaining three slabs, photographs and inked estampages were prepared. Two of the slabs (A. and B. below) are fixed in the ground and standing; the third (C.) is lying down. As will be seen below, all three refer to occurrences which took place at different dates in Mukkuḍūr (A.) or Mukkuṭṭūr (B. and C.),—the modern Kil-Muttugūr. A. records a gift of land to a Brāhmaṇa, B. the death of a warrior in battle, and C. the killing of a tiger.

A.—INSCRIPTION OF NARASIMHAVARMAN.

This inscription consists of nine cramped and straggling lines at the top of a rough stone slab.¹ Below it is a **bas-relief** on a countersunk surface. The two centre figures, which face the proper right, are an elephant and, behind it, a bird, probably a goose (*hamsa*). The two figures are flanked by two lamps, and the bird is surmounted by a symbol which is not uncommon on Buddhist coins.²

The alphabet is Tamil, with the exception of the Grantha word *śrī*, with which the inscription opens. The characters are decidedly archaic. The letter *ṇ* has the same form as in the Kaśākūḍi plates.³ The letter *ṇ* resembles the corresponding letter of the same plates in eight cases; but in two instances,⁴ where *e* or *ai* are prefixed to it, it has a more modern form in which the centre loop is completely developed. In a few respects the alphabet of the present inscription reminds of the Vaṭṭeḷuttu characters. Thus the letter *ś* approaches more nearly to the Vaṭṭeḷuttu than to the Tamil *ś*. The initial *a* reminds of the same letter in the Cochin plates.⁵ The letters *t*, *ḷu*⁶ and *v*, and the secondary forms of *i* and *ī* closely resemble the corresponding letters of the plates of Jaṭilavarman.⁷

The inscription is dated in the 18th year of the reign of 'the king, the victorious Narasimhavarman.'⁸ The same name occurs among the Pallava kings of Kāñchi. But the two centre figures of the bas-relief below the inscription make it impossible to attribute this record to the Pallava dynasty, whose crest was a bull and whose banner bore a club. The elephant appears at the top of three stone inscriptions of the Western Gaṅga dynasty, which have been published by Mr. Kittel,⁹ and the goose (*hamsa*) is said to have been the device on the banner of the mythical Gaṅga king Koṅkaṇi.¹⁰ As both an elephant and a goose are engraved below the inscription, it may be assumed with some probability that Narasimhavarman belonged to the Western Gaṅgas.

¹ A photograph of this slab is reproduced on the lower half of the Plate facing page 178; and a facsimile of the inscription is given on the Plate facing page 182.

² See, e.g., Sir A. Cunningham's *Coins of Ancient India*, Plate ii. No. 20, and Sir W. Elliot's *Coins of Southern India*, Plate ii. No. 41.

³ *South-Indian Inscriptions*, Vol. II. No. 73.

⁴ In *paḍineṭṭāvadu*, l. 2, and *maṇai-am*, l. 5.

⁵ In *yāṇḍu*, l. 2, and *koḍuttām*, l. 7.

⁶ An inscription of the 3rd year of the same king was engraved on another stone slab, which is now missing; *South-Indian Inscriptions*, Vol. I. No. 134.

⁷ *Ind. Ant.* Vol. VI. p. 101.

⁸ See *South-Indian Inscriptions*, Vol. II. p. 387, note 5.

⁹ Above, Vol. III. No. 11.

¹⁰ *Ind. Ant.* Vol. XXII. p. 69 ff.

The inscription records the gift of some land and of a house at **Mukkuḍūr** to a Brāhmaṇa. The person who makes the grant, is introduced in the first person plural (l. 7) and in the first person singular (l. 8), but not named. Most probably the king himself is meant to have been the donor.

TEXT.¹

1	Śrī	[*]	Kô	² viṣeya-Naraśiṅgaparumaṅku
2	yāṇḍu		paṇiṇettāvadu	Śaṇm[ā]du-
3	raṇ	tam=aḍi	Vārandara-Śāttaiyaṅārkkū	Mu-
4	kkuḍūr	avaruḍai[ya]	puṇ-pulamun=naṇ-pula-	
5	mum	avar=irunda	maṇai-um ³	[pā] ⁴ pu ⁵
6	śeydad=onṇu			kai-nniriṇ=pey-
7	du	piramadāyaṅ=koḍuttēm	[*]	I-
8	du	kāttār	[kā]ṇ=mēlav=eṇ=	
9	[ra]lai	[*]	Aṇa=ma[raṇka]	[*]

TRANSLATION.

Prosperity! In the eighteenth year (of the reign) of the king, the victorious **Narasimhavarman**,—having immersed in water (poured over our) hand one (coin) made of [6] *panam*,⁶ we gave to Vārandara-Śāttaiyaṅār, a worshipper of Shāpmātura (Kārttikēya), as a *brahmadāya*, his dry land and wet land and the house in which he resided (at) **Mukkuḍūr**. The feet of those who protect this (gift), shall be on my head.⁷ Do not forget charity!⁸

B.—INSCRIPTION OF THE 29TH YEAR OF PARANTAKA I.

The second rough stone slab,⁹ which is set up to the left of the inscription A., bears, in **bas-relief**, a warrior who is marching towards the proper left. He holds a bow in his left hand and a sword in his right, and wears a head-dress, a necklace and a girdle. Behind him, on the proper right, is engraved a small quadruped, which looks like a donkey, but may be meant for a horse. The inscription is distributed round the upper portion of the sculpture. The first three lines run along the top of it. Of lines 4 to 12, the beginning stands on the left and the end on the right of the sculpture. The left portion of lines 7 to 12 is much worn.

The alphabet is Tamil, with the exception of the Grantha word *śrī* (l. 1). The type is the same as in the Tirukkalukkuṇṇam inscription of Parāntaka I.¹⁰

The inscription is dated in the 29th year of the reign of 'king **Parakēsarivarman**, the conqueror of **Madirai** (Madhurā),' i.e. of the **Chōla** king **Parāntaka I.**,¹¹ who ruled from about A.D. 900 to 940.¹² It records the death of a warrior, who was killed after he had recovered some cattle which the **Perumāṇaḍigaḷ** had seized at **Mukkuṭṭūr**. By 'the **Perumāṇaḍigaḷ**' we have probably to understand one of the kings of the **Western Ganga** family, who are known to have borne the title **Perumāṇaḍi**.¹³

¹ From inked estampages, prepared in 1896.

² Read *viṣaiya* (i.e. *vijaya*).

³ Read *maṇaiyūm*, and compare *Ind. Ant.* Vol. XXII. p. 68 f.

⁴ This symbol is perhaps an archaic form of the figure '6.'

⁵ This is probably an abbreviation for *panam*. A similar one is still in use; compare *South-Indian Inscriptions*, Vol. I. Nos. 52 and 55.

⁶ Regarding this custom see above, Vol. III. p. 255, note 3.

⁷ See above, p. 140, note 4.

⁸ See *ibid.* note 5.

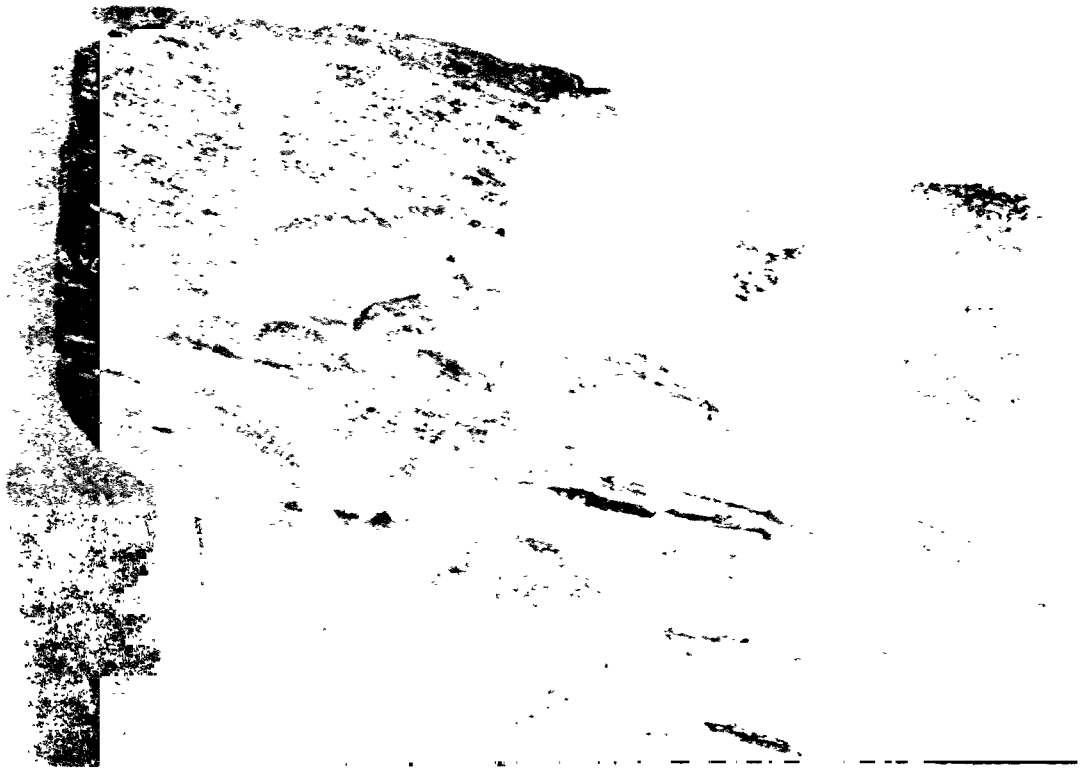
⁹ A photograph of this slab is reproduced on the upper half of the Plate facing this page.

¹⁰ Above, Vol. III. No. 38, B.

¹¹ See *South-Indian Inscriptions*, Vol. II. p. 379 f.

¹² See *ibid.* p. 381.

¹³ See Dr. Fleet's *Kanarese Dynasties*, 2nd edition, p. 303 ff. I am quoting from an advance copy of this unpublished work, which I owe to the kindness of the author.



TEXT.

1	Śr[ī]	[i*]	Madirai	koṇ-	7	[koḷ]la	mī[t]-
2	ḍa		kô=Pparakêśaripaṇ-		8	[tu=p]patt[ā]-	
3	'marṛ-	iyāṇḍ-	irubatto-		9	[ṇ]	Vadu[na]-
4	ṇba[d]āvadu		Perumāna-		10	[v]āraṇ	
5	ḍigaḷāṇ-		Mukku-		11	[Va]radan=T[ā]-	
6	[t]tūr		toru=k-		12	[ṇ]ḍaṇ	[||*]

TRANSLATION.

Prosperity! In the twenty-ninth year (*of the reign*) of king Parakêśarivarman who conquered Madirai,—when cattle were lifted² (*at*) Mukkuṭṭūr by the Perumāṇaḍigal, —Vadu[nav]āraṇ [Va]radan T[āṇ]ḍaṇ, having recovered (*them*), fell.

C.—INSCRIPTION OF THE 32ND YEAR OF PARANTAKA I.

A third rough stone slab, which is lying on the ground to the left of the inscription B., bears, in *bas-relief*, a man wearing a head-dress and a loin-cloth, who faces the proper left and is fighting with a tiger, which has risen on its hind legs and is biting his left arm. In his right hand he holds a sword, with which he is piercing the abdomen of the tiger. The first five lines of the inscription run along the top of the sculpture. Of lines 6 to 9, the beginning stands on the left and the end on the right of the sculpture. The last three lines are only on the right of it. Lines 3 to 12 are engraved between rules drawn by the mason.

The alphabet is Tamil, with the exception of the Grantha syllables *śrī* (l. 1) and [ṇ]ma (l. 4). The characters resemble those of the preceding inscription (B.) and of the Tirukkaḷukkuṇṇam inscription of Parāntaka I.³ In these two documents, however, the letters *ṇ*, *ṇ* and *rai* appear in their modern forms, with centre loops instead of angles as in the present inscription.

The document is dated in the 32nd year of the reign of the same king as the preceding inscription (B.), and records that the slab was set up to mark the spot at which a tiger had been killed by an inhabitant of Mukkuṭṭūr.

TEXT.

1	Śrī	[i*]	7	Mukkuṭṭūr	Ku-
2	Madirai	ko-	8	māra-[Na]ndai	Puḷa-
3	ṇḍa	kô=Ppara-	9	[la]ppaṇ	pu-
4	kêśariva[ṇ]maṇku	y[ā]-	10	li	kutti-
5	ṇḍu	muppattu-ira[ṇ]-	11	na	karaṇṇā-
6	dāvadu	[i*]	12	ḍu	[||*]

TRANSLATION.

Prosperity! In the thirty-second year (*of the reign*) of king Parakêśarivarman who conquered Madirai. (*This is*) the spot on the embankment, at which a tiger was stabbed by Kumāra-[Na]ndai Puḷa[la]ppaṇ of Mukkuṭṭūr, (*a village*) on the northern bank (*of the Pālāṇu river*).

¹ Read *mark=iyāṇḍ=*.

² The expression *toru=kkolḷa*, 'to lift catt'e,' is used also in the two Ambūr inscriptions, No. 23 below.

³ Above, Vol. III. No. 38, B.

No. 23.—TWO TAMIL INSCRIPTIONS AT AMBUR.

By E. HULTZSCH, PH.D.

Âmbûr is a town of 10,000 inhabitants in the Vêlûr tâluka of the North Arcot district,¹ and a station on the Madras Railway. The temple of Nâgêśvara in the town contains an inscription of Kulôttuṅga-Chôla; one of the Hoysala king Vîra-Vallâla; and one of the Vijayanagara king Râjasêkhara, the son of Mallikârjuna (dated Śaka-Samvat 1390 expired, Sarvadhârin). In the Kâṅgarettikka Street two rough stone slabs are set up. Each of them bears at the top a Tamil inscription and below, on a countersunk surface, a **bas-relief**, which represents a warrior who is advancing towards the proper left, holds a bow in his left hand and a sword in his right, and is pierced by arrows. The head of the warrior is placed between two *chauris*, which appear to signify his being received into *svarga* on account of his heroic death. Behind the warrior on the left slab is a basket of fruits. The warrior on the right slab has a lamp in front, and a pot and another lamp at the back. These articles may be explained as offerings for the benefit of the souls of the two deceased warriors.

The inscriptions at the top of the two stones are nearly identical with each other. The first (A.) records the death of a son, and the other (B.) the death of a nephew, of a certain Akalaṅkattuvarâyar. The end of the three first lines of the inscription A. is broken away, but can be restored with the help of the corresponding portion of B. Similarly, the breaks at the end of lines 6, 7, 8, 9 and 11 of B. can be filled up with the help of A. The alphabet is Tamil and resembles that of the Kîl-Mattugûr inscription of the 32nd year of Parântaka I.² The lines were ruled off by the mason before he engraved the two inscriptions.

The death of the two warriors took place at the occasion of a cattle raid, which the Nuḷamba had organized against Âmaiyûr. By 'the Nuḷamba' we have probably to understand one of the Pallava rulers of Nuḷambapâdi.³ Âmaiyûr, i.e. 'the tortoise village,' is an old form of the name Âmbûr. Just as the village of Udayêndiram,⁴ it is said to have been situated in Mêl-Aḍaiyâru-nâdu, a subdivision of the district of Paḍuvûr-kôṭṭam.

As stated before, the son and the nephew of a certain Akalaṅkattuvarâyar fell in the affray. The name Akalaṅkattuvarâyar corresponds to the Sanskrit Akalaṅka-Yuvarâja.⁵ He was the chief of the *Koṇḍar*⁶ of Perunagar-Agaram (A. line 8 f.), a place which I cannot identify, and was a servant of Pirudi-Gaṅgaraiyar. The date of the two inscriptions is the 26th year of the reign of 'the king, the victorious Nripatuṅga-Vikramavarman.'

A king named Nripatuṅga is the grantor of a Grantha and Tamil inscription on seven copper-plates, of which Mr. Sewell has furnished a few particulars.⁷ This Nripatuṅga is said to have been the son of Dantivarman and a descendant of Pallava, and the seal of his grant bears the bull-crest of the Pallava kings. The original copper-plates were formerly preserved in the office of the Collector of North Arcot, but cannot be traced there now.

At Bâhûr near Pondicherry, M. J. de la Fon discovered a set of five copper-plates of the Pallava king Nripatuṅgavarman. The original plates were sent to Paris some years ago, but it is not known in whose hands they are at present. M. de la Fon was good enough to furnish me with a transcript prepared by a Tamil Paṇḍit, on which the following extracts are

¹ See the *Manual of the North Arcot District*, 2nd edition, Vol. II. p. 425.

² Above, No. 22, C.

³ See above, p. 82, note 4.

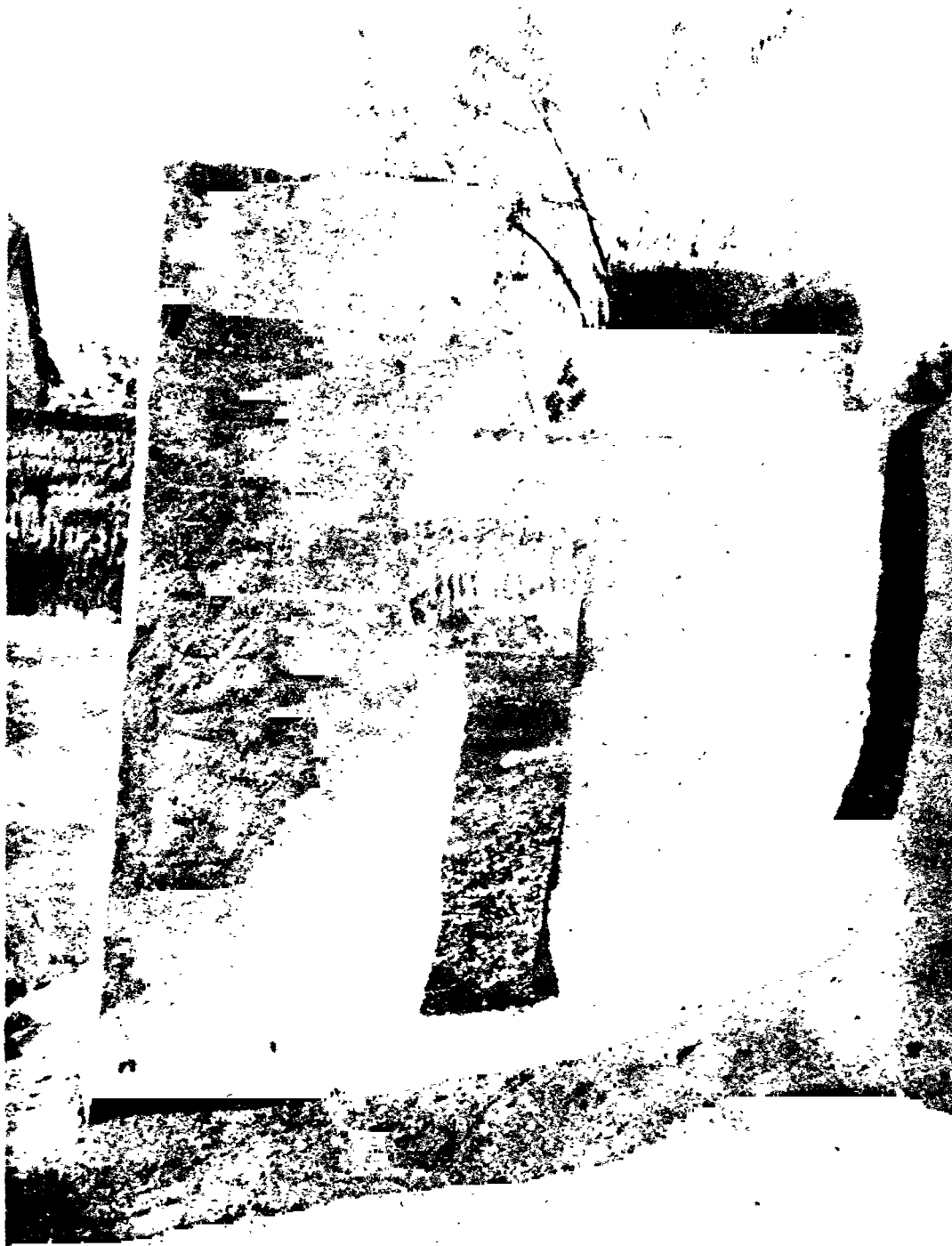
⁴ See *South-Indian Inscriptions*, Vol. II. p. 382.

⁵ Compare the Kaśâkûḍi plates (*South-Indian Inscriptions*, Vol. II. No. 76), where *tuvarâjan* in the Tamil portion (text line 106) corresponds to *yuvardja* in the Sanskrit portion (text line 103).

⁶ These are perhaps identical with the *Koṇḍakkârar*, a caste of fishermen.

⁷ *Lists of Antiquities*, Vol. II. p. 30 f.

AMBUR STONES.



E. Hultsch, Photo.

Photo-etching-Survey of India Offices, Calcutta, June 1896

based. The inscription opens with 30 Sanskrit verses. The first verse contains an invocation of Vishṇu. Verses 2 to 6 give the following mythical pedigree:—Brahmā, Āngiras, Bṛhaspati, Śaṁyu, Bharadvāja, Drōṇa, Aśvatthāman and Pallava. From Pallava's family were born **Vimala, Koṅkanika** and other kings (v. 7). After Vimala *etc.* had gone to heaven, **Dantivarman**, a devout worshipper of Vishṇu, became king (vv. 8 and 9). The son of Dantivarman was **Nandivarman** (v. 12). His queen, named Śaṅkhā, was born in the **Rāshtrakūṭa** family (v. 13). Their son was **Nṛpatuṅgadēva** (v. 15). At the request of his minister, he granted three villages to a college (*vidyāsthāna*) at Bāhūr. The Tamil portion is dated in the eighth year of the reign of **kō viśaiya-Nṛpatuṅgavarman**, and contains further particulars about the villages granted. In the usual *captatio benevolentiae* of future kings (v. 31), the donor is styled 'king Nṛpatuṅgavarman, the worshipper of the lotus-feet of Vishṇu.' The inscription ends with the signature of the writer in Sanskrit (v. 32) and in Tamil.

Both copper-plate inscriptions agree in claiming for Nṛpatuṅga descent from Pallava, the mythical ancestor of the Pallavas of Kāñchī.¹ Besides, the Bāhūr plates mention among Nṛpatuṅgavarman's remote ancestors Koṅkanika. This name seems to be a reminiscence of Koṅkaṇi, who is believed to have been the ancestor of the **Western Gaṅga** kings.² According to the same plates, Nṛpatuṅgavarman's father and grandfather were Nandivarman and Dantivarman. Nandivarman is also the name of the last Pallava king of Kāñchī, of whom we possess epigraphical records.³ Dantivarman, however, is, like Nṛpatuṅga, a name peculiar to the Rāshtrakūṭas.⁴ In verse 13 of the Bāhūr plates we learn that this dynasty became actually connected with Nandivarman, who married Śaṅkhā, a princess of the Rāshtrakūṭa family.

Two unpublished stone inscriptions of **kō vijaya-Nṛpatuṅga-Vikramavarman** are found in the Tanjore and Trichinopoly districts.⁵ As, in the tenth century of our era, North Arcot, Tanjore and Trichinopoly were included successively in the dominions of the Chōla king Parāntaka I., the Rāshtrakūṭa king Kṛishṇa III. and the Chōla king Rājarāja, and as the type of Nṛpatuṅgavarman's stone inscriptions is decidedly more archaic than Rājarāja's, it is necessary to place the reign of Nṛpatuṅgavarman before Parāntaka I. A century earlier, in A.D. 804, the Rāshtrakūṭa king Gōvinda III. claims to have conquered **Dantiga**, the ruler of Kāñchī.⁶ This Dantiga is perhaps identical with Nṛpatuṅgavarman's grandfather **Dantivarman**.⁷ Nṛpatuṅga is known to have been the surname of three Rāshtrakūṭa kings, the earliest of whom was **Amōghavarsha I.** (A.D. 814-15 and 876-78).⁸ As the Bāhūr plates state that the Pallava king Nṛpatuṅgavarman was the son of Nandivarman by a Rāshtrakūṭa princess, and as grandchildren often receive the name of their grandfather, it may be assumed that Śaṅkhā, the mother of the Pallava king Nṛpatuṅgavarman, was the daughter of the Rāshtrakūṭa king Nṛpatuṅga-Amōghavarsha I. This assumption would be in chronological agreement with the identification, made above, of Dantiga, the opponent of the Rāshtrakūṭa king Gōvinda III., with Dantivarman, the grandfather of the Pallava king Nṛpatuṅgavarman.

There are a number of stone inscriptions which may be attributed with some probability to Nṛpatuṅgavarman's father and grandfather, **Nandivarman** and **Dantivarman**. The latter

¹ See *South-Indian Inscriptions*, Vol. I. pp. 9, 25 and 144, and Vol. II. pp. 342 and 363.

² See *ibid.* p. 380.

³ See *ibid.* pp. 344 f. and 363 f.

⁴ Dantivarman I. and II. are the first and sixth kings of the Table facing p. 54 of Vol. III. above.

⁵ These are: an inscription of the 21st year in the Virattānēśvara temple at Kaṇḍiyūr in the Tanjore tāluka (No. 17 of 1895), and one of the 2[3]rd year in the Saptarishīśvara temple at Lālguḍi in the Trichinopoly tāluka (No. 84 of 1892).

⁶ *Ind. Ant.* Vol. XI. p. 127.

⁷ This identification was already suggested by Professor Julien Vinson on p. 466 of a paper of his, which I have quoted in *South-Indian Inscriptions*, Vol. II. p. 342.

⁸ No. 5 on the Table facing p. 54 of Vol. III. above.

has left a record in the Vaikāṇṭha-Perumāḷ temple at Kāñchi.¹ The former may be identical with *kô viśaiya-Nandi-Vikramavarman*.² Two other kings to whose names the two Tamil words *kô viśaiya*³ are prefixed in their inscriptions, may have belonged to the same branch of the Pallavas. These are *kô viśaiya-Kampa-Vikramavarman* or *Kampavarman*⁴ and *kô viśaiya-Narasimhavarman*. The Kīl-Muṭṭugūr inscription of the latter⁵ bears, however, the emblems of the Western Gaṅga kings, and its alphabet is more archaic than that of the two Āmbūr inscriptions of Nṛipatuṅga. If it is kept in mind that the Bāhūr plates represent the latter as a descendant not only of Pallava, but also of *Koṅkaṇi*, the ancestor of the Western Gaṅga kings, we are driven to the conclusion that the old dynasty of the Pallavas of Kāñchi came to an end with *Nandivarman*, the opponent of the Western Chālukya king Vikramāditya II.; that *Narasimhavarman*, a Pallava by name, but Western Gaṅga by descent, succeeded them; that two of his successors, *Dantivarman* and *Nandivarman*, were the contemporaries of the Rāshtrakūṭa kings Gōvinda III. and Amōghavarsha I.; and that *Nandivarman*'s son, *Nṛipatuṅgavarman* or *Nṛipatuṅga-Vikramavarman*, who ruled over North Arcot, Tanjore and Trichinopoly, discarded the emblems of the Western Gaṅgas and adopted those of the Pallavas.⁶

Finally an identification of *Pirudi-Gaṅgaraiyar*, who is mentioned as a contemporary of *Nṛipatuṅga-Vikramavarman* in the two subjoined inscriptions, may be attempted. The Udayēndiram plates of Hastimalla state that the Western Gaṅga king Prithivipati I. fought with the Rāshtrakūṭa king Amōghavarsha I.⁷ If I am correct in supposing the latter to have been a contemporary of *Nṛipatuṅga-Vikramavarman*, the *Pirudi-Gaṅgaraiyar* of the Āmbūr inscriptions is perhaps identical with the Western Gaṅga king *Prithivipati I.*

A.—First Stone.

TEXT.⁸

1	Śrī ⁹	[*]	Kô	viśaiya-[Niru*]-
2	[pa]tonga-Vikkirama[pa][ru]*-			
3	[ma][r*][k]ku		yāṇḍ-irubattā[rāva*]-	
4	du	Paḍuvûr-kkôṭṭattu		[M]ē-
5	l-Adaiy[ā*]ru-nâṭṭu			Āmaiyr
6	mēl	Nuḷambaṇ		paḍaiy
7	vandu	toṟu=kkollā		Piru-
8	di-Gaṅgaraiyar	sēvagar		Peruna-
9	[ga]r-Agāra-Kkoṇḍa-kkâvidi			Akalāṅkat-
10	tuvarāyar	[ma]gaṇ	Śaṇaṇ	talarā viḷnd[u]
				paṭṭān ¹⁰ [l*]

TRANSLATION.

Prosperity! In the twenty-sixth year (of the reign) of the king, the victorious *Nṛipatuṅga-Vikramavarman*,—when the army of the *Nuḷamba* attacked *Āmaiyr*, (a village)

¹ *South-Indian Inscriptions*, Vol. II. p. 344, note 3.

² *ibid.* Vol. I. Nos. 108, 124 and 125.

³ Other instances in which the word *vijāya* is prefixed to the name of a king, are the Pallava princes *vijaya-Skandavarman* and *vijaya-Buddhavarman* (*Ind. Ant.* Vol. IX. p. 101) and the Vēṅgi king *vijaya-Nandivarman* (above, p. 143, note 1).

⁴ Two inscriptions of this king at Ukkal in the North Arcot district will be published as Nos. 5 and 8 of *South-Indian Inscriptions*, Vol. III.

⁵ See above, page 177.

⁶ See above, page 187.

⁷ *South-Indian Inscriptions*, Vol. II. p. 381.

⁸ From inked estampages, prepared in 1896.

⁹ The first two lines of this inscription are engraved on erasures. The writer has left a blank space between *vi* and *śaiya* in the first line, and between *to* and *ṅga* in the second line.

¹⁰ This word is written below the line.

in **Mēl-Aḍaiyāru-nāḍu**, (*a subdivision*) of **Paḍuvūr-kōṭṭam**, in order to lift cattle,—**Śaṇaṇ**, the son of **Akalaṅkattuvarāyar**, (*who was*) the chief¹ of the *Koṇḍar* of **Perunagar-Agaram** (*and*) a servant of **Pirudi-Gaṅgaraiyar**, not relaxing (*in fight*), fell and died.

B.—Second Stone.

TEXT.

1	Kō		viśaiya-Niru-
2	patōṅga-Vikkiramapa-		
3	ruma[r*]kku		yāṇḍ-iruba-
4	ttārāvadu		Paḍuvū-
5	r-kkōṭṭattu		Mēl-A-
6	ḍaiy[ā]ru-nāṭṭu		Āmai[y][ūr*]
7	mēl	Nuḷambaṇ	[pa][ḍaiy*]
8	vandu	toru=kkolḷa	[P]i[rudi-Ga*]-
9	ṅgaraiyar	śévagar	Akalaṅkattu*]-
10	varāyar	marugaṇ	Ma[ś]i[n]
11	[ṇ]i	Vēḍaṇ	Kaliyirāma[ṇ
			pattāṇ ||*]

TRANSLATION.

In the twenty-sixth year (*of the reign*) of the king, the victorious **Nṛipatuṅga-Vikramavarman**,—when the army of the **Nuḷamba** attacked **Āmaiūr**, (*a village*) in **Mēl-Aḍaiyāru-nāḍu**, (*a subdivision*) of **Paḍuvūr-kōṭṭam**, in order to lift cattle,—**Kalirāma**, a hunter (*Vēḍaṇ*) (*and*) a nephew of **Akalaṅkattuvarāyar**, (*who was*) a servant of **Pirudi-Gaṅgaraiyar**, [*fell*].

No. 24.—NADAGAM PLATES OF VAJRAHASTA;

SAKA-SAMVAT 979.

By G. V. RAMAMURTI; PARLAKIMEDI.

These plates were discovered about two years ago at **Nadagām**, a village in the **Narasannapēṭa tālu**ka of the **Gaṅjām** district, by one **Sanku Appanna**, a cultivator, while he was working in the field. It is believed by the villagers that the plates belonged to some **Jāṅgams**, a sect of **Śaivas**, who had been living in this locality until fifty years ago. Last year I received information of the discovery of these plates, and got them into my hands a few months ago. I sent them through **Mr. Weir**, the Collector of **Gaṅjām**, to **Dr. Hultzsch**, who has permitted me to edit them in this Journal. The owner is reported to be willing to have the plates preserved in the Government Central Museum, Madras.

The set consists of **five copper-plates**, of which the first has been engraved only on the inner side; the next three plates bear writing on both faces; the last plate is left blank on both sides and serves only for the protection of the writing on the back of the fourth plate. Each plate measures about $8\frac{1}{2}$ " by 4" and has a hole to the proper right, through which a ring passes. This ring is about $\frac{1}{2}$ " thick and about $4\frac{1}{3}$ " in diameter. It had not yet been cut when the plates were sent to **Dr. Hultzsch**. Its two ends are soldered into the lower portion of a thick circular seal, on which is fixed an image of a bull couchant, $1\frac{1}{2}$ " long and 1" high, with the figures of a conch-shell and a *chauri* to its proper right, the figures of a sword and an

¹ According to the Tamil dictionaries, *kācidi* usually means 'a minister' or 'an accountant.'

elephant-goad to the left, a crescent in front, and what looks like a drum at the back.¹ Almost all these figures are seen on the seals of other plates issued by the Gāṅga kings, who were worshippers of Śiva. The weight of the plates is 3 lb 4½ oz. and that of the ring and seal 1 lb 5½ oz.; total, 4 lb 10 oz. The edges of each plate are raised into rims for the protection of the writing, which is in a state of nearly perfect preservation. The engraver did his work very carelessly, as may be seen from the numerous mistakes which are noticed in the footnotes. The last sentence of the inscription (in l. 57) is indistinct owing to the fact that three lines of writing had been originally engraved on and below line 57, and had been partially effaced before the sentence with which the inscription now ends was engraved. The three erased lines, as far as they can now be made out, run as follows :—

57 मो । मञ्जामात्रे द-
 58 खनायकस[र*]मयाय दत्तम् । मयपांगुसामयेनेशपं . . स-
 59 नसन्तनवर्त्तनमेव ॥

The alphabet employed belongs to the old Nāgarī type without any admixture of other kinds of characters. I infer that this type was in use in Kalinga during the time which this inscription may be referred to, from some stone inscriptions I have discovered in the village of Mukhalingam,² some on the walls of the temple there, and some on a stone lately dug out under my instructions. The characters of these inscriptions are almost the same as those used in the present plates, but they are more regularly shaped and perhaps exhibit older forms of some letters. The Eastern Chalukya type of the eleventh century is however more extensively in evidence here, as everywhere else in the Telugu country. The points that call for notice, are :—(1) Final *m* is denoted in six places (ll. 3, 14, 17, 30, 36, 48) by an *anusvāra* with a stroke under it, while in lines 48, 49 it is denoted in the usual manner. The truncated *ṣ* in the last line (57) is probably due to the carelessness of the engraver. The *anusvāra* is also used frequently, in some places on the top of a letter to its proper left, and in others by its side. (2) It is not easy in several places, except with the help of the context, to distinguish the *i* symbol on a consonant from the *ē* symbol, and also the *ā* from the *ī* symbol. (3) *n* is distinguished from *l* by the absence of the top line on the former; but *ṛn*, being denoted by the addition of a horizontal stroke above the letter, is liable to be confounded with *l*; see *ṛnna* in line 12 and *la* just above it in line 11. (4) The forms of *ṇga* in line 10; of *ṇgha* in line 9, *ghā* in line 38, and *ṇghē* in line 35; of *ṇkha* in line 7 and *khyām* in line 34; of *mbha* in line 42 are to be noted. (5) *ṇcha*, which occurs five times (ll. 7, 13, 17 and 23), and *ṇchha* (l. 8) are denoted by the nasal mark *ṇ* placed after the signs for *cha* and *chha*. I cannot say whether this is due to the peculiarity of the pronunciation of the time.³

The language of the inscription is Sanskrit throughout, nearly half of it being verse and the other part prose. The composition is not free from blemishes; in the last eight lines the construction is faulty. As regards orthography, what prominently strikes one, is the employment of the *v* sign for *b* throughout, as also the doubling of a consonant after *r* (the exception to it being *rthi* in ll. 21 and 23), and the use of the nasals *ṇ* and *ṇ* (the only exceptions being found in ll. 34, 49 and 56, where *kh*, *g* and *j* are preceded by an *anusvāra*). *Ṣ* (palatal) is used for *s* (dental) in *śalīla* (l. 3) and *śīnē* (l. 44); *s* (dental) is used for *ś* (palatal) in *Santanu* (l. 24) and *māhēsvara* (l. 45); and *ś* for *sh* in *paṭṭakēśu=ālimpanti* (l. 42).

¹ Unlike the seal of the Parlākimeḍi plates of Vajrahasta's time (above, Vol. III. p. 220), this seal bears no legend.

² About 20 miles from Parlākimeḍi in the Gañjām district; see the last three paragraphs of this introduction.

³ Sanskrit Paṇḍits of this part of the country may be heard to pronounce *jā* as *gā*. Compare above, Vol. III. p. 237.

The letter *v* is doubled before *y* in *navvyādhayaś-cha* (l. 38), while *j* is used for *jj* before *v* in *samujvala* (ll. 8 and 26).

This inscription records a grant of land to one **Pāṅgu-Sāmaya** (i.e. Sōmaya?) (l. 56) by **Vajrahasta**, a prince of the **Gāṅga** family, who is styled *Paramamāhēśvara*, *Paramabhaṭṭāraka*, *Mahārājādhirāja* and *Trikaliṅgādhipati* (ll. 45-46). The charter was issued from **Kaliṅganagara**¹ (l. 44) and addressed to an assembly of his subjects (*janapada*), headed by his ministers (ll. 46-47). The grant was made in the **Śāka year 979**, on Sunday, the twelfth tithi of the bright fortnight of the month of **Phālguna**, corresponding to the 4th March A.D. 1058² (ll. 53-54). The corresponding cyclic year, *Hēvilambin*, is not mentioned—a point deserving of notice. The date of the grant is of some interest. It is known by the name of **Gōvinda-dvādaśī**,³ an occasion occurring at intervals of not less than sixty years, when it is a custom among the Hindūs to make gifts of land and money. The object of the grant (ll. 48 to 51 and 56) seems to be an extensive tract of land, containing twelve villages, which were separated from the district (*viśhaya*) of **Ērada**⁴ and constituted into a separate district, which was named the **Vēlpūrā-viśhaya** after its chief village, **Vēlpūra**. Nothing is recorded of the donee except the names of his parents, **Śrīkaṇṭha-Nāyaka** and **Vēdavi**, his grandfather **Ayitana**, and the latter's native place, **Chhili** (or **Ḍhili**?). But the three half-erased lines referred to above disclose a fact which establishes a close relationship between the donee and the king. **Sāmaya** is there spoken of as “my son-in-law, the **Danḍanāyaka S[ā]maya**.” The sentence which was subsequently engraved in the place of the obliterated passage (l. 57), records the grant of an additional village in the district of **Kōluvartani**.⁵

The inscription also records another date, even more important than the one given above, namely the date of **Vajrahasta's** installation ceremony (verse 8): the **Śāka year 960 (expired)**, while the sun was in **Vṛishabha**, (the moon) in the **Rōhiṇi-nakshatra**, in the **Dhanur-lagna**, on Sunday, the third tithi of the bright fortnight, corresponding to the 3rd May A.D. 1038, 8 h. 27 m. P.M. The corresponding cyclic year, *Bahudhānya*, is not given even here. The lunar month is not mentioned, though the lunar *tithi* is given. This date, like that of the installation of **Anantavarman-Chōḍagaṅga**,⁶ is important as it gives us a certain, reliable landmark in the chronology of the **Gāṅgas**; and it is besides the earliest known date of this dynasty. The *Parlākimeḍi* plates of **Vajrahasta's** time published by Professor **Kielhorn** (above, Vol. III. p. 220) are not dated, but are referred, on palæographical grounds, to the period of this very king **Vajrahasta**.

Like other grants of the kings of this dynasty, the present inscription opens with a panegyric passage describing the virtues and valour of the **Gāṅga** kings, their royal insignia, and their devotion to the god **Śiva**, established, under the name of **Gōkarnasvāmin**, on the top of Mount **Mahendra**.⁷ Then follows a genealogy tracing the descent of **Vajrahasta**, who issued the charter, from one **Guṇamahārpa** (l. 12), whose son **Vajrahasta I.** is here spoken of as having consolidated the **Kaliṅga** kingdom by uniting the five parts into which it had been

¹ See the last paragraphs of this introduction for my identification of **Kaliṅganagara**.

² **Kannēpalli Chalamayya Śāstri Gāru**, a learned astronomer of **Lukulām** in the **Gaujām** district, kindly calculated for me the English equivalents of the **Śāka** dates mentioned in this inscription.

³ The same learned astronomer pointed out to me the importance of this day. The following *śloka* was quoted by him: फाल्गुने चतुर्दश्यां कुम्भमे च दिवाकरे । नक्षत्रिते सूर्यसुते जीवे कार्मुकसंस्थिते । पुष्ये च ववसंयुक्ते श्रमिने भाद्रपदे । गोविन्दसदृशी प्रीतिर्य देवानामपि दुर्लभा ॥

⁴ [The *Ērada-viśhaya* is mentioned in an inscription at **Śrīkūrmam** (No. 324 of 1896).—E. H.]

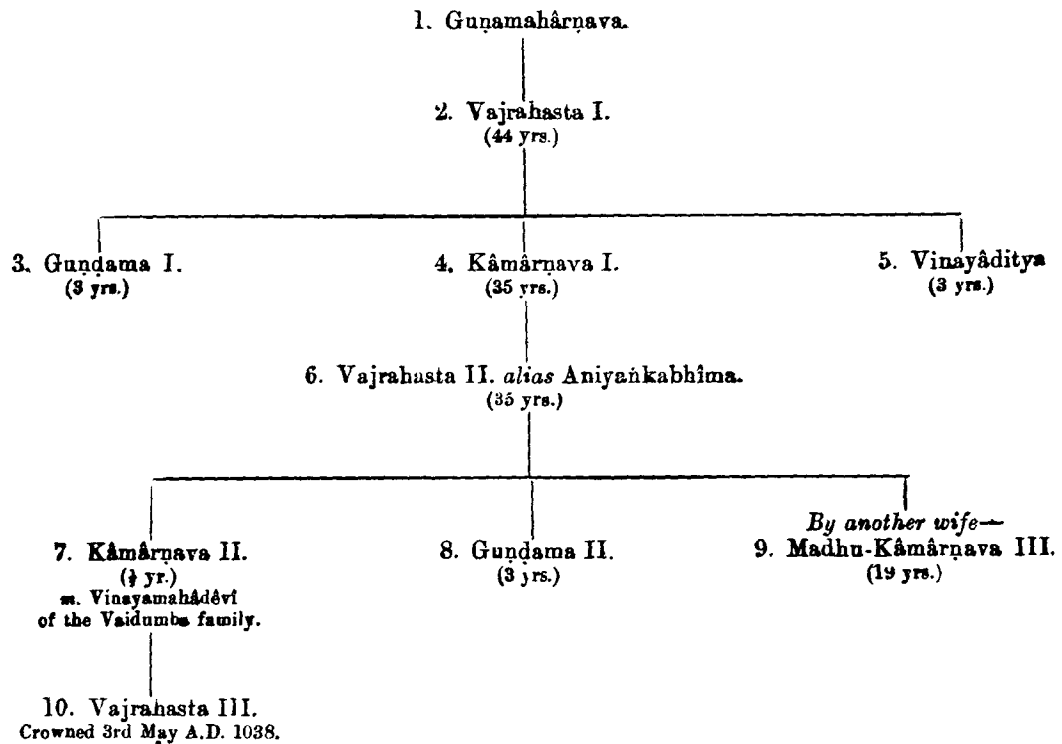
⁵ [Mr. **H. Krishna Sastri** suggests that, as *kōla* is a synonym of *vardha*, *Kōluvartani* may be the same as *Fardhavarantani*, on which see above, Vol. III. p. 127, note 5, and which occurs also in three inscriptions at **Mukhalīngam** (Nos. 185, 196 and 220 of 1896).—E. H.]

⁶ *Ind. Ant.* Vol. XVIII. p. 161 f.

⁷ Lines 1 to 12 as also ll. 44 to 47 of this inscription are worded similarly to ll. 1 to 13 and 33 to 36 of **Anantavarman's** grant of **Śāka-Samvat 1008**; *Ind. Ant.* Vol. XVIII. p. 162 ff.

formerly divided under the rule of five independent kings (verse 1).¹ Not a single historical fact is recorded in connection with the reign of any other of the kings mentioned here. The subject matter (some of which is here put in verse) is almost the same as that contained in the inscription of Anantavarman, above referred to. One of the kings, **Vajrahasta II.**, whose liberality in giving away a thousand elephants to mendicants is everywhere described in the same manner, is here for the first time mentioned with a second name, **Aniyaṅkabhīma** (l. 22). Verses 10 and 11 of this inscription, extolling **Vajrahasta III.**, the last king of that name, are, word for word, the same as those in lines 77-81 of one of Anantavarman's grants, dated Śaka-Saṃvat 1040.² It is evident from the dates of these grants that the writer of the latter copied these verses from an earlier inscription. The information contained in the Nāgaḡam plates may be conveniently exhibited in the following genealogical table:—

TABLE I.



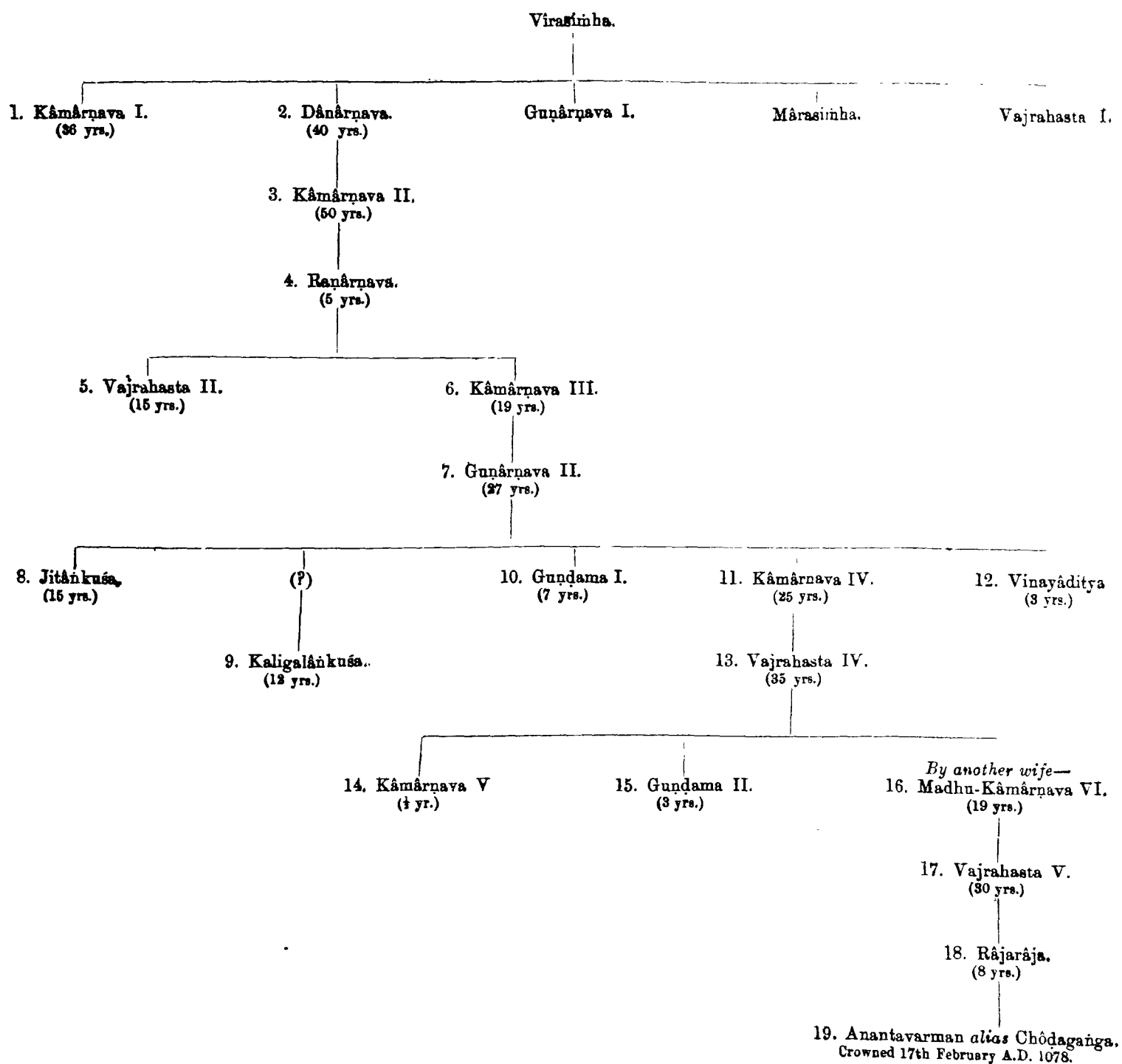
¹ Anantavarman's grant of Śaka-Saṃvat 1040 states that the eldest of these five brothers, "Kāmārṇava (I.), gave over his own territory (Gaṅgavāḍi) to his paternal uncle and, with his brothers, set out to conquer the earth, and came to the mountain Mahēndra. Having there worshipped the god Gōkarṇasvāmin, through his favour he obtained the excellent crest of a bull; and then, decorated with all the insignia of universal sovereignty (does this imply the king's conversion to Śaivism?), having descended from the summit of the mountain Mahēndra, and being accompanied, like Yudhisṭhira, by his four younger brothers, Kāmārṇava (I.) conquered (king) Balāditya, who had grown sick of war, and took possession of the Kalinga countries . . . Having decorated his younger brother Dānārṇava with the necklace (of royalty, as a token that he should succeed him in that kingdom), he gave to Guṇārṇava (I.) the Ambavāḍi-vishaya; to Mārasimha, the Sôḍā-maṇḍala; and to Vajrahasta (I.), the Kaṇṭaka-vartani;" see *Ind. Ant.* Vol. XVIII. p. 170 f. After Kāmārṇava I., his brother Dānārṇava is said to have ruled the kingdom, and he is said to have been succeeded by his son. Is it to be supposed that, according to the present grant, the provinces Ambavāḍi, Sôḍā and Kaṇṭaka-vartani continued to be governed by the descendants of Kāmārṇava's brothers till they were conquered by Vajrahasta, the son of Guṇamahārṇava? Ambāvalli and Sôḍa, two villages in the Parlākimeḍi Zamindāri, may be identified with the chief towns of two of the provinces named above.

² *Ind. Ant.* Vol. XVIII. p. 168.

THE GANGAS OF KALINGA.

(To face page 186.)

(TABLE II.)



In the *Indian Antiquary* (Vol. XVIII. p. 161 ff.) Dr. Fleet has published three grants of **Anantavarman**, which are dated in the Śaka years 1003, 1040 and 1057, and contain genealogical lists of the Gāṅgas. Those given in the first and the third agree with each other and with the one given in the present grant. Anantavarman's grant of Śaka-Saṁvat 1040 professes to trace the genealogy of the Gāṅgas from the very beginning of things. Setting aside for the present the names of all rulers that preceded Kāmārṇava I., who is said to have taken the Kalingas (i.e. the country of Kalinga) from Balāditya, the then ruler,— if we compare the list with that given in the present grant, we see that both correspond with each other from the 7th name in the second list, Guṇārṇava (Guṇamahārṇava in the first list), but with several discrepancies which render the authenticity of the second list suspicious. As no genealogical table is appended to Dr. Fleet's paper on the grant of Śaka-Saṁvat 1040, I take the liberty to give it here (facing page 186) for the purpose of a close comparison with the first list.

Table I. shows that Guṇamahārṇava— Guṇārṇava II. of Table II.— had a son named Vajrahasta, who reigned for 44 years; but Table II. omits his name, evidently through an oversight of the officer who drafted the inscription. For, the fifth king in the second list is called "the second Vajrahasta," and the thirteenth king "the fourth Vajrahasta." Table II. gives the names of two kings, Jitāṅkuśa and Kaligalāṅkuśa (his brother's son), who are said to have preceded Guṇḍama I. and to have reigned for 15 and 12 years, respectively, but these names are omitted in Table I. It is also to be noted that the length of the reign of Guṇḍama I. and that of (his brother) Kāmārṇava IV. are stated in Table II. to be 7 and 25 years, while Table I. has the figures 3 and 35 instead. Finally, the second list makes Vajrahasta V. the son of Madhu-Kāmārṇava VI., while the present grant states that Vajrahasta "was born from Kāmārṇava, the eldest son of Vajrahasta."¹ Under these circumstances I am not inclined to depend on the memory of the scribes of Anantavarman's reign for the accuracy of facts relating to a period removed by centuries.

The identification of most of the places mentioned in this grant is rendered difficult by the carelessness of the engraver, which affects proper names very seriously. There is a village called Bādām in the Narasannapēṭa tāluka, near the village where the inscription was discovered. In the Chicacole tāluka is a village named Boppaḍām at a distance of about 15 miles from Bādām. I cannot say at present whether Vādām and Vappuḍām of the grant (l. 48 f.) can be identified with these.

I desire to take advantage of this opportunity to express my views regarding the identification of **Kalinganagara**, a town mentioned in all the copper-plate inscriptions of the Eastern Gāṅgas as their residence, and presumably as the capital of their kingdom. This place has been for many years identified with the modern Kalingapatam, a seaport in the Gañjām district. But there is evidence that goes to contradict this identification, which is not based on any recorded facts, but seems to have been suggested only by the similarity between the two names. There are no antiquities, or even traces of them, in Kalingapatam of a nature which could suggest the fact of its ever having been the capital of the Kalinga kingdom. That there may have been some, and that the sea may have swallowed them up, are both gratuitous assumptions. Let us therefore discard an unfounded belief which has so long taken possession of us, place ourselves in a state of ignorance regarding the identification of the town, and then examine the following facts.

In the Parlākimeḍi Zamīndārī of the Gañjām district, at a distance of about 20 miles from Parlākimeḍi, its chief town, there is a place of pilgrimage named **Mukhalingam**² on the left

¹ In Anantavarman's grants of Śaka-Saṁvat 1003 and 1057 it is doubtful which of the two Kāmārṇavas is meant to be the father of Vajrahasta.

² The antiquities of this place were, for the first time, examined by me about two years ago; see the *Madras Journal of Literature and Science* for 1889-94, p. 68 ff.

bank of the Vamśadhârâ. Here are three temples dedicated to Śiva under the names **Madhukēśvara**, **Bhimēśvara** and **Sômēśvara**.¹ The first has numerous inscriptions on its walls and pillars, only some of which I have examined, the others being covered with a thick coating of lime. The second temple also has a few inscriptions. Besides these, there are ruins of temples and other buildings all over the village and beyond it southwards for about two miles as far as another village, named **Nagarakatakam**, which belongs to the Narasannapêṭa tāluka. Here and there large slabs of stone, containing inscriptions and well-sculptured figures, are dug out. It is just near this place that the copper-plates which I brought to the notice of Dr. Fleet in the *Indian Antiquary*, were discovered, as also a set of plates published by Dr. Fleet in the *Indian Antiquary*. Most of the inscriptions here record grants made in favour of the gods **Madhukēśvara** and **Aniyāṅkabhimēśvara** by private individuals, public officers of the state, and persons belonging to the royal family, in the reign of **Anantavarman-Chôdagangadêva**. There are inscriptions, or rather parts of them, in characters of an earlier period, which I have not thoroughly examined. The god is referred to in the following manner : *Kāliṅg-āvani-nagarē śrīman-Madhukēśvarāya Śarvāya* and *Kāliṅga-dēśa-nagarē śrīman-Madhukēśvarāya dēvāya* in Sanskrit verses ; *Nagaramuna Madhukēśvara-dēvaraku* and *Nagarānu nīti śrī-Madhukēśvara-dēvaraku* in Telugu inscriptions. This shows that the town where the temples stand, was called Nagara or Kāliṅga-(dēśa-)nagara, i.e. "the Nagara of the Kāliṅga (country)."² There is a *Kshētramāhātmya*, of course containing legendary accounts of temples, which mentions four names by which the town was called at different periods : **Gōvinda-kānana**, **Jayantapura**, **Madhukēśvara** and **Mukhalingam**. Śiva is said to have made himself manifest in the trunk of a *madhūka* tree ; hence the name **Madhukēśvara**. A frieze on one of the gateways of the temple is explained by the priests as illustrating the origin of the god.

The copper-plate inscription of Śaka-Samvat 1040, published by Dr. Fleet (*Ind. Ant.* Vol. XVIII. p. 170 f.), records two facts which bear on this question : (1) **Kāmārṇava I.**, the alleged founder of the Gāṅga dynasty (see Table II. above) had for his capital (*rājadhānī*) the town named **Jantāvuram** (l. 49 f.). This is perhaps a mistake for **Jayantapuram**, which is mentioned in the *Kshētramāhātmya*. (2) **Kāmārṇava II.**, the nephew of **Kāmārṇava I.**, had a town named **Nagara**, "in which he built a lofty temple for an emblem of the god Īśa in the *liṅga* form, to which he had given the name of **Madhukēśa**, because it was produced from a *madhūka* tree". (l. 61 f.). As stated above, this temple still exists at **Mukhalingam**. In the inscription which I am now editing, **Vajrahasta II.** receives the surname **Aniyāṅkabhima** (l. 22). It is most probable that the idol in the second temple, above referred to, took its name **Aniyāṅkabhimēśvara** from this king, who established it, or for whose religious merit it was established by others.

It appears that the name **Mukhalingam** is a corruption of **Mohalingam**, which is the Oriya (or Prākṛit) form of *Madhū[ka]-liṅgam*. The Telugu Brāhmanas, to whom the Oriya form was unintelligible, explained it in the *Kshētramāhātmya* as a compound of *mukha* and *liṅga*, i.e. 'a *liṅga* with a face.'³ From an examination of the above facts, I am inclined to believe that the site now covered by the villages **Mukhalingam** and **Nagarakatakam** (literally, 'a royal residence in Nagara') and by the ruins between them represents the ancient capital of Kāliṅga.⁴

¹ Sômēśvara's temple may have been built by Sōmaya, the person in whose favour the present grant was made, provided that *Sāmaya* is a mistake for *Sōmaya*.

² A few weeks ago I found in the **Madhukēśvara** temple a stone inscription of **Anantavarmadêva**, which records a grant issued 'from Kāliṅganagara.' The occurrence of this name at **Mukhalingam** itself confirms my identification.

³ This is suggested to me by Mr. S. Rāmaya, B.A., of Parlākīmedī.

⁴ I do not here enter into a discussion of the question whether **Kāliṅganagara** was founded by **Kāmārṇava II.** or existed before him, because this would involve an examination of the intricate problem of the connection between the Gāṅga kings mentioned in Tables I. and II. given above, and the Gāṅga kings mentioned in more than a dozen copper-plate inscriptions, whom Dr. Fleet supposes to belong to an earlier dynasty.

Of the many monumental works with which the devotion of several powerful Gāṅga kings embellished their capital, these three temples alone remain. Surrounded by the ruins of other buildings, they still serve to attest the former magnificence of **Kalinganagara**.

TEXT.¹*First Plate.*

- 1 श्री² स्वस्ति [॥*] श्रीमतामखिलभुवनविनुतनयविनयदयादानदा-
- 2 क्षिप्रसत्यशौचशौर्यधैर्यादिगुणरत्नपवित्रकाणा-
- 3 मात्रेयगोत्राणाम्³ विमलविचाराचारपुण्यशलिलप्रक्षालित-⁴
- 4 कलिकालकल्मषमषीणां महामहेन्द्राचलशिखरप्र-
- 5 तिष्ठितस्य सचराचरगुरोः सकलभुवननिर्माणे-
- 6 कसूत्रधारस्य शशाङ्कचूडामणेर्योगवतो⁵ गोकर्णस्वामि-
- 7 नः प्रसादात्मसासादितैकशङ्कभेरीपञ्चमहाशब्दधवलच्छ-⁶
- 8 त्रहेमचामरवरवृषभलाञ्छनसमुज्ज्वलसमस्तसाम्राज्यम-⁷
- 9 हिन्नामनेकस[म*]रसङ्घट्टसमुपलब्धविजयलक्ष्मीसमा-⁸

Second Plate; First Side.

- 10 लिङ्गितोतुङ्गभुजदण्डमण्डितानां त्रिकलिङ्गमहोभुजां ग[॥*]-
- 11 ज्ञानामन्वयमलङ्कारिणोविणोरिव¹⁰ विक्रमाक्रान्तधराम-
- 12 [ण्ड*]लस्य गुणमहार्णवमहाराजस्य¹¹ पुत्रः ॥ पूर्व भूपतभूर्विभु-¹²
- 13 ज्य वसुधा या पञ्चभिः पञ्चधा भुक्ता भूरिपराक्रमा¹³ भु-
- 14 ज्वलातामेक¹⁴ एव स्वयम् [॥*] एकीकृत्य विजित्य¹⁵ सत्कनिव-
- 15 हान्¹⁶ श्रीवज्रहस्तयतुष्टत्वारिंशतमत्युदोरचरित-¹⁷
- 16 : सर्वामरक्षीसमाः¹⁸ ॥ [१*] तस्य तनयो गुणमराजा¹⁹ वर्षत्रयमपा-
- 17 लयत महोम् ॥ तदनुजः कामाण्डवदेवः पञ्चत्रिंशतमव्दका-²⁰
- 18 न् ॥ तस्यानुजो विनयादित्य[:*] समास्तिस्र[:*] ॥ ततः कामाण्डवाज्जाते²¹

¹ From the original plates.² Denoted by a symbol.³ Read गोत्राणां. म् is denoted here by an *anusvara* with a stroke below it, as also in ll. 14, 17, 30, 36 and 48.⁴ Read सलिलप्रक्षालितं⁵ Read भगवतो.⁶ Read शब्दधवलच्छ-⁷ Read समुज्ज्वल.⁸ Read लक्ष्मी.⁹ Read लिङ्गितोतुङ्ग-¹⁰ Read विणोरिव.¹¹ The engraver first wrote रि for रा and then erased the i.¹² Read भूपतिभिर्विभव्य.¹³ Read पराक्रमो.¹⁴ Read ज्वलातामेक.¹⁵ Read शत्रु.¹⁶ Read हान्श्रीवज्रहस्तयतुष्ट-¹⁷ Read दार.¹⁸ Read रक्षीसमाः.¹⁹ Read गुणमराजा वर्ष-²⁰ Read मव्दका.²¹ Read ज्जाते.

Second Plate ; Second Side.

- 19 जगतीकल्पभूहः । योराजद्राजितः)च्छायो वज्रहस्तोवनी-
 20 पतिः ॥ [२*] ¹प्रस्थोदन्मदगन्धलुक्मधुपव्यालीढगण्डाङ्गज-²
 21 वर्यिभ्यः³ समदासहसमतुलो यस्त्वाग्निनामगणी[:*]⁴ [1*] सः) श्री-
 22 माननियङ्गभीमनृपति[र्गा*]⁵ङ्गान्वयोतंसकः⁶
 23 पञ्चतिंशतमब्दकान्गमभुनक्के[थं]⁷ स्तुतः पार्थि-
 24 वेः⁸ ॥ [३*] तदगसनुः⁹ स रराज सन्तनासमस्त्रमसासमतारि-¹⁰
 25 मणलः [1*] मापात¹¹ कामार्णवभूपतर्भुव¹² समहिमानहंस-
 26 मां समुज्ज्वलः¹³ ॥ [४*] तदनु तदनुज्ज्वलो¹⁴ चत्तजन्मोपमानो गेण-¹⁵
 27 नधिरन[व]द्या गण्डमस्थो मदा सः [1*] सकलमदमनचची-¹⁶

Third Plate ; First Side.

- 28 णि वर्षाणि धात्रीवलयमलघुतेजोनिर्जितारातिचक्रः¹⁷ ॥ [५*] त-
 29 तो हैमातुरसस्त्र¹⁸ मधुकाम[र्*]¹⁹र्णवो नृपः ॥० यवति¹⁹ स्मावनी-
 30 मतामब्दामकार्णवोशतैम्²⁰ ॥०॥ [६*] अथ वज्रहस्तनुपकर-²¹
 31 ग्रसुतादखिलगुणिजना[ग्र*]²²गण्डकामार्णवात्कवीन्द्रप्र-
 32 गयमानावदातशभकीर्त्तेः²³ ॥ श्रिय²⁴ इव ²⁵वैदुस्मान्वय-
 33 पयःपयोनिधिसमद्भवायाश्च²⁶ [1*] यः समजने²⁷ विनयमहा-
 34 दव्याः²⁸ श्रीवज्रहस्त इति तनयः ॥ [७*] वियदृतुनिधिसंख्यां याति
 35 ²⁹शाकाब्दसहै दिनकुट्टपभुख³⁰ राह्मिणीभ सलग्ने [1*] धनुषि च सि-
 36 तपद्मे सूर्यवारे तृतीयां³¹ युजि सकलधरित्रीं रचितुम्³²

¹ Read प्रस्थीत°.⁴ Read °मशणीः.⁸ Read °योत्तसकः.⁸ Read पार्थिवः.¹⁰ Read शतनीक्षसः समन्ताच्छमितारिमण्डलः.¹² Read °भूपतिर्भुवं समृद्धि°.¹³ Read गुणनिधिरनवयो गण्डमास्थी मुदा.¹⁷ Read चक्रः.²⁰ Read °मतामब्दानेकार्षतिश्रितम्.²⁴ Read शुभ.²⁶ Read समुद्र°.²⁹ Read शाकाब्द.³¹ Read तृतीयायुजि.² Read लुम्.⁵ Here space is left for the insertion of गर्गा.⁷ Read पञ्चविंशतमब्दकान्गमभुनक्कृष्टवौ.⁹ Read तदगसनुः.¹² Read समुज्ज्वलः.¹⁸ Read °रसस्त्र.²¹ Read °नृपवर°.²⁴ Read श्रिय.²⁷ Read समजनिः.³⁰ Read दिनक्रवि हषमखे रोहिणीमे सुखरने.³² Read रचितुम्.³ Read °नाजानविभ्यः समदासहसम°.¹¹ Read क्षपाश्च.¹⁶ Read °जगता चिन्त°.¹⁸ Read सकलमिदमरचक्षीषि वर्षाणि.¹⁹ Read यवति.²³ Read °गीयमाना°.²⁵ Read वैदुस्मा°.²⁸ Read देव्याः.

119.

ii b.

W GRIGGS, PHOTO-LITH.

Third Plate ; Second Side.

- 37 याभिपिक्तः¹ ॥ [८*] न्यायेन² यच्च सममाचरितुं तिवर्ग³ मार्ग-
 38 च रक्षाति⁴ मदीक्षितप्रतापे [1*] नव्याधयस⁵ नरघाश मरा-
 39 पदस्य शश्वत्तजा भुवि भवनि⁶ विभूतमर्त्यः ॥ [९*] व्याप्ते ग[1*] कुक्षौ-
 40 त्तमस्य यशसा⁷ दिक्ककवाले शशिप्रदातामलिनेन⁸ य-
 41 स्व भुवन(ः)प्रज्ञादसम्यादाग¹⁰ [1*] ¹¹सि[न्द्र]रैरभिसान्द्रपङ्कप-
 42 टलौ¹² कुक्षस्थलीपटकेखालिम्पन्ति¹³ पुनः पनाच¹⁴ हरि-
 43 तामाधारणा¹⁵ वारणान¹⁶ ॥ [१०*] अनुरागेण गुलिनो¹⁷ यस्य वक्षोमुखा-
 44 जयोः¹⁸ [1*] आशीने¹⁹ श्रीसरसत्यावनुकुले वैराजतः ॥०॥ [११*] कलि-
 45 क्कनगरात्परममाहेस्वरपरमभट्टारकमहाराजाधिरा-²⁰

Fourth Plate ; First Side.

- 46 जत्रिकलिङ्गाधिपतिश्रीमद्व्यहस्तदेवः[*] कुशली समसामात्य-²¹
 47 ²²प्रमस्वजनपदान्समाह्वय समान्नापयति [1*] विदितमस²³ सवत-
 48 म् । एरदविपये²⁴ ॥ वेत्पूरगामम²⁵ । चुम्बुका । ²⁶वत्पुडाम् । वज्रुरम ।
 49 अर्धगो . . [त्येन्निम्वा]²⁷ । कीनूरन । पोदुष वाडाम् मूरिंगाम्
 कनम-
 50 रम्य देवरेमचिकीडम । गुद्रपी [1*] एतन²⁸ डादश यमन²⁹
 51 (॥) वेत्पूराविषयेचूम्भिकिकृत्वा³⁰ चतुःशोभावच्छिन³¹ सत-
 52 लस्थलं सर्वपीडाविवर्जितं³² आचन्द्रार्कचितिसमकालं याव-
 53 आतापित्रोरात्मनः पुस्त्ययशीष्टय्ये अजमिरिनिधिशाक-
 54 द्दे³³ (॥) फ[1*]लुनामसपद्ये (॥) हादश्रामादित्यवारे । [कि]लिनिवासिनः

¹ Read योभिपिक्तः.⁴ Read रक्षति मही°.⁶ Read भवनि विभूतिमत्यः.⁹ Read प्रदीता°.¹² Read पटके°.¹⁵ Read °माधोरणा.¹⁸ Read सुखाजयोः.²⁰ Read माहेस्वर.²³ Read °मस्तु भवताम्.²⁶ Read वत्पु°.²⁹ Read यामान्.³² Read °वर्जित.² Read न्यायेन.⁵ Read निव्याधयस निरघाश मलापघाश.⁷ Read कुली°.¹⁰ Read संपादिना.¹³ Read °केखा°.¹⁶ Read °वान्.¹⁹ Read आशीने श्रीसरसत्यावनुकुले विराजतः.²¹ Read समसामात्य.²⁴ Read विषये.²⁷ Read °न्वा.³⁰ Read °विषयेतिनामचौकल्य ?³³ Read आकाशे.³ Read तिवर्ग°.⁸ Read दिक्चक्र°.¹¹ Read सैन्धुरैरति°.¹⁴ Read पुनश्च.¹⁷ Read चुम्बिनी.²² Read प्रमस्व.²⁵ Read यामम्.²⁸ Read एतान्.³¹ Read °शोभावच्छिनः सजसस्यस्यः.

Fourth Plate ; Second Side.

55 अयितनाख्यस्य पुत्रः (i) श्रीकण्ठनायकः । तस्य भार्या वेदवी । तयो-
 56 : संज्ञात[१*]य पांगुसामयाय ^१ताम्रशासनं कृत्वा (i) वेत्पुत्राविषय^२
 57 प्रदत्तम्^३ । कोलुवर्त्त[नि]विषये^४ [नुगिल]ग्र[१*]म[:*] प्रदत्त[:*] ॥

TRANSLATION.

(Line 1.) Ōm. Hail! The son⁵ of the *Mahārāja Guṇamahārṇava*, who took possession of the circle of the earth by (*his*) valour, as *Vishṇu* by (*his*) stride, (*and*) who adorned the race of the *G[ā]ṅgas*, who were prosperous; who were sacred through (*the possession of*) gem (*-like*) virtues, celebrated in the whole world, such as wisdom, modesty, generosity, charity, politeness, truthfulness, purity, valour and courage; who belonged to the *Ātrēya gōtra*; who had the stains of the impurities of the *Kali* age washed away by pure thoughts and deeds (*as by*) holy waters; who had the glory of universal sovereignty illumined by (*their royal insignia, viz.*) the unique conch-shell, the drum, the five *mahāśabdas*, the white parasol, the golden *chauri* and the excellent bull-crest, which were acquired by the favour of the worshipful *Gōkarnasvāmin*, who is established on the top of the high mountain *Mahēndra*, who is the lord of the animate and the inanimate (*creation*), who is the sole architect in the construction of all the worlds, (*and*) who has the moon as a head-ornament; who were adorned with lofty staff-like arms which were embraced by the goddess of victory obtained in the scuffle of numerous battles; (*and*) who were the lords of the country of the *Three Kalingas*,—

(Verse 1.) The glorious *Vajrahasta*, whose conduct was very noble (*and*) whose valour was great, protected for forty-four years that whole earth which had been formerly divided into five (*parts*) and enjoyed by five kings,—after having singly (*and*) in person defeated hosts of enemies by the prowess of (*his*) arms (*and thus*) united it (*viz.* the earth).

(L. 16.) His son, king *Guṇ[d]ama*, ruled the earth for *three years*; his younger brother, king *Kāmārṇava*, for *thirty-five years*; (*and*) his younger brother, *Vinayāditya*, for *three years*.

(V. 2f.) Then, king *Vajrahasta*, born of *Kāmārṇava*, who shone (*as*) the celestial tree on the earth, possessing bright lustre, (*and*) who, being the foremost of liberal men (*and*) unequalled (*by any*), gave to mendicants one thousand elephants whose temples were sucked by bees attracted by the scent of the rut flowing (*from them*),—this glorious king *Aniyaṅkabhima*, the crest-jewel of the *[Gā]ṅga* race, enjoyed the earth for *thirty-five years*, being praised by kings.

(V. 4.) His eldest son, the prosperous (*and*) eminent king *Kāmārṇava*, who equalled *Śaṁtana* (*and*) conquered the multitude of (*his*) enemies on all sides, became eminent, and ruled the earth for *half a year*.

(V. 5.) Then, his younger brother, named *G[u]ṇdama*, who resembled *Cupid*, who was a treasure-house of virtues, (*and*) who was blameless, joyfully protected the whole circle of this earth for *three years*, having subdued all the enemies by (*his*) great splendour.

(V. 6.) Then, his brother by a different mother (*i.e.* his step-brother), king *Madhu-Kāmārṇava*, ruled this earth for *nineteen years*.

¹ Read ताम्र.

² Read वेत्पुत्राविषये.

³ Read वेत्पुत्राविषयः.

⁴ Read प्रदत्तः.

⁵ This word refers to *Vajrahasta* in verse 1 below.

(L. 30.) Now, to Kāmārṇava, the foremost of all virtuous men, who was the eldest son of the excellent king Vajrahasta (*and*) whose spotless and bright fame was extolled by the chiefs of poets,—

(V. 7.) There was born by Vinayamahādēvi, who was born in the Vaidumba family as Śrī in the milk-ocean, a son, named the glorious Vajrahasta.

(V. 8.) He was anointed to protect the whole earth when the aggregate of the Śāka years was reaching the number of the sky (cipher), the seasons (six) and the treasures (nine),— (i.e. 960),—the sun being in Vṛishabha, (*the moon*) in the constellation of Rôhīṇī, in the auspicious *lagna* of Dhanus, in the bright fortnight, on Sunday combined with the third *tithi*.

(V. 9.) While this (*lord*) of great prowess is protecting the earth in the path of justice in order that (*men*) might practise the three objects of life simultaneously, the people on earth ever are free of diseases, free of sins, (*capable of*) removing the sins (*of others*), (*and*) rich.

(V. 10.) While the fame of this best (*king*) of the G[ā]ṅga race, which is as stainless as the light of the moon (*and*) which gives delight to the world, is reaching the mountain chain encircling the earth, the mahouts are daubing again and again the foreheads of the elephants in the (*eight*) points of the compass with thick layers of red-lead paste.¹

(V. 11.) Through love of this virtuous (*king*), Śrī and Sarasvatī thrive without rivalry, residing in (*his*) bosom and mouth (*respectively*).

(L. 44.) From Kaliṅganagara,—the devout worshipper of Mahêśvara, the Paramabhāṭṭāraka, the Mahārājādhirāja, the lord of the Three Kalingas, the glorious Vajrahastadēva, being in good health, issues (*the following*) order, having called together all the subjects, headed by the ministers:—

(L. 47.) “Be it known to you that the following twelve villages in the district (*vishaya*) of Êrāda, (*viz.*) the village of Vēlpūra, Trummukā, Vappudām, Vallurama, Arnagō [pemmimbā], Kônûrana, Poduru, Vādām, Mûringām, Kanamarampa, Dêvaremachikiḍama (*and*) Gudrapī, having been (*clubbed together and*) named the district (*vishaya*) of Vēlpûrâ,—(*this*) district of Vēlpûrâ, enclosed by the four boundaries, including water and land, free of all molestation, was granted by means of (*this*) copper-plate charter (*tāmra-sāsana*), in the Śāka year of Aja (nine), the mountains (seven) and the treasures (nine),—(i.e. 979),—in the bright fortnight of Phālguna, on the twelfth *tithi*, a Sunday, for as long as the moon, the sun and the earth endure, for the increase of the religious merit and fame of (*my*) mother and father (*and*) of myself,—to Pāngu-Sāmaya, born by his wife Vêdavi to Śrikanṭha-Nāyaka, the son of one named Ayitana, an inhabitant of [Chhi]li.

(L. 57.) “(*Also*) the village of [Nugila] in the district (*vishaya*) of Kôluvarta[ni] was granted.”

No. 25.—CHIKKULLA PLATES OF VIKRAMENDRAVARMAN II.

By F. KIELHORN, PH.D., LL.D., C.I.E. ; GÖTTINGEN.

According to Mr. J. Ramayya, Treasury Deputy Collector of the Vizagapatam district, these plates were found,² some ten years ago, by one Pindi Nammayya of Upperagudem, a hamlet of Amalapuram in the Golugonda tāluka of the Vizagapatam district, while excavating earth at the Atikavani tank in the Chikkulla agrahāra of the Tuni division of the Gôdāvari

¹ The red paint had to be frequently renewed because it was continually obliterated by the king's 'white' fame.

² I take this information from a note on the inscription by Mr. J. Ramayya, a copy of which was sent to me by Dr. Hultzsch after he had received my manuscript of this article.

district. In the beginning of 1895 Nammayya's wife offered them for sale in the village of Amalapuram, when they were secured by the Karaṇam and forwarded to the Collector of Vizagapatam, who sent them on to Dr. Hultzsch at his request.

These are five copper-plates, each of which measures about $7\frac{1}{8}$ " broad by $2\frac{1}{4}$ " high, and of which the first and last plates are inscribed on one side only. The engraving on them is very deep, so that most of the letters show through distinctly on the blank sides of the first and fifth plates. The plates are strung on a copper ring, about $\frac{1}{4}$ " thick and 3" in diameter, which passes through a hole in the lower proper right corner of each plate. The ends of the ring are soldered into the lower part of a circular seal which measures $1\frac{3}{8}$ " in diameter and bears in relief on a slightly countersunk surface a well-executed lion, which stands to the proper right, raises the right fore-paw, opens the mouth, and apparently has a double tail. When the plates were received by Dr. Hultzsch, the soldering of one end of the ring had given way, so that the plates could be detached from the ring by simply bending it.—Although the plates have no raised margins, the writing on them nearly throughout is in an excellent state of preservation. The size of the letters is about $\frac{1}{4}$ ". The characters belong to the southern class of alphabets. For the greater part they closely resemble those of the Gōdāvarī plates of the Rājā Prithivīmūla, published with a photo-lithograph in the *Journal Bo. As. Soc.* Vol. XVI. p. 116 ff. They include signs of the final *m*, at the end of lines 28, 29 and 30, of the final *l*, in line 26, and of the numerical symbols¹ for 5, 8 and 10, also in line 26. The language is Sanskrit, partly, as in lines 23-25 and 31-32, very incorrect, and mixed with Prakṛit words, as in line 23 where we have *gārava* for *gaurava*, and in line 26 which gives the words *pakka* (properly *pakkha*) and *gihma* (properly *gimha*) for *paksha* and *grishma*. That the writer's vernacular was Telugu, is proved by the ending of the word *saṃvassarambuḥ* for *saṃvatsarāḥ* in line 26.² Of Sanskrit words not found in the dictionaries our text offers *bahusuvarṇa*,³ l. 4, *yūdhyā* (?), l. 5, and *prādhirājya*, l. 5, all denoting particular sacrifices. As regards orthography, it may be sufficient to note that final *visarga* is generally omitted, that final *m* is doubled⁴ before a vowel in *Vishṇukunḍinām* = *ēkādaś*, l. 2, and that the word *Tryambaka* is spelt *Triyambhaka* in line 22. The inscription is in prose, except that it ends with three benedictive and imprecatory verses.

The inscription is one of a *Mahārāja Vikramēndravarmā* [II.], who was the eldest son of the *Mahārāja Indrabhaṭṭarakavarman*, grandson of *Vikramēndravarmā* [I.], and great-grandson of the *Mahārāja Mādhavavarman*, of the family of the *Vishṇukunḍins*. From his residence at *Leṇḍulūra*, *Vikramēndravarmā*, who meditated on the feet of the holy lord of Śrīparvata, makes known by it that, on the 5th day of the 8th fortnight of the summer season of the 10th year of his reign, he gave the village of *Rēgonṇam*, which was south-east of the village of *Rāvirēva* on the bank of the *Kṛishṇabennā*, i.e. the river *Kṛishṇā*, in the *Nat[ri?]*paṭi district, to (the) *Somagiriśvaranātha* (temple) of *Tryambaka* (*Śiva*). Nothing further is said about the donor himself; of his ancestors, *Mādhavavarman* is stated to have celebrated many sacrifices;⁵ *Vikramēndravarmā* [I.] (through his mother) was connected with the *Vākāṭas*; and *Indrabhaṭṭarakavarman* is eulogized for his warlike exploits.

The name *Vishṇukunḍin* has not, so far as I know, been met with in other epigraphical records. Considering the locality where these plates come from, as well as the facts that the

¹ Special attention may be drawn to the symbol for 10, which here is like the subscript form of the letter *m*, and which clearly is a further developed form of the symbol for 10 as we have it in line 60 of the Chamak plates of the Vākāṭaka *Mahārāja* *Pravarasēna* II.; *Gupta Inscr.* Plate xxxiv.

² See p. 197, note 2.

³ This word is often met with in inscriptions.

⁴ Final *m* is doubled before a vowel also e.g. above, Vol. III. p. 146, l. 16; and similarly we find *mm* instead of final *m*, e.g. *ibid.* p. 132, l. 19, and *Ind. Ant.* Vol. XVIII. p. 145, l. 22.

⁵ See the description of the Vākāṭaka *Mahārāja* *Pravarasēna* I., above, Vol. III. p. 260, which is very tame compared with what we have here. *Mādhavavarman* is stated to have celebrated even *purnushamāḥas* or human sacrifices.

writer's vernacular was Telugu and that the donor worshipped the lord of Śrīparvata, which I take to be the sacred Śrīśaila in the Karṇūl district, I believe that the word survives in Vinukoṇḍa, the name of a hill-fort and town in the Kistna district, about 60 miles east of Śrīśaila and 50 miles south of the river Kṛishṇā, and that this Vinukoṇḍa, which is reported to be a place of great antiquity, was really the capital of the Vishṇukoṇḍins.¹ I also would identify the donor's father, Indrabhaṭṭārakavarman, with the Indrabhaṭṭāraka, to uproot whom, as we learn from lines 17-20 of the Gōdāvarī plates of the Rājā Prithivimūla, an alliance was formed by several chiefs, and whose elephant Kumuda was struck down by a certain Indrādhirāja, mounted on his own elephant Supratika.²

The place Lendulūra from which the donor's order was issued, is identified by Mr. Ramayya with the modern Deṇḍalūru,³ the Dendaloor of the map, a village on the ruins of the city of Vēṅḡ, about 5 miles north-east of Ēlūru (Ellore) in the Ellore tāluka of the Gōdāvarī district. The two villages mentioned in line 20 I am unable to identify. As regards the time of the inscription, both the circumstance that the date is referred to a fortnight of the summer season, and the employment of numerical symbols in line 26, tend to show⁴ that this record is not later than about the end of the 8th century A.D., while the whole style of the inscription appears to indicate that it cannot well be assigned to a much earlier period. This conclusion would well accord with the mention, in connection with the donor's grandfather, of the Vākāṭa (or Vākātaka) family, which in all probability flourished towards the end of the 7th and in the 8th century A.D.; and there is nothing in the palæography of the inscription that would militate against it.

TEXT.⁵

First Plate.

1 Ōm⁶ svasti [||*] Vijaya-Lendulūra-vāsakād=bhagavataḥ Śrīparvata-
2 svāmi-pādānuddhyātō ⁷Vishṇukoṇḍinām=ekādaś-āśvamēdh-āvabhrīt-ā.⁸

¹ Compare Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 67. I believe that either *Vinukoṇḍa*, 'the sky-hill,' is a corruption of *Vishṇukoṇḍa* or the latter a Sanskritized form of the former. Mr. Sewell informs me that the Telugus explain the word *Vinukoṇḍa* as 'the hill of hearing,' because Rāma is believed to have heard there the news of Sītā's abduction.

² *Jour. Bo. As. Soc.* Vol. XVI. p. 117. Dr. Fleet, who thought of identifying the Indrabhaṭṭāraka of Prithivimūla's inscription with the Eastern Chalukya of that name, the younger brother of Jayasimha I., has already stated that *Kumuda* is properly the elephant of the south-west or south, and *Supratika* the elephant of the north-east. With reference to that remark it may be noted that our inscription particularly eulogizes Indrabhaṭṭārakavarman for the victories which he gained by means of his elephants over other *chaturdanta* elephants, and that *chaturdanta* is properly an epithet of Indra's elephant Airāvata, the elephant of the east.

³ See Mr. Sewell's *Lists of Antiquities*, Vol. I. pp. 34 and 36.

⁴ Of the four copper-plate inscriptions with season-dates hitherto discovered (the Hirahadagalli plates of the Pallava Śivaskandavarman, *Ep. Ind.* Vol. I. p. 5; the Dēvagere plates of the Kadamba Mṛigēśavarman, *Ind. Ant.* Vol. VII. p. 37; the Halsi plates of the reign of the Kadamba Ravivarman, *ibid.* Vol. VI. p. 28; and the Dudia plates of the Vākātaka Pravarasēna II., above, Vol. III. p. 260) the latest, that of the Vākātaka Pravarasēna II., has with great probability been referred to about the beginning of the 8th century A.D.—The latest known copper-plate inscriptions with numerical symbols, the time of which can be fixed with certainty, are all anterior to A.D. 800. So far as I know, they are the Nausāri plates of the Gujarāt Chalukya Pulakēśirāja of [Chēdi-]Sāmvat 490=A.D. 739, *Vienna Oriental Congress, Asian Section*, p. 230; the Āntrōli-Chhārōli plates of the Rāshtrakūṭa king Kakka of Gujarāt of Śaka-Sāmvat 679=A.D. 757, *Jour. Bo. As. Soc.* Vol. XVI. p. 106; the Alinā plates of Śīlāditya [VII.] Dhṛvabhata of [Vālabhi-]Sāmvat 447=A.D. 766-67, *Gupta Inscr.* p. 173; and the Bengal As. Soc.'s plate of the Mahārāja Vināyakapāla of [Harsha-]Sāmvat 188=A.D. 794(?), *Ind. Ant.* Vol. XV. p. 140.

⁵ From impressions supplied by Dr. Hultzsch.

⁶ Expressed by a symbol.

⁷ Read °*kuṇḍinām*.

⁸ Read -*drabhṛit*-ā; the word *avabhṛita* is frequently written *avabhṛita* in inscriptions; compare, e.g., *Ind. Ant.* Vol. VII. p. 16, l. 5; p. 186, l. 4; p. 211, l. 9; and Vol. XIX. p. 17, l. 5.

- 3 vadhauta-jagadka(tka)lmashasya kratu-sahasra-yājina[h*] sarvvamēdh-āvāpta-
4 sarvvabhūta-svārājyasya bahusuvarṇa-paundarika-purushamēdha-

Second Plate; First Side.

- 5 vājapēya-yūdhya(?)¹-shōḍaśī-rājasūya-prādhīrājya-pr[ā*]jāpaty-ā-
6 dy-anēka-vividha-prithu-guru-vara²-śata-sahasra-yājina[h*] kratuvar-ānushthā-
7 ³tādhishtbā-pratishthita-paramēshthitvasya mahārājasya sakala-jaga-
8 nmaṇḍala-vimala-guru-pri(pri)t h u - k s h i t i p a t i ⁴ - m a k u ṭ a - m a ṇ i - g a [ṇa]-

Second Plate; Second Side.

- 9 [n]īkar-āvanata-pādayugalasya Mādhavavarmmana[h*] pranaptā
10 Vishnukunḍi-Vākāta-vamśa-dvay-ālamkṛita-janmanah śrī-Vikramēndravarmma-
11 ṇa[h*] priya-naptā spu(sphu)ran-niśita-nistriṃśa-prabh-āvabhāvi(si)t-āsēsha-
jaganmaṇḍa-
12 l-ādhishtī(shthi)tasya bhr[ū]bhaṅgakra-vinirdhūta-samagra-dāyādasya⁶ anēka-cha-

Third Plate; First Side.

- 13 turddanta-samara-saṁghaṭṭa-dvirada-gaṇa-vipula-vijayasya yathāvidhi-
14 viniryāpita-ghaṭik-āvāpta-puṇya-saṁchayasya satata-bh[ū]mi-gō-
15 kanyā-hiraṇya-pradāna-pratilabdha-puṇya-jīvit-ōpabhōgasya pa-
16 rama[mā*]hēsvarasya mahār[ā*]jasya ⁶śrī-Indrabhaṭṭārakavarmmana[h*] priya-

Third Plate; Second Side.

- 17 [jyē]shthā-putrō garishthā(shthah) śaisava ēva sakala-nṛipagun-ālamkṛita-
18 sya⁷ samyag-adhy[ā*]rōpita-sakala-rājyabhāra[h*] paramamāhēsvarō
19 mahārāja[h*] śrī(śrī)mān=Vikramēndravarmma⁸ ēvam=ājñāpayati [i*] Nat[ri?]⁹patyām
Kri-
20 shṇabe[nnā]⁹-tatē Rāvirēva-gr[ā*]masya dakṣiṇa-pūrvvasyām diśi Régo

Fourth Plate; First Side.

- 21 nran=nāma grāma[h*] sakala-jaga[t*]traya-nāthasya śīsūśaśī-kar-āvadā-
22 ta-subhrikṛita-jatāmakuṭasya¹⁰ bhagavatas=Triyambha(mba)kasya bhavatē
23 Sōmagirēśvarānāthāya¹¹ dattam(ttaḥ) [i*] Rājñā¹² vachanād=gāravēṇ=ājñā[m] k[ā]-
24 rayiti [i*] Kaśchid=ēnam=pālāyati sō Rudra-lōkē dēva-gaṇā(ṇa)¹³.

¹ Yūdhya is no word, and yūthya or yūpya would yield no satisfactory meaning.

² Before vara one misses a word like yājña or kratu.

³ Read n-ādhishtita-pratishthita-, or only na-pratishthita-.

⁴ Originally kshitipti and māni was engraved.

⁵ Read ⁶dasy=ānēka-

⁶ Read śr. Indra°.

⁷ This akṣhara may have been struck out in the original; read ⁸kṛitah samyag-.

⁸ Read ⁹varm=avam=.

⁹ This is what seems to have been originally engraved; but the akṣhara in brackets looks as if it had been altered. In Ind. Ant. Vol. IX. p. 103, l. 7, the name of the river is spelt *Krishṇabennā*, and this probably is intended here. See also above, Vol. III. p. 95.

¹⁰ Originally ¹¹fīsyā was engraved.

¹¹ Read Sōmagirīśvarānāthāya.

¹² The Sanskrit words which the writer is thinking of, apparently are *rdjñō vachanasya gauravēṇ=ājñām kārāyēta* (for *kuryāti* or *kurata*); compare above, Vol. III. p. 262, l. 23, *kārāyita* for *kārāyāt*. The commencement of the next sentence would properly be *yaḥ kaśchid=ēnam pālāyati sa*.

¹³ This correction may have been made in the original already.

2. 3.
 2 4
 4

॥ ॐ नमो भगवते वासुदेवाय ॥
 श्रीकृष्णार्जुनसंवादे श्रीकृष्ण उवाच ॥
 दृष्ट्वा तु पाण्डुपुत्रो पाण्डुपुत्रो वीर्यवान्
 शूराणां महेष्वायुः पाण्डुपुत्रो वीर्यवान्
 शूराणां महेष्वायुः पाण्डुपुत्रो वीर्यवान्
 शूराणां महेष्वायुः पाण्डुपुत्रो वीर्यवान्

10 11 12
 10 12

tii a.

14
16

18 18
 20 20

22 22
 24 24

[illegible]

30
 32

30
 32

Fourth Plate; Second Side.

25	kôṭi-sa(śa)ta-sahasrêṇa	svarggina ¹	sukha[m]	môdati	[||*]	Vi[ja]-
26	yarâjya-samvassarambul ²	10	mâsa-pakkam	8	gihmâ	5
27	³ Bahubhir=vvasudhâ	datt[â]	bahubhiś=ch=ânupâlita		[|*]	yasya
28	yasya	yadâ	bhûmim(mis=)	tasya	tasya	tadâ phalam
						[*]

Fifth Plate.

29	Sva-datt[â*]m	para-datt[â*]m	vâ	yô	harêti(ta)	vasundharâm	[|*]
30	shashtim	varsha-sahasrâṇi.	narakê	pachyatê	dhruvam		[||*]
31	Gâvô ⁴	bhumi	tathâ	bhâryyâ	akramya	hara	mâ nayâ
32	srâvayanti	râjânâm	brahmahatyâ	cha	lipyati		||

TRANSLATION.

(Line 1.) Ôm ! Hail ! From his residence, the victorious **Lenduḷûra**, he who meditates on the feet of the holy lord of Śrîparvata⁵ (and belongs to the family) of the **Vishṇukunḍins**,⁶— the great-grandson of the **Mahârāja Mâdhavavarman** who washed off the stains of the world by his ablutions after eleven *âsvamêdha* sacrifices, who celebrated thousands of sacrifices, who by a *sarvamêdha* sacrifice obtained the supreme dominion over all beings, who celebrated a hundred thousand *bahusuvarṇa*, *paunḍarîka*, *purushamêdha*, *vâjapêya*, *yûdhya* (?), *shôḍaśin*, *râjasûya*, *prâdhîrâjya*, *prâjûpatya* and various other large and important excellent [sacrifices], who by the celebration of excellent sacrifices attained to firmly established supremacy, (and) whose two feet were bent down by multitudes of heaps of jewels from the diadems of the stainless, noble and great kings of the whole orb of the earth,— the dear grandson of the glorious **Vikramêndravarman** whose birth was embellished by the two families of the **Vishṇukunḍins** and **Vâkâṭas**,— the dear eldest son of the devout worshipper of Mahêśvara (Śiva), the **Mahârāja**, the glorious **Indrabhaṭṭarakavarman**, who presided over the whole orb of the earth which was illuminated by the radiance of his flashing sharp sword, who by the act of contracting his eyebrows scattered all claimants, who gained extensive victories when his troupes of elephants encountered in battle numerous four-tusked elephants,⁷ who acquired a store of merit

¹ The sense intended is that of *svarginâm sukham=anubhavati*.

² I owe the right reading of this to Dr. Fleet, who, when communicating it to me, also drew my attention to the Telugu Nom. Plur. *varshamul*, 'the years,' in line 6 of the Anamkoṇḍ inscription of the **Mahâmandalâśvara** Rudradêva of the Kâkatiya dynasty of Śaka-Saṃvat 1084, *Ind. Ant.* Vol. XI. p. 12. Since then I have myself found *saṃvatsaramul* in line 27 of the Telugu inscription of Sômesvara of Śaka-Saṃvat 1130 (for 1131), above, Vol. III. p. 316; *varshambulu* above, pp. 46 and 92, and in a copper-plate inscription in Telugu characters of Śaka-Saṃvat 1586 (?), *Ep. Carn.* Vol. I. p. 19, No. 12; and *varushambulu* in another copper-plate inscription of Śaka-Saṃvat 1155 (?), *ibid.* p. 104, No. 86.—In what follows the word *mâsa* is quite meaningless; and the whole passage containing the date, expressed in Sanskrit, should be *-saṃvatsarê 10 grîshma-pakshê 8 [divasê] 5*; compare above, Vol. III. p. 262, l. 28.

³ Metre: Ślôka (Anushtubh); and of the following verses.

⁴ I have not found this verse elsewhere, and am unable to give the correct text of it.

⁵ Compare with this the commencement of the copper-plate inscription of the **Mahârāja Vijayanandivarman**, *Ind. Ant.* Vol. V. p. 176, l. 1, *vijaya-Vêṅṭpurâd=bhagavach-Chitrarathasodmi-pâdânuddhyâtô*.

⁶ The Genitive case *Vishṇukunḍinâm* cannot well depend on the word *mahârâjash* in line 19, but is apparently meant to express that the princes who will be spoken of in the sequel, all belong to the family of the Vishṇukunḍins,—a usage of the Genitive which I formerly doubted. We may compare the Genitive *Kadambânâm* in line 4 of the Dêvagere plates of the **Mahârāja Mṛigêśavarman**, and in line 5 of the Halsi plates of the king **Ravivarman**, *Ind. Ant.* Vol. VII. p. 35, and Vol. VI. p. 26, and now, since the original reading of the introductory passage of the Valabhi plates has been discovered by Dr. Hultzsch, above, Vol. III. p. 319, also the Genitive *Maitrakânâm* of those plates.

⁷ The compound, so translated here, cannot be properly dissolved.

by emptying¹ water-jars (*at donations made*) according to precept, who found a meritorious enjoyment of life in constantly bestowing land, cows, and gold, and giving girls in marriage,²—the devout worshipper of Mahêśvara (Śiva), the *Mahārāja*, the glorious *Vikramêndravarma*, the most noble, who, in childhood already embellished with all the virtues of a king, has duly taken upon himself the whole burden of government, thus issues his commands:—

(L. 19.) The village named *Rêgonram*, in *Nat[ri ?]paṭi* on the bank of the *Krishṇabennā*, in a south-eastern direction of the village of *Rāvireva*, has been given to the *Sômagirîśvaranâtha* (*temple*), belonging to the holy Tryambaka (Śiva), the lord of all the three worlds, whose crown of matted hair is whitened and rendered bright by the rays of the young moon. Out of respect for the king's word you should execute (*this*) command. Whoever obeys it, enjoys the happiness of the inhabitants of heaven with the hundred-thousand billions of divine hosts in Rudra's world.

(L. 25.) In the year 10 of the reign of victory, on the 5th (day) of the 8th fortnight of summer.

[Here follow three benedictive and imprecatory verses.]

No. 26.—GANJAM PLATES OF PRITHIVIVARMADEVA.

By F. KIELHORN, PH.D., LL.D., C.I.E.; GÖTTINGEN.

This inscription³ is on three copper-plates, which were received by Dr. Hultzsch from Mr. C. J. Weir, I.C.S., Collector of the *Gaṇjām* district. It is not known when and where they were originally found. The size of the plates is about $7\frac{1}{2}$ " broad by $3\frac{3}{4}$ " high. Each plate has a ring-hole on the proper right side, but the ring and any seal that may have been attached to it are missing. The first and third plates are inscribed on one side only. The edges of the inscribed sides are raised into rims for the protection of the writing, which in consequence is in very good preservation. The size of the letters is between $\frac{3}{16}$ " and $\frac{3}{8}$ ". The characters are Nāgarī, as written in Orissa and neighbouring parts of Eastern India in perhaps the 12th or 13th century A.D.⁴ They include a final form of *t*, which is five times employed in lines 16 and 17.⁵ The language is incorrect Sanskrit; and as the text, moreover, has been written by a very ignorant writer, it abounds in errors of every description, a few of which (in lines 6 and 12) I am unable to correct. In respect of orthography, I would merely draw attention to the promiscuous use of the sibilants, and especially to the prevalence of the palatal sibilant which probably is due to the influence of the Māgadhi Prākṛit.⁶ Thus, *ś* is six times employed instead of *s* (as in *śamādīśati* for *samādīśati*, l. 11) and twice instead of *śh* (in *viśaē* for *viśhayē*, l. 8, and *puruśi* for *purushaiḥ*, l. 33); *śh* twice for *ś* (as in *śhatki* for *śakti*, l. 3) and three times for *s* (as in *śhutaḥ* for *sutaḥ*, l. 8); and *s* three times for *ś* (as in *śasāṅka* for *śasāṅka*, l. 1) and once for *śh* (in *manusya* for *manushya*, l. 32). Excepting six benedictive and imprecatory verses in lines 23-33, the inscription is in prose. In line 8 and lines 12-14 there are indications that the text, as originally engraved, may have been tampered with.

¹ I find no authority for thus translating *vinirydpita*, but cannot suggest any other meaning for the original passage.

² Compare, e.g., the Nāsik inscription of Ushavadāta, who gave wives to eight Brāhmanas at the holy *irtha* of Prabhāsa; *Archaeol. Survey of Western India*, Vol. IV. p. 99.

³ It has been noticed in Mr. Sewell's *Lists of Antiquities*, Vol. II. p. 32, No. 214.

⁴ This is doubtful, because I have not at hand dated inscriptions with photo-lithographs from the same part of India, to compare with.

⁵ The sign of *virāma* is not used in the text.

⁶ Compare my remarks on the India Office plate of Vijayarājadêva, above, Vol. III. p. 312.

The inscription is one of **Mahindravarmadēva's** son, the devout worshipper of **Mahēśvara** (Śiva), the *Mahārājādhirāja Paramēśvara Paramabhaṭṭāraka*, the ornament of the spotless family of the **Gaṅgas**, the lord of the excellent city of **Kōlāhala**,¹ . . . the *Mahārāja Prithivivarmadēva*, who had obtained a store of merit by worshipping the lotus-feet of the holy lord **Gōkarṇēśvara**, dwelling on the summit of mount **Mahēndra**,² and who by the excellence of the three constituents of his regal power had attached to himself the whole circle of feudatories, and had acquired by the valorous strength of his arms the sovereignty over all **Kaliṅga**. From his residence at **Śvētka** (?) the king by this document informs his officials and the inhabitants concerned, that on the occasion of an equinox he gave a village in the **Ja[nô]ra viśhaya** to the *bhaṭṭaputra*³ **Śubhamkara**, (a *Brāhmaṇa*) of the *Vatsa gōtra*, who was a student of the *Vājasaneyā Vēda*, belonged to the *Kāṇva śākhā*, and had the fivefold *pravara* **Bhārgava**, **Chyāvana**, **Āpnavāna**, **Aurva** and **Jāmadagna**,—in such a manner that the donee under this deed was entitled to the yearly receipt of four *palas* in silver.⁴—The inscription was written by the *samdhivigrahin*, or minister of peace and war, **Sāmanta**, engraved by the brazier **Sāmanta-Svayambhu**, and furnished with a seal (? *lāñchhita*)⁵ by the chief queen.

The inscription is not dated. On palæographical grounds it may perhaps be assigned to the 12th or 13th century A.D.—The town of **Kōlāhala**⁶ has been identified by Mr. Rice with the modern **Kōlār**, in the east of **Mysore**.

TEXT.⁷

First Plate.

- 1 Ōm⁸ svasti [||*] Śvētk⁹-ādhishṭhānād=bhagavataḥ sacharācha[ra*]-gurō¹⁰ | sakalaśasā(śā)ṅka-[śēkhara?]-sya¹¹ | [sth]i-
- 2 ty-utpati(tti)-pralaya-kāraṇa-hêṭôhr=¹²Mahēndrāścha(cha)la-sīkhara-nivāśi(si)naḥ śrīmad-Gōkanê(rṇê)-¹³
- 3 śvara-bhaṭṭārakasya | charaṇakamal-ārādhana-ā- | vātpa(pta)-punya(nya)nichayaḥ ¹⁴shatkitraya-prakarsh-ānuraṇḍi(ṇji)-
- 4 t-ā- | svê(sê)sha-sāmanta-chakra[h*] śva(sva)bhuja-va(ba)la-¹⁵parākram-ākraṇta- | sakala-Kaliṅg-ādhirājê(jyah) pa-

¹ This is a hereditary title; see p. 200, note 1.

² It will be seen that some of these phrases are borrowed from the inscriptions of the earlier **Gaṅga** kings; compare e.g. above, Vol. III. p. 221.

³ Literally 'the son of a learned *Brāhmaṇa*,' formed on the analogy of *rājaputra*, and used here and in other inscriptions from **Orissa** as a title of respect.

⁴ Some of the more uncommon terms in the formal part of the grant occur in the **Katak** plates of **Mahābhavagupta** and **Mahāśivagupta**, and in the **Buguḍa** (**Gaṅjām** district) plates of **Mādhavarman**; see the notes on p. 200 f.

⁵ See the same term above, Vol. III. p. 42, note 3.

⁶ For a fanciful explanation of the name see the **Purī** (**Jagannāth**) plates of the **Gaṅgavarmā** king **Nṛsiṃha-dēva** IV., *Jour. Beng. As. Soc.* Vol. LXIV. P. I. p. 137, l. 17.

⁷ From impressions supplied by Dr. Hultsch.

⁸ Expressed by a symbol.

⁹ These two *akṣaras* are clear in the impressions and cannot be read differently.

¹⁰ Read -gurōḥ; all the signs of punctuation up to the middle of line 11 are superfluous.

¹¹ In the place of the *akṣaras* in brackets four *akṣaras* seem to have been originally engraved, the first three of which perhaps were *śrakara*, while the fourth is indistinct in the impressions; but the original engraving has apparently been altered. The epithet corresponds to the term *śaśāṅka-chūdāmanāḥ* of cognate inscriptions.

¹² Read -hêṭôr-; of the two words *kāraṇa* and *hêṭu* one is superfluous.

¹³ The *akṣara* *d-Gō* is denoted in the original by the sign for *dg*, preceded by the sign for *i*, and followed by that of *d*. The god here named *Gōkarṇēśvara-bhaṭṭāraka* is usually called *Gōkarṇasāmi*.

¹⁴ Read -śakti°. Compare *avṛtṭa* for *avṛpta* in the immediately preceding compound. In an unpublished copper-plate inscription from the **Gaṅjām** district I find similarly *bhōtkaryam* for *bhōktaryam*, and *rātsarya* for *vātsaryam*.

¹⁵ Originally *pūrd*° was engraved.

- 5 ramamâhêśvarô mâtâpitṛi-pâdânudhyâtô mâ(ma)ha(hâ)râjâdhirâja-
 paramêśva(śva)raḥ(ra-)paramabha-
 6 tṭ[ā]raka- | Gaṅgāmalakulatilaka- | ¹śrīKôlâulapurapaṭṭanakasyaḥ-kavalya-²
 7 varayaghôsha- | mahârâjaḥ(ja-)śrī-Prithivivarmmadêva[h*] kuśalî | śrī-
 Mahindrava-
 8 rmmadêva-shutaḥ³ | Ja[nô ?]ra-viśaê⁴ || yathâkâl-âdhyâsiḥ⁵ mâhâśâmanṭa- |
 śrîsha-⁶
 9 mânta- | râjanaka-râjaputrah(tra-)kumârâmâty-utpari⁷-danḍanâyaka- | vishayapati-
 10 grâmapati⁸ | anyâś=cha châṭa-bhaṭa-vallabhajâtiyâ⁹ | janapadânâ râṭrakuṭa-
 kuṭu-
 11 mvinâ | sânavâjikaḥ | yathârhi(rham) mânayati vô(bô)dhayati śa(sa)mâdisha(śa)ti |
 Vidita-

Second Plate; First Side.

- 12 m=astu bhavatâ¹⁰ êṭad-vishaya-śamandha-grâmô yaḥ grâma-dvayaṁdôl=[i]ti nâma |¹¹
 13 sajalasthalârânya¹² chatuḥśimôpalakshitaḥ | bhaṭṭaputra-Śu-
 14 bha[m]karâya | ¹³Vâjasêna-charapâya | ¹⁴Kanva-śâkhâya ¹⁵Vachha-gôṭrâya
 15 ¹⁶itya têshâm=adhivâś=têshâm | pañchârishaya-pravarô bhavati | Bhârgavaḥ
 Chya-
 16 van-Âpnôvâ- | n-Aurva-Jâmadagn=êti | Jamadagnivat d-Urvava-
 17 t | d=Apnuvânavat | Chyavanavat Bhṛiguvat | ta-pravarâya | ih=êva
 18 vishuka(va)-saṅkrânyâ¹⁷ mâtâpitṛôr=âtmanâś=cha | pany-âpivirdhayô¹⁸
 19 yathâ saliladhârâ-purasarêpâ¹⁹ | chandrârka-sthiti- ||

¹ For the two next epithets I am unable to suggest any satisfactory emendations, but have no doubt that in the first the prince is intended to be described as 'the lord of the excellent city of Kôlâbala,' and that the second should mention some special musical instrument to which he was entitled by the favour of some god. As the signs for the initial * and for *ha* are similar in this inscription, the *Kôlâbala* of the text most probably is a mistake for *Kôlâhala*. On *Kôlâhala* see *Ind. Ant.* Vol. XVIII. p. 167, and on the hereditary title of the Gaṅgas '*Kôlâḍḍa* (or *Koçalâḍḍa* or *Kucalâḍḍa*) *puravarêçara*' e.g. *ibid.* Vol. VI. pp. 102, 103, and Vol. XVIII. pp. 311, 312. To Gôkarnasvâmin the Gaṅgas owed the kettledrum (*bhêrt*); *ibid.* Vol. XVIII. pp. 163, 173 (also 311 and 312).

² Originally *kaṁvalya* was engraved.

³ Read *-autô*; the compound so ending should properly have been placed before *mahârâjâdhirâja* in line 5.

⁴ Read *-viśayê*; the compound so ending has clearly been engraved in the place of another word which has been effaced.

⁵ Read *-âdhyâsinô*.

⁶ Read *mâhâśâmanṭa-śâmanṭa-*.

⁷ Read *kumârâmâty-ôparika-*.

⁸ Read *°patn=anyâś=cha*.

⁹ Read *°jâttyân=janapadân=râṭrakuṭa-kuṭumbînâḥ sânavâjika-*.—*Sânavâjika* occurs in line 27 of the Katak plates of Mahâśivagupta (Yayâti), *Jour. Beng. As. Soc.* Vol. XLVI. P. I. p. 154 (above, Vol. III. p. 352); the same and cognate inscriptions have *râjavalabha* for the *vallabha* of the present inscription.

¹⁰ Read *bhavatâm* | *êṭad-vishaya-sambaddhâ*(?) ; about the proper reading of the rest of the line I am doubtful. Here, again, the whole passage from *grâma* up to *Vâjasêna-cha* in line 14 is engraved over another passage that has been effaced.

¹¹ The signs of punctuation up to the end of line 19 are superfluous.

¹² Read *°anyâś=chatuḥśim-ôpalakshito*.

¹³ Read *Vâjasênya-* or *Vâjasana-*.—The reading *Vâjasêna-* we have also in the Katak plates of Mahâbhavagupta, *Ind. Ant.* Vol. V. p. 56, and *Proceedings Beng. As. Soc.* 1882, p. 11 (above, Vol. III. p. 348, l. 12).

¹⁴ Read *Kanva-*.

¹⁵ Read *Vatva-*.

¹⁶ The following passage I take to be intended for : *iha têshâm=* (for *tasya*) *adhivâśaḥ* (for *iha nivâsinê*) | *têshâm* (for *tasya*) *pañchârshêya-pravarô bhavati Bhârgava-Chyâvan-Âpnâvân-Aurva-Jâmadagn=êti* | *Jamodagnivat=Urvavâd=Apnavânavach=Chyavanavâd=Bhṛiguvat* | *ta-pravarây=êh=aiva*. Compare the similar passage above, Vol. III. p. 45, lines 38-39, and note 6.—*Pañchârshêya-pravarâḥ* is evidently intended also by the *yâvâdriśaya-pravarâḥ*, "the Yâvâriśaya Pravara," of the copper-plate inscription edited in *Jour. Beng. As. Soc.* Vol. LXIV. P. I. p. 126.

¹⁷ Read *-saṅkrânyâm*.

¹⁸ Read *puny-âbhivirdhayê*, and omit the following *yathâ*.

¹⁹ Read *-puraṣaram*.

Second Plate; Second Side.

- 20 samākalam¹ sakarikṛitya prativarsha[m] ru(rū)pya-palāni chatvāri
 21 dēyam² | ēvaṁ pratipādītō=shmā(smā)bhir=yatam(tah)³ | śāsana-darśa-
 22 nād=dharmma-gaurav[ā*]d=asmā(sma)d-gaurav[ā*]ch=cha na kēnachit=paripanthinā
 bha-
 23 vitavya[m*] || Tathā cha dharmma-sā[stṛē*]shu paṭhyatē || Vahubhi⁴ vasu-
 24 dhā datā | rājāna Sagar-ādibhi [*] yasya yasya yadā bhumi bhu-
 25 mi | tasya tasya tadā phalam |(ll) Shadāsiti-sahasrāṇā[m]
 26 yōjanānā vasu[m]dharā | ahō punyāya kātaya svarg[ō]

Third Plate.

- 27 gāma-pradāinō |(ll) Mā bhud=vaḥ phala-samkā vā | para-da[t=ā]-
 28 ti pārarthivā | sva-dānāt=phalam=ānantyā | para-dat-ātip[ā]-
 29 lanē |(ll) Bhumim yaḥ pratigrirhnāti | ya cha bhumi prayachhati |
 ubhau ttō
 30 puṇya-karmāpau | niyatō svarga-gāminau |(ll) Sva-datā para-datām=vā yō
 31 harēti vasundharā [*] sa viśṭhāyā kṛimi bhutvā pitṛibhi saha pachyatē |(ll)
 Iti⁵
 32 kamaladal-āmvuvindu-lōlā[m] śrīyam=anuchintya manusya-jivitañ=cha [*] sakala-
 33 m=idam=udāhritam vudhvā na hi puruṣai para-kirtayō vilōpyā |(ll)
 Likshitamñ=cha⁶
 34 sandhivigrahi-śrī-Sāmantēna | Utkirnañ=cha⁷ śrī-Sāmanā-Svayambhu-kānsarē-
 35 na⁸ | Lamñchhitamñ=cha⁹ śrī-mā(ma)hādēvyā | ¹⁰Uṇyāksh[i]ram=adhikāksharam=
 vā tat=ta-
 36 ch=chharva pramānam=iti ||

No. 27.—THREE INSCRIPTIONS FROM TRAVANCORE

By F. KIELHORN, PH.D., LL.D., C.I.E.; GÖTTINGEN.

A.—Trivandrum inscription of the time of Gōda-Mārtāṇḍa.

This inscription¹¹ is on the north wall of the Kṛishṇasvāmin shrine in the Padmanābhasvāmin temple at Trivandrum. It consists of six lines of well-preserved writing in Grantha characters which cover a space of 1' 4" broad by 5" high, and contains a single Sanskrit verse, preceded by

¹ Read *samakālam=akarikṛitya*. Compare above, Vol. III. p. 45, l. 40.² Read *dēyam=ēvaṁ*.³ The sentence should end with =*smābhiḥ*; *yataḥ* connects the preceding with what follows and means 'such being the case.'⁴ Metre: Ślōka (Anuṣṭubh); and of the four next verses. I consider it superfluous to encumber the notes with corrections of the following verses.⁵ Metre: Pushpitāgrā.⁶ Read *Likhitāñ=cha*.⁷ Read *Utkirnañ=cha*.⁸ Read *kānsarēna* for *kānsyākdrēna*.⁹ Read *Lāñchhitāñ=cha*.¹⁰ Read *Nyūn-āksharam=adhik-āksharam vā yat=tat=sarvam*. The copper-plate referred to above, p. 200, at the end of note 16, has *nydaksharam*.¹¹ No. 269 of the Government Epigraphist's collection for 1895. The inscription has been edited and translated by Mr. Sundaram Pillai in his *Some Early Sovereigns of Travancore*, pp. 69 and 28 (*Ind. Ant.* Vol. XXIV. p. 279); according to his account the shrine, at which the inscription is, is called the Gōṣālā Kṛishṇa temple.

the words *svasti śrīh*. Its object is, to record, that in the month of Dhanus, when Jupiter was high, Âdityarâma, the umbrella-bearer of the lord of Gôlamba, Gôda-Mârtâṇḍa, gave a silver drum to the god of the temple of the station of cowherds at Syânandûra.

What is meant here by the words 'when Jupiter was high,' is shown by an inscription in the Tamil language and Vaṭṭeluttu alphabet, which on the original stone follows immediately upon this Sanskrit inscription, and which begins:¹

6 Karkkataka Vvi-
7 yâlattil=Ttaṇu-ñâyirru Tiruvâṇandapurattu
8 sabhaiyuñ=

"In the month of Dhanus, when Jupiter was in (*the sign*) Karkkataka,—the assembly of Tiruvâṇandapuram and having been pleased to meet together,—Âdichcharâmaṇ (*i.e.* Âdityarâma) gave to (*the god*) Tiruvâyambâḍi-piḷḷai (*i.e.* 'the boy of the sacred village of shepherds') a silver drum."² The date, therefore, is simply 'the month of Dhanus (of the Jovian year) in which Jupiter was in the sign Karkkataka,' which, since Jupiter is in the same sign about every twelve years, tells us nothing of any practical value.

There is no word in the text that could be meant to indicate a year of any particular era.³ On palæographical grounds the inscription (like the next) may be assigned to the second half of the 14th century A.D. Of the localities mentioned, Gôlamba no doubt is Kôlamba,⁴ and Syânandûra apparently is Trivandrum or a part of it.⁵

TEXT.⁶

1 Svasti śrīh [||*] ⁷Syânandûr-aika-gôshthâla-
2 ya-kamaladriśô Gôda-Mârttâṇḍa-Gôlam-
3 bādhiśa-chchha[t*]travâhî Dhanushi cha⁸ kṛita-naivêdya-
4 m=uttumga-Jivê [l*] śrîmân=Âdityarâmas=sa hi rajata-kṛita-
5 ṇ=ḍiṇḍimam=Mandar-âbhaṇ=ḍiṇḍîr-âkhaṇḍa-shaṇḍa-dyuti-śu-
6 bham=adiśan=mânya âtmâ kshamâyâh ||

TRANSLATION.

Hail! Fortune!

In (*the month of*) Dhanus, when Jupiter was high, the illustrious Âdityarâma, the soul of endurance,⁹ worthy of respect, the umbrella-bearer of the lord of Gôlamba, Gôda-Mârtâṇḍa,

¹ The Tamil inscription begins in the same line in which the Sanskrit inscription ends. I owe the extract from it and the translation given above to Dr. Hultsch. The phrase 'when Jupiter was high' has by Mr. Sundaram been correctly interpreted to mean 'when Jupiter was in Karkkataka.'

² The remainder of the inscription records gifts of money and paddy to the same temple.

³ Mr. Sundaram has taken the word *Mârttâṇḍa* in line 2 to be a chronogram (for 365) and has accordingly assigned the inscription to the Kollam year 365. But there is no indication that a chronogram is intended, and, as a matter of fact, the Kollam year 365 would correspond to A.D. 1189-90, while Jupiter's mean place was in the sign Karkkataka from the 3rd January to the 29th December A.D. 1184.

⁴ The spellings *Gôlamba* and *Gôda* for *Kôlamba* and *Kôda* (see *Ind. Ant.* Vol. XX. p. 291, note 40) are evidently due to the desire of making these two Dravidian words look like Sanskrit compounds, and of making them rhyme with the preceding *gôshthâ*.

⁵ [The form *Tiruv-âṇanda-puram*, which occurs in the Tamil portion of this inscription (text line 7) and in another Trivandrum inscription (*Ind. Ant.* Vol. XXIV. p. 305), suggests that Syânandûra is a corruption of Śrî-anand-ûr. The two words *tiru* and *îr* or *it* are interchangeable in Tamil local names; compare, *e.g.*, *Tiruv-ârûr* and *Śrîy-ârûr* or *Śîy-ârûr*, *South-Ind. Inscri.* Vol. II. p. 257, note 6.—E.H.]

⁶ From an impression supplied by Dr. Hultsch.

⁷ Metre: *Sruḡdharâ*.

⁸ This *cha* is superfluous; for the following *kṛita-naivêdya* one would have expected *kṛita-naivêdya*.

⁹ The original words would also mean 'the soul of the earth,' and they have been so translated by Mr. Sundaram.

after making offerings of eatables, dedicated to the lotus-eyed (*god*) of the unique temple of the station of cowherds at **Syānandūra** a drum made of silver, resembling (mount) **Mandara**, shining with the lustre of the whole collection of the foam of the sea.

B.—Trivandrum inscription of Sarvāṅganātha; [Śaka]-Samvat 1296.

This inscription¹ also is on the north wall of the Kṛṣṇasvāmin shrine in the Padmanābhasvāmin temple at **Trivandrum**, immediately below the Tamil inscription quoted in the account of the preceding inscription A. It consists of seven lines of well-preserved writing in Grantha characters, covering a space of 1'4" broad by 7½" high, and contains a single Sanskrit verse, preceded by the words *svasti śrīḥ*. Its object is, to record the construction, at the town of **Syānandūra**, of certain buildings for the worship of the (cowherds') god Kṛṣṇa, by a prince (*nriṇa*) **Sarvāṅganātha**, in the [Śaka] year 1296, when Jupiter was in the sign **Simha**. If this last statement refers to Jupiter's mean place, the exact date must have fallen between the 10th October A.D. 1374 and the 26th March A.D. 1375; for the solar Śaka year 1296 expired lasted from the 27th March A.D. 1374 to the 26th March A.D. 1375, and Jupiter's mean position was in the sign **Simha** from the 10th October A.D. 1374 to the 6th October A.D. 1375. But, should the words of the text refer to Jupiter's true place, the date might be several months earlier than the 10th October A.D. 1374, because Jupiter's true position on that day was in the 14th degree of the sign **Simha**. The town **Syānandūra** has been mentioned already in the inscription A.

TEXT.²

- | | | | | | | |
|---|------------------------|----------------|-------------------|-------------------------|------------|----------|
| 1 | Svasti | śrī[h] | [\|\|*] | ³ Simha-sthê | cha | Bṛhaspa- |
| 2 | tau | samakarôd=abdê | | cha | Chôlapriyê | |
| 3 | gôśâlân=cha | | | sudîpikâ-gṛīham=ahô | | |
| 4 | Kṛishṇ-âlayam=maṇḍapam | \| | bhaktîyâ | ch=aiva | ya- | |
| 5 | sôrttham= apy= | atitarân= | dharmârttham= | apy= | âdarât | |
| 6 | Syānandūra-purê | | sukîrtti-sahitas= | Sarvvâm- | | |
| 7 | ganâthô | nṛīpaḥ | \|\| |  |  |  |

TRANSLATION.

Hail! Fortune!

When Jupiter stood in (*the sign*) **Simha**, in the year (*denoted by the chronogram*) **Chôlapriya** (*i.e.* 1296), the prince **Sarvāṅganātha**, possessed of good report, from faith and to secure fame in abundance and for the sake of religion, reverentially built at the town of **Syānandūra** a cow-house, a house of beautiful lamps, (*and*) Ah! an abode of Kṛṣṇa, an open hall.

C.—Varkkalai inscription of Mārtāṇḍa; the Kollam year 655.

This inscription⁴ is on the base of the *maṇḍapa* in front of the Janārdanasvāmin shrine at **Varkkalai**, a place of pilgrimage about 24 miles north of Trivandrum.⁵ It contains a Sanskrit verse, written in Grantha characters in two lines which cover a space of 7'2" long by 4" high, preceded, on the same level, by the words *svasti śrīḥ*, also written in Grantha characters, in a single line about 11" long and 2" high. To judge from the impressions, the verse may have been followed by two or three more words, probably containing a blessing; but, if any such words

¹ No. 270 of the Government Epigraphist's collection for 1895.

² From an impression supplied by Dr. Hultzsch.

³ Metre: Śārdūlavikṛīḍita.

⁴ No. 267 of the Government Epigraphist's collection for the year 1895.

⁵ See Mr. Sundaram Pillai's *Some Early Sovereigns of Travancore*, p. 55 (*Ind. Ant.* Vol. XXIV. p. 333).

were there, they are quite effaced. The inscription records that, in the Kôlamba year 655, in the middle of the month of Vṛisha, on Brahman's (i.e. a second) *tithi*, a Thursday, when the *nakshatra* was Mṛigaśirsha, during the *Simha lagna*, the king Mārtāṇḍa had the god Hari (Vishṇu), who resides at the glorious **Vayka**, bathed by Brāhmaṇas.

The date, being of the month of Vṛisha or Vṛishabha, would be expected to fall,¹ and does fall, in Śaka-Samvat 655 + 747 = 1402 expired. In that year the month of Vṛishabha lasted from the 27th April to the 27th May A.D. 1480, and during this period the day which exactly answers the requirements of the case is Thursday, the 11th May; for on this day, which was the 15th of the month of Vṛishabha, the second *tithi* of the bright half ended 22 h. 26 m., and the moon was in the *nakshatra* Mṛigaśirsha for 18 h. 24 m., after mean sunrise. Moreover, since the longitude of the sun at mean sunrise was 43° 37', the *Simha lagna* lasted from about 5 h. 6 m. to about 7 h. 6 m. after mean sunrise. Accordingly, the ceremony recorded in the inscription was performed about midday of Thursday, the 11th May A.D. 1480.—**Vayka** perhaps is Varkkalai itself; but, if the inscription did not happen to be at that place, one would rather feel inclined to identify Vayka with Vaikom, a place of some importance about 25 miles south of Cochin.

TEXT.²

Svasti śrīḥ [||*]

- 1 Kôlambé³ mamat-êti vatsara itê mâsê Vṛish-ârddhê Gurôr=vvârê bhê
Mṛigaśirshakê Vidhi-tithau Simhê cha lagnê śubhê [||*]
2 snânain samyag-akârayad=dvija-varaiś=śrī-Vayka-dhâmnô Harês=śrī-sauryy-âdi-guṇ-
ânvitas=sa matimân Mārttāṇḍa-dhâtṛipatiḥ [||*]

TRANSLATION.

Hail! Fortune!

In the Kôlamba year denoted by (*the chronogram*) *mamatâ* (i.e. 655), when the month had advanced to the middle of (*the sign*) Vṛisha,⁴ on a Thursday, when the *nakshatra* was Mṛigaśirsha, on Brahman's *tithi*, and during the auspicious *Simha lagna*, the prudent king Mārtāṇḍa, endowed with fortune, bravery and other excellent qualities, made the best of the twice-born in due manner bathe (*the god*) Hari who resides at the glorious **Vayka**.

No. 28.—NILGUND INSCRIPTION OF TAILA II.;

SAKA-SAMVAT 904.

By F. KIELHORN, PH.D., LL.D., C.I.E.; GÖTTINGEN.

This inscription is on the east of the north gate of the village of Nilgund in the Gadag taluka of the Dhârwar district of the Bombay Presidency. I edit it from an impression, sent to me about two years ago by Dr. Fleet.

The stone, on which the inscription is engraved, contains some sculptures. Within the space allotted to the writing, before the commencement of lines 2-6, there is a cow with a sucking calf. Immediately above the top line, in the middle, is a *lîṅga*, with the sun and moon above,

¹ See *Ind. Ant.* Vol. XXV. p. 53.

² From impressions supplied by Dr. Hultzsch.

³ Metre: Sârdûlavikṛdita.

⁴ Compare *Inscriptions Sanscrites du Cambodge*, p. 68, verse 26. *simh-ârddhagat chandramâh*. In our inscription, what had advanced to the middle of the sign Vṛisha, was really the sun.

and a standing human figure on either side of it. And above these again, at the top of the stone, is another human figure, squatting down and facing to the front. The inscription consists of 32 lines of writing which covers a space of about 1' 11" broad by 3' 11" high and which, with the exception of the two last lines, is in a fair state of preservation. The writing in lines 31 and 32, which probably are a later addition, is so faint and indistinct that it cannot be read with any approach to certainty. The execution of lines 1-20 is good; after that the writer or engraver got careless and failed to maintain the same type of characters, especially in lines 21-26. The size of the letters is about $\frac{1}{4}$ ". The characters are Old-Kanarese; they include the sign of the *upadhmanīya* in *bhāvinaḥ-pārthiv-*, l. 28. Excepting the Kanarese *birudaneramodegaṇḍa* in line 16, the name *Erevishṇu* in line 23, and the Kanarese Genitive *Kaṇṇōjana* in line 30, the language is Sanskrit. The grammar is faulty, especially in the verse in lines 29-30, in the sentence in lines 15-22 where we have *tēna . . . dattavān* instead of *tēna . . . dattam*, and probably also in lines 22-24 where the author appears to be guilty of a similar mistake. In respect of orthography, it may suffice to draw attention to the use of *ri* instead of the vowel *ri* in *āvishkritam*, l. 1, *svikritā*, l. 9, *-kritam*, l. 29, and *griham*, l. 24, and to the doubling of the first part of the conjunct *vy* in *karttavyaṁ*, l. 7, and *itī vvyākulās-*, l. 8. Rather more than one half of the text is in verse.

The inscription refers itself to the reign of the Western Chālukya Tailapa Āhavamalla, whom we know to have restored the Chālukya sovereignty in the year Śrīrukha = Śaka-Saṁvat 895 expired.¹ After eulogizing that king, it mentions a general or feudatory of his, named Kannapa (or Kennapa), who ruled the two Three-hundreds and the Kogaḷi and other districts of the Banavāsi province; and tells us that, on his death, Kannapa was succeeded by his younger brother Śōbhana. Since this Śōbhana apparently is the Śōbhanarasa, who is mentioned in a Gadag inscription² of Śaka-Saṁvat 924 as a feudatory of Tailapa's successor Satyāśraya II., it is clear that 'the two Three-hundreds' of the present inscription are the Belvola Three-hundred and the Puligere Three-hundred which, with some other districts, are assigned to Śōbhanarasa in that other inscription.³ Kogaḷi, the name of another district governed by Kannapa and after him by Śōbhana, Dr. Fleet suspects to be a mistake for *Kenigali* which, according to him, was the name of a Five-hundred district.

After the above preliminary statements, the inscription, in lines 15-21, records that, on the occasion of a solar eclipse in the month of Bhādrapada of Śaka-Saṁvat 904 expired, corresponding to the year Chitrabhānu, Śōbhana gave to a certain Vishṇubhaṭṭa of the Viśvāmitra *gōtra* a field, measuring 30 *nivartanas* and situated in the village of Nirgunda, for the purpose of establishing an alms-house. And in lines 22-26 it is further stated that this gift was renewed (?) by a lady named Vādajabbā (?), who also gave a house near the northern boundary of the village of Chiñchila (or Chiñchali), for the purpose of providing food for twelve Brāhmanas. Lines 29-30 express the wish that the alms-house founded by Erevishṇu, i.e. Vishṇubhaṭṭa, at the sacred place Chiñcha (apparently Chiñchila or Chiñchali) may last for ever; and the inscription ends with the writer's name and a word of auspicious import.

The date of Śōbhana's donation corresponds to the 20th September A.D. 982, when there was a solar eclipse which was visible at Nilgund. Of the localities mentioned, Nirgunda is the village of Nilgund where the inscription still is, and Chiñchila or Chiñchali is the village Chinchoolee of the maps, about a mile and a half south-west of Nilgund.

¹ See *Ind. Ant.* Vol. XXI. p. 167.

² See Dr. Fleet's *Dynasties*, p. 42; *Ind. Ant.* Vol. II. p. 297, and Vol. XII. p. 210, No. 31; the date of the Gadag inscription regularly corresponds to Sunday, the 22nd March A.D. 1002.

³ Compare also *Ind. Ant.* Vol. XII. p. 271, where Permānadi-Mārasinghadēva is stated to have governed 'the two (Three-hundreds, viz. the Puligere Three-hundred and the Belvola Three-hundred, which, together, make) six-hundred.' I owe this reference to Dr. Fleet.

TEXT.¹

- 1 Ōm² svasti | ³Jayaty=āvishkri(shkri)taṁ Vishṇōr=vvārāhaṁ kshōbhit-
āṇṇava[m] [I*]
2 dakṣiṇ-ōnnata-daṁshṭr-āgra-viśrānta-bhuvana[m] vapuḥ |(II) Svasti [I*]
Samastabhuvan[ā]-
3 śraya-śrīprithivīvalabha-mahārājādhirāja-paramēśvara-
4 paramabhaṭṭārakaḥ⁴ Satyāśrayakulaṭilakaḥ⁵ Chālukyābhara[na]-
5 śrīmad-Āhavamalladēvaḥ | ⁶Yō=sau śrī-vīramārttaṇḍa-Bāshṭrakū-
6 ta-nṛipa-śriyaṁ [I*] prāpya pālitaṁ=samnā(mrā)d=ēkachchha[t*]trēṇa mēdi-
7 nīm |(II) Vṛittam | Yasya⁷ śrutv=ābhidhānam sakala-ripunṛip-ānika-
nirmūlan-ōttham kim [ka]rttavyaṁ kva yā-
8 ma[h] kva cha vasatir=iti vvyākulās=chintayanti [I*] Chōd-Āndhr-ādhiśa-
Pāṇḍy-Ōtpa(tka)la-mahipatayō⁸ yē-
9 na ch=āmbhōdhi-simā kshamā rāmā svikri(kri)tā yō hasati nṛipa-guṇair=
ādirājān=Nal-ādīn ||
10 Ślōkan⁹ [I*] Tasya¹⁰ Tailapadēvasya prasādāch=chakravarttinō¹¹ Banavāsyā
dvi-tr[i]ṣatam Kogaly-ādi-mahī-
11 m=mahān |(II) Mahā-mahā[h*] śa[s]ās=āsāv=asamas=samar-ōddhataḥ [I*]
K[a]nnapaḥ¹² kōpadāvāgni-
12 dagdha-dvidrūpakānanaḥ |(II) Tad-atyayē tad-anujaś=Śō[bha]nas=tat-kramē
s[th]itah [I*] saṁgrāma-saṁ-
13 gat-āpūrvavijayaśrīvadhū-dhavaḥ¹³ |(II) Tat-samaḥ kō=[pi] bhūpālō na bhū-
14 tō na bhavishyati | mahā-guṇēshu kēn=āpi¹⁴ guṇēshu bhuvana-trayē ||
15 Gadyaṁ | Tēna samara-sāhasa-pradarśana-prasanna-Tailapadēva-
16 prasād-[ā*]sādita-neramodegaṇḍa¹⁵-gīridurggamalla-sāmantachū-
17 dāmaṇi-katakaprākār-ādy-anvarttha-nāmnā¹⁶ |¹⁶ svasti Sa(sa)kanṛipa-saṁ-
18 vatsarēshu chaturadhika-navasatēshu gatēshu Chitrabhānu-saṁ-
19 vatsarē Bhādrapada-māsē sūryya-grahanē sati¹⁶ Viśvāmi-
20 tra-gōtrīṇē Vishṇubhaṭṭāya sa[t*]tra-pravarttan-ārttham Nirgguṇḍ-[ām]ta-
21 [r]-ggrāmē rāja-mānēna danḍēna¹⁷ trim[sa]m-nivarttana-kshētram da-
22 ttavān¹⁸ || Tad=anu Vādajabbāyāpi¹⁹ Vishṇubhaṭṭasya
23 pādau prakshālya Śōbhanēna dattam=ēkadā puna-

¹ From an impression supplied by Dr. Fleet.² Metre: Ślōka (Anushtubh).³ Metre: Ślōka (Anushtubh).⁴ Metre: Ślōka (Anushtubh); and of the three following verses.⁵ Metre: Ślōka (Anushtubh); and of the three following verses.⁶ Metre: Ślōka (Anushtubh); and of the three following verses.⁷ Metre: Ślōka (Anushtubh); and of the three following verses.⁸ Metre: Ślōka (Anushtubh); and of the three following verses.⁹ Metre: Ślōka (Anushtubh); and of the three following verses.¹⁰ Metre: Ślōka (Anushtubh); and of the three following verses.¹¹ Metre: Ślōka (Anushtubh); and of the three following verses.¹² Metre: Ślōka (Anushtubh); and of the three following verses.¹³ Metre: Ślōka (Anushtubh); and of the three following verses.¹⁴ Metre: Ślōka (Anushtubh); and of the three following verses.¹⁵ Metre: Ślōka (Anushtubh); and of the three following verses.¹⁶ Metre: Ślōka (Anushtubh); and of the three following verses.¹⁷ Metre: Ślōka (Anushtubh); and of the three following verses.¹⁸ Metre: Ślōka (Anushtubh); and of the three following verses.¹⁹ Metre: Ślōka (Anushtubh); and of the three following verses.² Expressed by a symbol.³ Expressed by a symbol.⁴ Expressed by a symbol.⁵ Expressed by a symbol.⁶ Expressed by a symbol.⁷ Expressed by a symbol.⁸ Expressed by a symbol.⁹ Expressed by a symbol.¹⁰ Expressed by a symbol.¹¹ Expressed by a symbol.¹² Expressed by a symbol.¹³ Expressed by a symbol.¹⁴ Expressed by a symbol.¹⁵ Expressed by a symbol.¹⁶ Expressed by a symbol.¹⁷ Expressed by a symbol.¹⁸ Expressed by a symbol.¹⁹ Expressed by a symbol.

¹ This (or possibly *Vāta*²) is what seems to be actually engraved. Considering the construction of the preceding sentence, *tēna* . . . *dattavān* for *tēna* . . . *dattam*, and the fact that in this sentence we have *dattavatt*, I am almost certain that *Vādajabbāyāpi* contains the Instrumental case of the name of a woman, perhaps the wife of Śōbhana, followed by *api*. That name may have been *Vādajabbā*, and, if this was the case, the proper reading would be *Vādajabbāyāpi*, and *dattam* for *dattavatt*.

24	r=mmayâ	dattam=iti	dattavati ¹	gri(gri)ham	cha	Chimchila- ²
25	grāmasya ³		uttara-kshêtrasimâ-lagnam			dvâdasa-brâhma-
26	na-bhōjan-ârttham	||				
27	⁴ Sâmānyô=yan=dharmma-sêtur ⁵	nripānām	kâlê kâlê	pālanīyô	bhavadbhih	[!*
28	sarvvân=êtāmnêtâ ⁶	bhâvinah=pârtthiv-êndrâ[n=*	bhûyô	bhûyô	yâchatê	
	Râmabhadrah	[!*				
29	⁷ Chimcha-kshêtrê	dvijah	śrīmân	pâdapadm-ôpajivinâ	[!*	Erevishnu-[kri(kri)]-
30	tam	sa[t*]tram	tishṭhaty=â-chandra-târakâ ⁸	||	Kaṇṇôjana	likhita[m] [!*
	Maṅgala[m	||*]⁹				
31	.	.	.	.	.	.
32	.	.	.	.	.	.

TRANSLATION.

Ôm. Hail !

(Line 1.) Victorious is the boar-incarnation of Vishnu, which agitated the ocean, (and) at which the earth was reposing on the tip of his uplifted right tusk.¹⁰

Hail! The refuge of the universe, the favourite of Fortune and of the Earth, the *Mahârâjâdhirâja Paramêśvara Paramahattâraka*, the frontal ornament of the family of *Satyâśraya*, the ornament of the *Châlukyās*, the glorious *Âhavamalladêva*;—

Who, after obtaining the Fortune of the glorious *Râshṭrakûṭa* kings, sun-like heroes though they were, has ruled the earth as sovereign lord, without a rival;¹¹—

Verse: On hearing that name of whom,¹² which he acquired by the extirpation of all the armies of hostile kings, the *Chôḍa* and *Andhra* rulers and the *Pândya* and *Utkala* kings, bewildered, deliberate what to do, where to go to, and where to dwell; who has taken for his spouse the ocean-bounded Earth, and who with his kingly qualities is deriding *Nalâ* and the other primeval kings;—

(L. 10.) *Ślôkas*: By the favour of that emperor *Tailapadêva*, the famous *Kannapa*¹³— great and of great splendour, (a warrior) without an equal, daring in battle, one whose wrath consumed adversaries as a blazing fire does a forest— ruled the two *Three-hundreds* (and) the land of *Kogali* and other (districts) of (the) *Banavâsi* (province).¹⁴

When he passed away, his younger brother *Śôbhana* in succession took his place, the husband of the Fortune of unprecedented victory over those whom he encountered in war. Even among those possessing great excellencies no ruler in the three worlds has been or will be his equal in qualities by any means.¹⁵

¹ The meaning which I believe to be intended would be properly expressed by the words *punar=mmayâ dtyata iti dattam*.

² The name intended perhaps is *Chimchali*.

³ Read *grāmasy=ôttara*.

⁴ Metre: *Śālini*.

⁵ Read *-sêtur=*.

⁶ Read *=êtân=*.

⁷ Metre: *Ślôka* (Anushtubh).— The construction is quite ungrammatical; one would have expected *dvijêna śrîmatâ . . . Erevishṇunâ kṛitam*. One also misses, before *pâdapadm-ôpajivinâ* and compounded with it, the name of the person whose dependant *Erevishnu* was.

⁸ Read *tishṭhaty=* and *-târakam*.

⁹ The writing in lines 31 and 32 is too indistinct to be read with any approach to certainty. According to Dr. Fleet, the writer who copied this inscription for Sir W. Elliot, did not attempt to read anything after the end of line 28.

¹⁰ See the same verse above, Vol. III. p. 310.

¹¹ The literal meaning of course is, that, as there were no other kings, *Ahavamalla's* royal umbrella of state was the only one in existence.

¹² *Viz.* the name *Ahavamalla*, 'the wrestler in battle.'

¹³ Or, perhaps, *Kannapa*.

¹⁴ See above, p. 205.

¹⁵ See p. 206, note 14.

(L. 15.) Prose : He, who by the favour of Tailapadēva, pleased with the prowess shown by him in war, received the titles of '*neramodegaṇḍa*, the wrestler of mountain strongholds, the crest-jewel of feudatories, the camp's rampart' and other titles equally appropriate,— Hail ! When nine-hundred and four years of the Śaka king had passed, in the year Chitra-bhānu, in the month Bhādrapada, when there was an eclipse of the sun, he gave to Vishṇubhaṭṭa of the Viśvāmītra *gōtra*, for the purpose of establishing an alms-house, a field which by the king's measuring-rod measured thirty *nitartanas*, within the village of Nirguṇḍa.¹ Afterwards Vādajabbā on her part, thinking that she would give again what had once been given by Śōbhana, after washing the feet of Vishṇubhaṭṭa, renewed the gift (?), and gave besides a house, close to the northern boundary of the fields of the village of Chiñchila,² for the purpose of feeding twelve Brāhmaṇas.

(L. 27.) Let this bridge of religion, which is common to all kings, at all times be guarded by you ! Thus Rāmabhadra again and again entreats all the great princes who will rule here in the future.

May³ the alms-house, which by the holy twice-born Eṇevishṇu, who subsists on the lotus-feet [of . . . ?], has been founded at the sacred place Chiñcha, endure as long as the moon and the stars !

The writing of Kaṇṇōja. Bliss !

No. 29.—BANSKHERA PLATE OF HARSHA.

By G. BÜHLER, PH.D., LL.D., C.I.E.

I edit this new grant of the great king Harsha of Kanauj and Thānēsar according to an inked estampage and two ink-impressions, kindly sent to me by Dr. A. Führer. It is incised on a single copper-plate, measuring about 19 inches by 13, which, as Dr. Führer informs me, was found in September 1894 at the village of Banskhera,⁴ about 25 miles from Shāhjahānpur, and was presented to the Lucknow Museum by Lalla Kishore Lal, banker and Honorary Magistrate of Shāhjahānpur. A seal is soldered to the right side of the plate; but it is so much defaced that I fail to read even a single letter on the impression sent by Dr. Führer. Its size seems to agree with that of the Sōnpat seal, published by Dr. Fleet in his *Gupta Inscriptions*, Plate xxxii. B.

The characters of the body of the new plate are a little smaller than those on the Madhuban plate,⁵ but as neatly and carefully incised and even better preserved. Their type too, shows only few and slight differences, some of which consist in the use of forms, more advanced than those on Harsha's later document. The medial vowels *ā*, *i*, *ī*, *ē*, *ai*, *ō*, *au*, which commonly stand above the line, are made more ornamental and are similar to the corresponding letters of the Jhālrapāṭan *prasthā*.⁶ The *upadhmaniya* and the *jihvāmūliya*, which do not occur in the Madhuban plate, appear, the first frequently and the second at least once, in '*guptādayaḥ*=*kṛitvā* (l. 6). The *jihvāmūliya* has the simplified cursive form which occurs in the Jhālrapāṭan

¹ I am unable to suggest a different translation of the words *Nirguṇḍ-āntargrām*, which properly would mean 'in the inner village of Nirguṇḍa.' There are some doubts also about the proper translation of the following sentence; see p. 206, note 19.

² Or, it may be, *Chīñchali*.

³ See p. 207, note 7.

⁴ See the *Indian Atlas*, sheet No. 68, where Banskhera is found in N. L. 27° 47' 30" and E. L. 79° 38'.

⁵ *Ep. Ind.* Vol. I. p. 67 ff.

⁶ *Ind. Ant.* Vol. V. p. 180.

praṣasti and in the Śāradā, and consists of a loop below the top-stroke of the *ka*. The *upadhmānīya* is represented by a semicircle, open above, with curled ends, just as on Vināyakapāla's plate¹ of [Śrī-Harsha-]Samvat 188 and in later inscriptions. It stands above the *pa*, but on the level of the top-line of the letters. Similarly the superscribed *ra*, too, never rises above the top-line of the consonants. Dr. Fleet has noticed this peculiarity as something exceptional in the Aphaṣṭ *praṣasti*.² But Professor Kielhorn has found it also in the Kuḍār-kōṭ *praṣasti*,³ and Harsha's two land-grants (that from Madhuban with some exceptions) offer further instances. It is also quite regular in the Śāradā ligatures and in those of many Nāgarī manuscripts of the 10th and 11th centuries A.D. Its cause is, in the cases of the four inscriptions, the desire of the calligraphists to make the tops of all *mātrikās* without vowel-signs perfectly level in order to gain room for the ornamental medial *ā*, *i*, *ī*, etc. The superscribed *ra* of these inscriptions consists regularly of a wedge; but in *varṇnāśrama*^o (l. 3 of the Banskhera plate) it is represented by a full *ra*, attached to the right of the lower *na*. Strictly speaking, the group is equivalent to *ṇra*, and we have here another instance, showing that the Indian scribes even of late times did not hesitate to change the natural order of the component parts of a group of consonants in order to form a shapely sign. The fact is of some value for the correct interpretation of the irregular ligatures in the Gīrnār and Śiddhāpura versions of the Aśoka edicts.⁴ With Vināyakapāla's above-mentioned plate agrees also one of the Banskhera forms of *na*, e.g. in *°grahāratvēna* (l. 11), where the loop on the left of the sign is connected, not with the vertical, but with the top-stroke. The letter thereby becomes somewhat similar to a *ga*, for which Dr. Fleet has mistaken it in the word *°nau*^o (l. 1 of the Vināyakapāla plate), rendering it in his transcript by *°gō*. The *virāma* in *Samvat* (l. 16) stands to the right of the final *t*, hanging down from its top. In the later Madhuban plate we have in the corresponding word the older form of the *virāma*, which consists of a stroke above the final letter.

The characters of the sign-manual in line 18 differ very considerably from those of the body of the grant. They are about three times larger and very elaborately ornamented, in fact of the florid type of the so-called "shell-characters."⁵ The vowel *i* in the *dhi* of *mahārājādhirāja* consists of more than a dozen separate strokes, and the preceding *ā* of seven. If king Harsha really used these characters in signing all legal documents, he must have been a most accomplished penman, and the cares of government and the conquest of India must have left him a great deal of leisure.

Among the numeral signs, those for 20 and 1 agree with the letter-numerals of the period. But the sign for 2 very closely resembles the modern Dēvanāgarī figure of the decimal system. The Dēvanāgarī sign for 3 occurs also occasionally in the Bower MS., and it would seem that advanced forms of the decimal numerals were in existence much earlier than is usually assumed.

There is only one sign of interpunctuation, the single *danḍa* in the shape of a curved stroke. In line 11 this sign is used even between the two names of the donees, though they belong to one and the same *dvandva* compound. At the beginning of the technical portion of the grant, the neglect of the *sandhi* in the words *°Harshaḥ Ahichchhatrā*^o (l. 7) does duty for the sign of interpunctuation.

The language of the Banskhera plate is very good and correct Sanskrit, which is better than that of the Madhuban plate. Even in the technical portion there are only two mistakes, the Prākṛitic form *pramātāra* for *pramātri* (ll. 8 and 14) and the bad compound *sarvoparihṛitaparihārō* (l. 9). The orthography is regulated by the pedantic system of the

¹ *Ind. Ant.* Vol. XV. p. 140.

² *Gupta Inscriptions*, p. 202.

³ *Ep. Ind.* Vol. I. p. 180.

⁴ See my *Indian Studies*, No. III. p. 77 f.

⁵ Compare *Ind. Ant.* Vol. XV. p. 364.

Pandits, which requires the doubling of consonants, immediately preceded or followed by *ra*, the assimilation of the *visarga* to following sibilants, the use of the *jihvāmūliya* and *upadhmanīya*, and the assimilation of final *m* to the following palatals, dentals, etc. The only irregularities, due to the popular pronunciation of *ba* for *va*, are found in 'samvaddha' (l. 7) and in *Samvat* (l. 16). The letter *ba* is of course not used on the plate, but everywhere represented by *va*.

The genealogical portion of the Banskhêra plate teaches us nothing new, as it agrees literally with the text of the Madhuban plate. The donees are two Brâhmanas of the Bhâradvâja *gôtra*, Bâlachandra, a Rîgvêdin, and Bhâdrasvâmin, a Sâmarvêdin. The village granted, Markaṭasâgara, lay in the *bhukti* of Ahichchhatrâ (Râmnagar) and in the western *pathaka* of the Ângadiya *vishaya*. Among the officials mentioned at the end of the document, that of the keeper of the records (*mahâkshapatalâdhikaraṇâdhikṛita*), Bhâna or Bhânu, is new. The *dâtaka*, Skandagupta, is the same person who was charged with the conveyance of the Madhuban grant. As engraver we have Îśvara instead of Gurjara. The date, *Samvat* (i.e. Śrî-Harsha-Samvat) 22, Kârttika badi 1, is three years earlier than that of the Madhuban plate, and probably falls either in A.D. 628 or 629.

TEXT.¹

- 1 श्री स्वस्ति महानौहस्यखजयस्कन्धावाराच्छीवर्धमानकीक्षा महाराजश्रीनर-
वर्धनस्तस्य पुत्रस्तत्पादानुध्यातश्रीवज्जिणीदेव्यामुत्पन्नपरमादित्यभक्तो
महाराजश्रीराज्यवर्धनस्तस्य पुत्रस्तत्पादानु-
- 2 ध्यातश्रीमदसुरोदेव्यामुत्पन्नपरमादित्यभक्तो महाराजश्रीमदादित्यवर्धनस्तस्य
पुत्रस्तत्पादानुध्यातश्रीमहासे[न]गुप्तादेव्यामुत्पन्नश्चतुस्समुद्रातिक्रान्तकीर्त्तिपर-
तापानुरागोप-
- 3 नतान्यराजो वर्णाश्रमव्यवस्थापनप्रवृत्तचक्र एकचक्ररथ इव प्रजानामार्तिहर-
परमादित्यभक्तपरमभट्टारकमहाराजाधिराजश्रीप्रभाकरवर्धनस्तस्य
पुत्रस्तत्पादा-
- 4 नुध्यातस्मितयशप्रतानविष्कुरितसकलभुवनमण्डलपरिगृहीतधनदवरुणेन्द्रप्रभृति
लोकपालतेजास्त्वथोपाज्जितानेकद्रविणभूमिप्रदानसंप्रीणितार्थिहृदयो-
- 5 तिग्रयितपूर्वराजचरितो देव्याममलयशोमत्याश्रीयशोमत्यामुत्पन्नपरमसौगत-
सुगत इव परहितैकरतपरमभट्टारकमहाराजाधिराजश्रीराज्यवर्धनः ।
राजानो युधि दु-
- 6 ष्टवाजिन इव श्रीदेवगुप्तादयङ्गत्वा येन कथाप्रहारविमुखास्त्रवै समं संयताः ।
उत्खाय द्विषतो विजित्य वसुधाङ्गत्वा प्रजानां प्रियं प्राणानुष्कृतवा-
नरातिभवने सत्त्वानुरोधेन यः । तस्या-

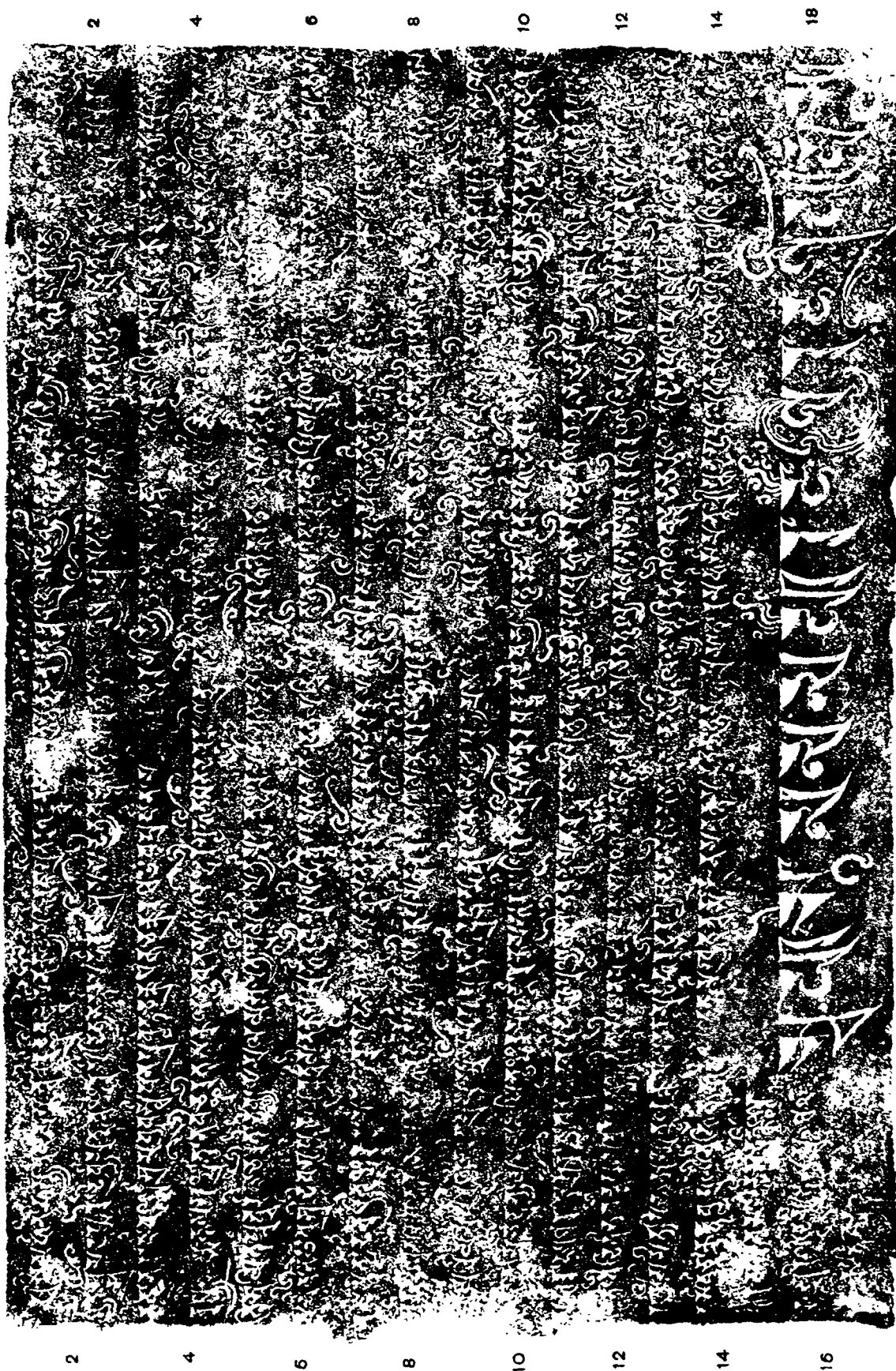
¹ From an inked estampage and two ink-impressions, supplied by Dr. Führer.

² Possibly श्री, expressed by the usual symbol.

³ Looks like दासस्य.

⁴ द्रविण, not प्रविण, is also the reading of the Madhuban plate, as was first pointed out to me conjecturally by Professor Kielhorn.

⁵ Read सत्या.



W. GRIGGS, PHOTO-LITH.

SCALE '45.

E HULTZSCH.

- 7 [नुजस्त]त्यादानुध्यात॰परममाहेखरो महेखर इव सर्वसत्वानुकम्पी परम-
भट्टारकमहाराजाधिराजश्रीहर्षः अहिच्छन्नाभुक्तावङ्गदीयवैषयिकपश्चिमपथक-
स[म्बद्ध]मङ्कटसा-¹
- 8 गरे [स]मुपगतामहासामन्तमहाराजदौष्साधसाधनिकप्रमातारराजस्थानीयकुमारा-
मात्योपरिकविषयपतिभट्टचाटसेवकादीन्प्रतिवासिजानपदांश्च समाप्तापय[ति
विदित]म-
- 9 [स्तु] यथायमुपरिलिखितग्रामस्वसीमाप्रयन्तस्त्रोदङ्गस्त्रोत्तराजकुलाभाव्यप्रत्यायसमेत-
स्त्रोत्तरपरिहृतपरिहारो विषया[दु]ष्टतपिण्ड॰पुष्पपौष्पानुगच्छन्द्रार्क्षचितिसमका-
- 10 [ली]नो भूमिच्छिद्रन्यायेन मया पितु॰परमभट्टारकमहाराजाधिराजश्रीप्रभा-
करवर्धनदेवस्य मातुर्भट्टारिकामहादेवीराज्ञीश्रीयशोमतीदेव्या ज्येष्ठभ्रातृपर-
मभट्टारक-
- 11 महाराजाधिराजश्रीराज्यवर्धनदेवपादानाञ्च पुण्ययशोभिहृष्टये भरद्वाजसगोक्षवट्ट-
चच्छन्दोगसम्रज्जचारिभट्टवालचन्द्र-भट्टस्वामिभ्यां प्रतिग्रहधर्मणाग्रहारत्वेन
प्रतिपा-
- 12 दितो विदित्वा भवद्भिस्समनुमन्तव्य॰प्रतिवासिजानपदैरप्याप्ताश्रयवर्णविधेयैर्भूत्वा
यथासमुचिततुल्यमेयभागभोगकरहिरक्षादिप्रत्याया एतयोरेवोपनेयास्त्रोप-
स्थान[श्च] क-
- 13 रणोयमित्यपि च । अस्मात्कुलक्रममुदारमुदाहरद्भिरन्यैश्च दानमिदमभ्यनुमीद-
नीयं । लक्ष्मणास्तडिक्सलिलवुहुदचञ्चलायां दानं फलं परयश॰परि-
पालनञ्च । कर्मणा म-
- 14 नसा वाचा कर्त्तव्यं प्राणिभिर्हितं । हर्षेणैतस्मात्स्यातन्वर्माज्जनमनुत्तमं
[1*] दूतकोष महामातारमहासामन्तश्रीस्कन्दगुप्तः महाचपटलाधिक-
रणाधिकृतमहासामन्तम-
- 15 हाराज[भान]समादेशादुत्कीर्ण⁴
- 16 ईश्वरेणेदमिति सम्यत् २० २
- 17 कार्त्तिं वदि १ [11*]
- 18 स्वहस्तो मम महाराजाधिराजश्रीहर्षस्य [11*]

¹ The *m* and *d* of 'सम्बद्ध' are not certain, likewise the second *k* of 'मङ्कट'.

² The word 'वुहुद' is also in the text of the Madhuban plate and has been left out by mistake in my transcript.

³ Read प्राणिभिर्हितं.

⁴ Perhaps 'भानुसमादेश'.

No. 30.—STONE INSCRIPTIONS AT THE JATINGA-RAMESVARA HILL

By J. F. FLEET, I.C.S., PH.D., C.I.E.

The Jatinga-Rāmēśvara hill is near Śiddāpura, in the Molakālmuru tāluka of the Chitaldroog district in Mysore. I edit the two inscriptions, now published, from ink-impressions which were made by Mr. H. Krishna Sastri and were transmitted to me by Dr. Hultzsch.

A.—Inscription of Vishṇuvardhana-Vijayāditya; A.D. 1064.

This record is on a slab near the Sūryanārāyaṇa shrine.—The writing covers a space of about 1' 4" broad by 4' 2" high; apparently without any sculptures above it. It is mostly in a state of excellent preservation: but the last two lines are almost completely illegible; and a few letters are damaged elsewhere, at the beginning or end of some of the lines.—The characters are Kanarese, of the period to which the record refers itself; and they are boldly formed and well executed. The size of the letters ranges from about 1" to 1½". A noticeable point here is that the cerebral *ḍ* is very clearly distinguished from the dental *ḍ*, by a marked turning up and over of the right-hand end of the lower part of the letter. The *virāma* is denoted by the sign for the vowel *u*,—in *neleviḍinoḷu*, line 11.—The language is Kanarese.¹ And the whole record is in prose.—As regards orthography, there are several cases in which the letters *ś* and *s* are wrongly interchanged; but the only point that calls for special notice, is the curious use of *kḥ*, by mistake for *k*, in *Chalukhya*, line 4, and *Trailōkhya*, line 5.

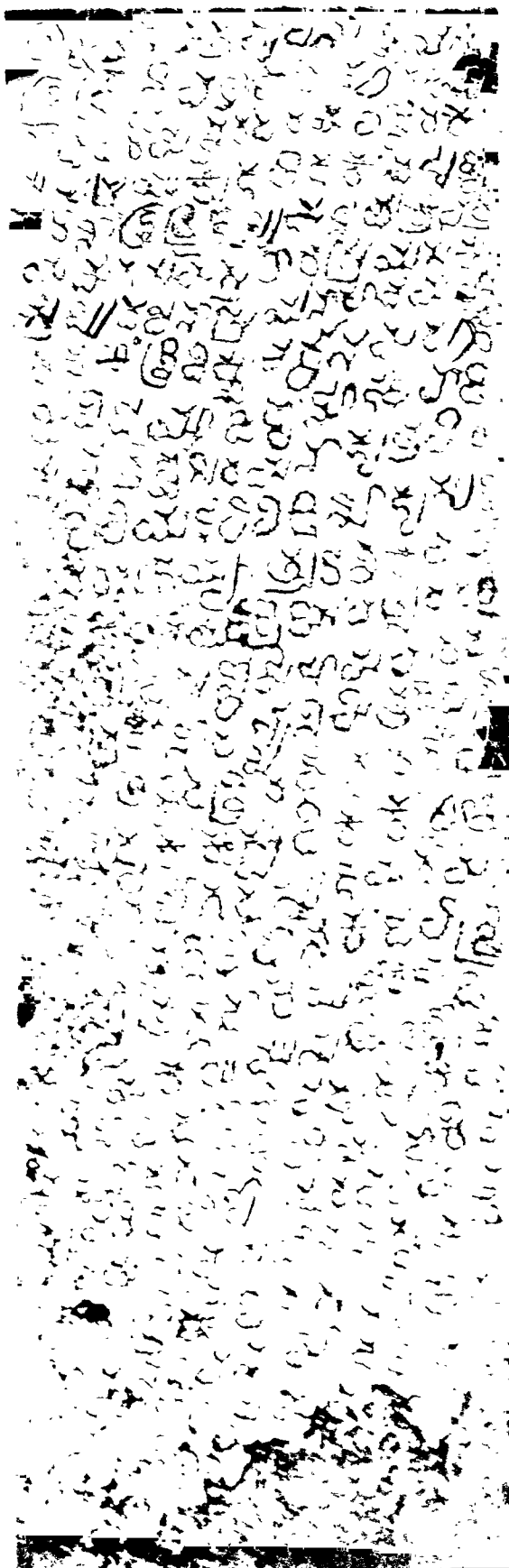
The inscription is a record of Vishṇuvardhana-Vijayāditya, who was styled *Āhavamallana-aṅkakāra*, i.e. the warrior or champion² of Āhavamalla,—one of the sons of the Western Chālukya king Trailōkyamalla-Āhavamalla-Sōmēśvara I.³ It is a Śaiva inscription. And it records that, while, at Kampili,—which is evidently the modern Kampli, on the Tuṅgabhadra, in the Hospēt tāluka of the Bellāry district,—he was reigning over (or, more

¹ I adopt a suggestion thrown out, I think, by Mr. Rice in a notice of Mr. Kittel's *Kannada-English Dictionary*, and abandon the use of the term "Old-Kanarese."—The words *para-keraga* (ll. 17, 18), *maḷima* (ll. 18, 19), and *para-pola* and *paravari* (l. 24), are unintelligible. So, also, *modabadam* etc. in lines 27-29, where the text is rather doubtful.

² As used in this and similar *birudas*, *aṅka* seems,—as the Kanarese affix *kāra* is used,—to be intended to be applied in its meaning of 'a military show, or sham-fight; war, battle.' But *aṅkakāra* may also represent the Sanskrit *aṅkakāra*, 'an arithmetician;' and there may be some such implication as that by which the prefix of the name of the Eastern Chālukya king Guṇaka-Vijayāditya III. is explained by the statement (see *Ind. Ant.* Vol. XX. p. 102) that he was "a thorough arithmetician (*aṅkakārah śākṣāt*)."

³ The terms used to denote the relationship of Vishṇuvardhana-Vijayāditya to Sōmēśvara I. are, *maga* here, and *nandana* in his Dāvāngere inscription (*Pāli, Sanskrit, and Old-Kanarese Inscriptions*, No. 136; *Mysore Inscriptions*, p. 19).—Elsewhere, and at a time when I knew of only the Dāvāngere record, I questioned the literal application of them in this case (see *Ind. Ant.* Vol. XX. p. 277 f.); my reasons being, that this person seemed to be not mentioned in any other Western Chālukya records; (that Bilhana does not refer to him in the *Vikramāṅkadēvacharita*); that the title *Fēṅṭ-maṇḍal-ēśvara* or "lord of the province of Veṅṭi" (applied to him in the Dāvāngere record), and the epithets *sarttalōkādīraya* and *samastalōkādīraya*, "asylum of all mankind," appeared to make it plain that, on one side at least, he was of Eastern Chālukya descent; that no such expression as "born to" Sōmēśvara I. is used; and that there is a custom in the Kanarese country, by which any kinsman in the next degree of descent may be called a son. Facts have come to light, however, which shew that certain titles, which, one would imagine, would only go by line of descent, occasionally accompanied investiture with provincial authority. And, on mature consideration, I think that the terms *maga* and *nandana* should be accepted literally. The title *Fēṅṭ-maṇḍal-ēśvara*, however, which can hardly have any connection with the Nōḷambavāḍi province, may mean that Vishṇuvardhana-Vijayāditya's mother was an Eastern Chālukya princess.

2
4
6
8
10
12
14
16
18
20
22
24
26
28
30



properly, was governing) the Nalambavādi thirty-two-thousand province, he granted some land at a village named Kiriya-Dākivaduṅgi, of the Dākivaduṅke seventy in the Kanīyakal three-hundred, for the benefit of the god Siva under the name of Rāmēśvara of the Balgōṭi tīrtha, which must be the ancient name of the site on which the shrine of Jātinga-Rāmēśvara stands.

The details of the date on which the grant was made, are—an eclipse of the moon on Monday the full-moon day of the month Vaiśākha (April-May) of the Krôdhi *saṃvatsara*, Śaka-Saṃvat 986 (expired). And the corresponding European date is Monday, 3rd May, A.D. 1084. On this day, the full-moon *tithi* ended, by Prof. Keru Lakshman Chhatre's Tables, at about 33 *ghaṭis*, 15 *palas*, = 13 hrs. 18 min., after mean sunrise (for Bombay) And von Oppolzer's *Canon der Finsternisse* shews (p. 360) that on this day there was an eclipse of the moon.

The date falls within the period of the reign of Sômesvara I.¹ And Vishṇuvardhana-Vijayāditya was, therefore, administering the Nalambavādi province as one of his father's viceroys.

TEXT.²

1	Om ³	Svasti	Śa(sa)mastabhuvaṇśrayaṁ
2	dr̥iprithvi ⁴ vallabhaṁ		mahār[ā*]jādhi-
3	rājaṁ	paramēśvaraṁ	paramabhaṭt[ā*]rakam
4	Satyasraya ⁵ -kuḷa-tīlakam		Chalukhya-
5	bharaṇam ⁶	śri(śri) Trailôkhya(kya)malla-chakravartti-	
6	ya	magam	samastalôkasraya ⁷ sama-
7	sta-budha-jan-ārayam ⁸ =	Ā h a v a m a l l a n - a [m] -	
8	kak[ā*]raṁ	śri(śri)-Vishṇuvarddhana-mahār[ā]-	
9	jam	Vijayādityam ⁹	Nalambavādi-
10	ma(mū)vattir-chchh[ā*]sira man - ā ḷ u t t a m - i r e		
11	Ka[m]piliya ¹⁰	nelevidinolu	sukha-
12	din=arasu-geyyutt-u(i)re	[i*]	Śaka-varshaṁ
13	[o]ṣeneya	Krôdhi ¹¹ -saṃvatsarada	Vai-
14	[śā]khada	punname	Sômaṇārada
15	[cha]n[dr]a-grahana-parbba(rvva)-nimittade		Balgô-
16	[ti]ya-ti[r*]tthada	śri-Ramēśvara ¹² -dēvargg[e]	
17	[nai]vēdyak[k*]am	kaṇḍa-spatīkakam ¹³	paṇu-
18	keṇaga-bô(bhō)gada	su(sû)leyarggam	maḷi-
19	ma-tapôdhana[r*]gge ¹⁴	vidyādānak[k*]am ¹⁵	Dēvēndra-

¹ See the Table of the Western Chālukya dynasty, above, Vol. III. p. 230.

² From the ink-impression.

³ Represented by a plain symbol.

⁴ Read *dr̥iprithvi*.

⁵ Read *Satyāśraya*.

⁶ Read *Chalukya-abharaṇam*.

⁷ Read *lôkāsrayam*.

⁸ Read *śrayam*.

⁹ Read *mahārāja-Vijayādityam*.

¹⁰ In the first syllable of this word, there are two or three marks of damage above the *ka*, which might, consequently, be read either with or without the *anusvara*. But there can hardly be any doubt that the place is the modern well-known Kampli, and that, therefore, the *anusvara* is to be accepted.

¹¹ The *krô* was commenced without leaving room enough for the *r*; and it was then formed fully a little further to the right. This has given the appearance, at first sight, of another *akṣara* between the *ya* and the *krô*.

¹² Read *Rāmēśvara*.

¹³ Read *kaṇḍa-sphuṭitakkam*.

¹⁴ The *ma* was omitted, and then was inserted below the *pôdhā*, between the lines. There are cross-marks above the *dhagga* and beside the *ma*, to mark the omission and the supplial of it.

¹⁵ The *dā* was omitted, and then was inserted at the end of line 21. There are cross-marks, above the *dyāna* and beside the *dā*, to mark the omission and the supplial of it.

20	[pa]ṇḍita[r*]gge	dāra-purvaka-maḍi ¹
21	Kaṇiyakala - munura ² =o-	
22	laḡaṇa b[ā*]ḍam	Dākivaḍuḷumke eppa-
23	ttar=olaḡaṇa	Kiṛiya-Dākiva-
24	ḍuvamgi peṇa-pola	paravari matta-
25	[r=ai]vattu ivu	sarvva-namasyam-āgi
26	â-chamdr-ârkkam	baram salge || I(i) dha-
27	rmaman ³ =aḷivanum	modabadum vâ-
28	nu koṇḍa ānum(?)va	. . laṇa . .
29	. . . . .	lagôṭika
30	. . . . .	. . . . .

ABSTRACT OF CONTENTS.

While the asylum of all mankind (line 6), the warrior (or champion) of Âhavamalla- (Sômêśvara I.), the glorious Vishṇuvardhana-mahârāja-Vijayāditya (ll. 8, 9),—the son of the asylum of the universe (l. 1), the favourite of fortune and of the earth, the *Mahârâjâdhirâja*, the *Paramêśvara*, the *Paramabhaṭṭâraka*, the forehead-ornament (or glory) of the family of Satyâśraya, the ornament of the Châlukyas, the glorious emperor Trailôkyamalla-(Sômêśvara I.) (l. 5),—governing the Nolambavâdi thirty-two-thousand (ll. 9, 10), was happily reigning at the capital of **Kampili** :—

On account of the eclipse of the moon of Monday, the full-moon day of (the month) Vaiśākha of the Krôdhin samvatsara, which was the Śaka year 986 (ll. 12-15), (he gave) fifty *mattars*, which shall continue as a *sarvanamasya*-grant as long as the moon and sun may endure, of the fields of (the village of) Kiṛiya-Dākivaḍuvaṅgi (ll. 23, 24) in the Dākivaḍuḷumke seventy (ll. 22, 23), a town which is in the Kaṇiyakal three-hundred (l. 21), with libations of water, to Dêvêndrapaṇḍita (ll. 19, 20), for the god Râmêśvara of the Balgôṭi *tīrtha*, for oblations, for (the repair of) whatever might become broken or torn, for the dancing-girls belonging to . . . , and for the imparting of education to the ascetics.

B.—Inscription of Jayasimha III.; A.D. 1072.

This record is on a boulder behind the shrine of Jaṭiṅga-Râmêśvara.—The writing covers a space of about 2' 6½" broad by 2' 4½" high; apparently without any sculptures above it. It is in a state of fairly good preservation,—sufficient, at any rate, to be quite legible,—throughout.—The characters are Kanarese, of the period to which the record refers itself, and they are boldly formed and well executed. There is not here the clear distinction, which appears in A., between the forms of the cerebral *ç* and the dental *d*. The *virāma* is denoted by its own proper sign,—in *dêvar*, line 7, *koṭṭar*, line 12, and *Balgôṭiyal*, lines 13, 14. The size of the letters ranges from about 7/8" to 1½".—The language is Kanarese. And the whole record is in prose. The orthography does not present anything calling for special comment.

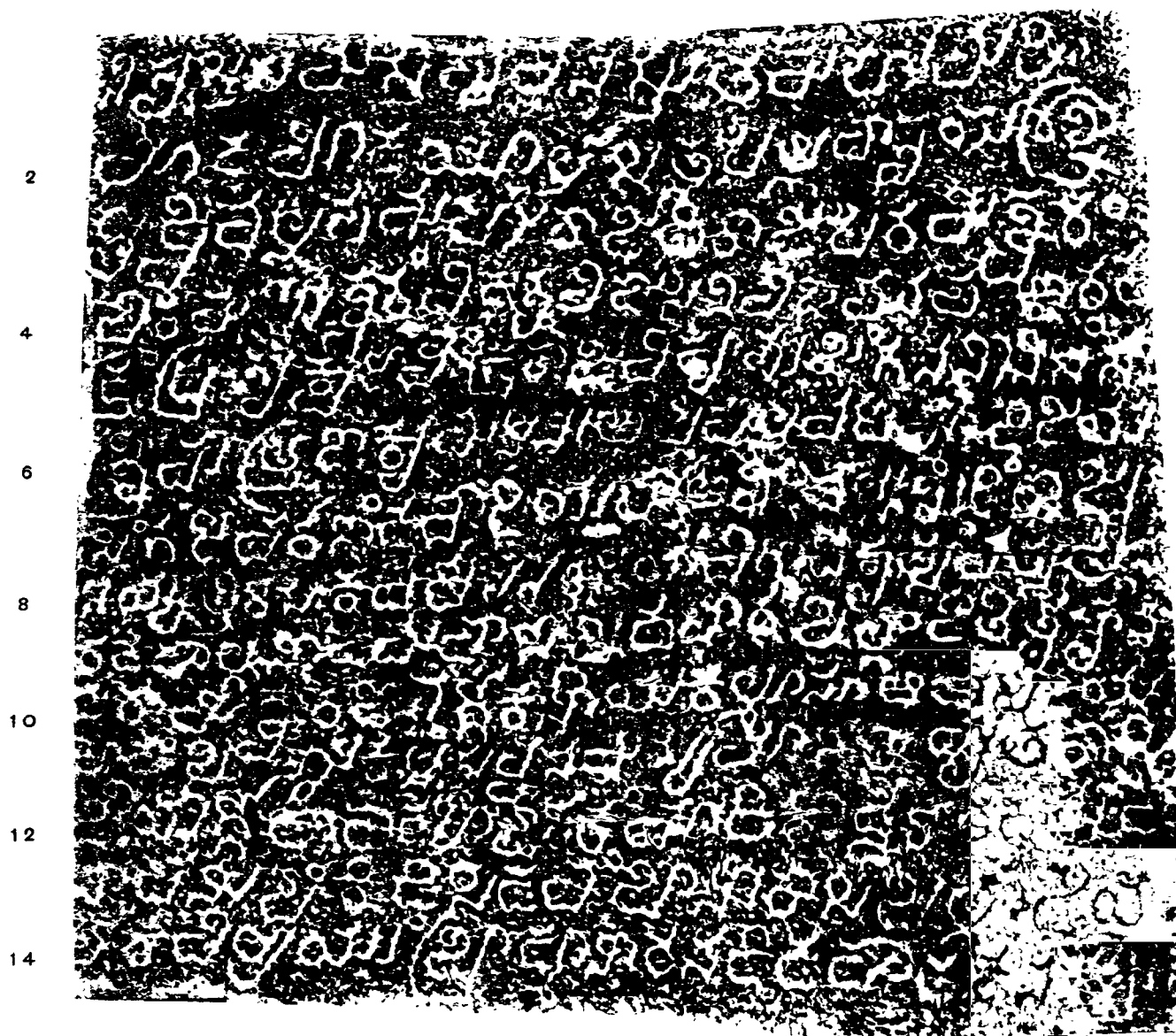
The inscription is a record of Jayasimha III.,—here named in full Trailôkyamalla-Nolamba-Pallava-Permâdi-Jayasimhadêva, and styled *Anṇana-siṅga* or 'the lion of his elder brother,' and described as a *paramamâhêśvara* or most devout worshipper of the god Mahêśvara (Śiva),—one of the sons of the Western Châlukya king Trailôkyamalla-Âhavamalla-Sômêśvara I. It is a Śaiva inscription. And it records that, while, at a camp outside a town named Gondavâdi, he was reigning over, or, more properly, was governing (probably the Nolambavâdi

¹ Read *dhâra-purvaka-maḍi*.

² Read *mûnûrar*.

³ The *mma* was commenced at the end of line 26,—thus giving the appearance, at first sight, of another *akshara* after the *dha*. But there was not room enough to form it fully there; and it was, therefore, repeated at the beginning of line 27.

Jatinga-Ramesvara Hill Inscription of Jayasimha III.; A D. 1072



J. F. FLEET, I. C. S.

SCALE '21

COLLOTYPE BY W. GRIGGS.

FROM AN INK-IMPRESSION BY H. KRISHNA SASTRI.

thirty-two-thousand), he granted a village named Banṇekal, in the Kaṇiyakal three-hundred, for the benefit of the god Śiva under the name of Rāmēśvara of the Balgōṭi tīrtha.

The details of the date on which the grant was made, are—Wednesday, the new-moon day of the month Phālguna (Feb.-March) of the Virōdhikrit saṁvatsara, Śākā-Saṁvat 993 (expired). And the corresponding English date is Wednesday, 21st March, A.D. 1072. On this day, the given tithi began at about 28 ghāṭis, 55 palas, = 11 hrs. 34 min., after mean sunrise (for Bombay). And this record, therefore, furnishes another instance of the use of current tithis.

The date falls within the period of the reign of Sōmēśvara II. And Jayasimha III. was, therefore, holding authority as one of his eldest brother's viceroys. The record gives him, indeed, two of the paramount titles,—Mahārājādhirāja and Paramēśvara,—as well as the paramount epithet śrīprithivīvallabhā; but the same is done in another record, of his father's time, at Dêūr in the Bijāpur District;¹ and, whatever may be the explanation of this point, the fact is not to be taken as implying that Jayasimha III. held anything higher than viceregal power. It also describes him as belonging to the Pallava lineage;² and this rather suggests that his mother, Bāchaladēvi,—the mother of also Sōmēśvara II. and Vikramāditya VI.,—was a Pallava princess.

TEXT.³

1	Om ⁴	Svasti	Samasta-bhuvana-stuta-mahā-mahi-
2	m-ōdamōday ⁵ -ōllasita-Pallav-ānvaṣa[m*]		śrī-
3	prithivīvallabhā[m*]	mahārājādhirāja[m*]	paramēśvaraṁ
4	parama[mā*]hēśvaraṁ	vidagdha-vilāsini-vilōchana-chakōra-cha[m]-	
5	draṁ pratyaksha-Dêvēm̐draṁ	rāja-vidyā-bhujam̐gan=An[n*]ana-siṁgaṁ	
6	śrīmat-Trailōkyamalla-Nolamba-Pallava-Permāḍi-Jaya-		
7	siṁgadēvar	Gom̐davāḍiya	poṛaviḍinal=sukhadim̐ rājya[m]-
8	geyyutt-ire [I*]	Sa(śa)ka-varsha	993neya Virōdhikrit-saṁvatsa-
9	rada Pālgunaḍ ⁶ -amavāse	Budhavāraṁ	Balgōṭi-tīrtha-sthāna-
10	da Rāmēśvara-dēvargge	Kaṇiyakal-mūnūraṇa	baliya
11	bāḍaṁ Banṇekallaṁ	sarvva-namasyam-āgi	Amṛitarāsi(śi)-
12	jiyargge dhārā-pūrvvakam̐-māḍi	kōṭṭar [II*]	Ī dharm̐mama-
13	n-āvan-orvvaṁ	kiḍisidavaṁ	Bānarāsi-Balgōṭiya-
14	l kavileyuṁ	brāhmaṇaran=aḷida	pātakan=akku ||

ABSTRACT OF CONTENTS.

While the favourite of fortune and of the earth, the Mahārājādhirāja, the Paramēśvara, the most devout worshipper of (the god) Mahēśvara, the lion of his elder brother, the glorious Trailōkyamalla-Nolamba-Pallava-Permāḍi-Jayasimha (III.) (lines 6, 7), who belonged to the Pallava lineage (l. 2) which was made bright by a great development of grandeur that was praised throughout the whole world, was reigning happily at the camp outside Gondavāḍi (l. 7):—

On Wednesday, the new-moon day of (the month) Phālguna of the Virōdhikrit saṁvatsara which was the Śākā year 993 (ll. 8, 9), he gave (the village of) Banṇekal (l. 11), a town which was included in the Kaṇiyakal three-hundred (l. 10), as a sarvanamasya-grant, with libations of water, to Amṛitarāsi (l. 11, 12), for the god Rāmēśvara of the Balgōṭi tīrtha (l. 9).

¹ Sir Walter Elliot's *Carnātaca-Dēsa Inscriptions*, Vol. I. p. 178; verified from an ink-impression.

² So, also, the Dêūr record,—mahā-Pallav-ānvaṣa.

³ From the ink-impression.

⁴ Read mahim-ōday; or, perhaps, mahim-ōdyam-ōday.

⁵ Represented by a plain symbol.

⁶ Read Phālgunaḍ.

No. 31.— DATES OF CHOLA KINGS.

By F. KIELHORN, PH.D., LL.D., C.I.E.; GÖTTINGEN.

(Continued from page 73.)

When my account of the ten Chôla dates, published above, pp. 66-73, had already been printed, Dr. Hultsch sent me for examination the texts and translations of the following fresh Chôla dates. Five of these new dates (Nos. 11-15) belong to the reign of the king Râjâdhirâja; and the four other dates (Nos. 16-19) are of the reign of the king Kulôttuṅga-Chôla III.

A.— RAJADHIRAJA.

11.— Inscription on a stone behind the Sômêśvara temple at Miṇḍigal in the Kôlâr district.¹

1 Svasti śrī [||*] Saka-varisha 97[0]nêya Sabbajitu-samva-
 2 tsaradal śrīmat-Vira-Pāṇḍiyana taleyum Sêrama-
 3 na sâleyu[m*] koṇḍa kôv=Irâjakêsaripadmar=âna uḍeyâr śrī-Râjâdhi-
 4 râjadêvargge yâṇḍu muvattanêya.

"In the year Sarvajit (*which corresponded to* the Śaka year 97[0], (*and*) in the thirtieth year (*of the reign*) of king Râjakêsarivarman, *alias* the lord, the glorious Râjâdhirâjadêva, who took the head of the glorious Vira-Pāṇḍya and the palace of the Chêra king."

This date does not admit of exact verification, and all that can be said about it in this respect, is that the Jovian year Sarvajit by the southern luni-solar system does correspond to the given Śaka year 970 as a current year (=A.D. 1047-48). The date nevertheless is of great value, because the Śaka year 970 current (or 969 expired) is also joined here with the 30th year of the king's reign. For, assuming this statement to be correct, the first year of Râjâdhirâja's reign must, at any rate partly, have coincided with Śaka-Samvat 940 expired, and the 26th year of the king's reign in the date No. 12 must approximately correspond to Śaka-Samvat 965 expired; the 27th year in the date No. 13 to Śaka-Samvat 966 expired; the 29th year in the date No. 14 to Śaka-Samvat 968 expired; and the 32nd year in the date No. 15 to Śaka-Samvat 971 expired.

12.— Inscription in the Vaidyanâtha temple at Tirumalavâdi in the Trichinopoly district.²

1 || Svasti śrī [||*] Tiṅga[=êr
 8 Jayaṅkoṇḍa-Śôlan=ennum madi-keḷu kôv=Irâjakêsaripanmar=âna uḍaiyâr
 śrī-Râjâdhirâjadêva-
 9 rkku yâṇḍu [2]6âvadu
 10 imyâṭṭai⁴ Mina-nâmaṟṟu Budan-kiḷa.nai perṟa U-
 11 ttiratti=nânṟu irâ.

"In the [2]6th year (*of the reign*) of the wise king Râjakêsarivarman surnamed Jayaṅkoṇḍa-Chôla, *alias* the lord, the glorious Râjâdhirâjadêva,—at night on the day of Uttara(-Phalguni), which corresponded to a Wednesday in the month of Mina in this year."

¹ No. 279 of the Government Epigraphist's collection for the year 1895.

² Read *śrīmad-Vīra*.

³ No. 75 of the Government Epigraphist's collection for the year 1895.

⁴ Read *ivy-āṭṭai Mina-nāyṟṟu*.

By what has been stated under No. 11, this date, which is of the 26th year of Rājādhirāja's reign, would in the first instance be expected to fall in Śaka-Saṃvat 965 expired, and, as a matter of fact, the calculation for that year does yield satisfactory results. In Śaka-Saṃvat 965 expired the month of Mīna lasted from the 22nd February to the 22nd March A.D. 1044, and during this time the moon was in the *nakṣatra* Uttara-Phalguni on Wednesday, the 14th March A.D. 1044, by the equal-space system from 9h. 51m. after mean sunrise (and therefore certainly at night), and by the Brahma-siddhānta and according to Garga the whole day.

13.—Inscription in the Nīlvanēśvara temple at Tiruppaṅgili in the Trichinopoly district.¹

1 || Svasti śrī [||*] Tiṅgaḷ=ēr
 17 Jayañkoṇḍa[ḍa]-
 18 Ś[ō]ḷaṇ yārnda-perum-pugaḷ=kkōv=Irājakēśarivanmar=āṇa v[ḍai]-
 19 [yār śrī]-Rājādhirājadēvarkku yāṇḍu [2]7vadu
 21 Kumba-nāyaḷ[ru a]para-pakshattu
 22 navamiyūm Budan-kilamaiyūm perṇa M[ūlat]ti=nāḷ.

"In the [2]7th year (of the reign) of Jayañkoṇḍa-Chōḷa, the king whose great fame was rising, Rājakēśarivanmar, *alias* the lord, the glorious Rājādhirājadēva,—on the day of Mūla, which corresponded to a Wednesday and to the ninth *tithi* of the second fortnight of the month of Kumbha."

This date, of the 27th year of Rājādhirāja's reign, would in the first instance be expected to fall in Śaka-Saṃvat 966 expired, and here, again, the calculation for that year does yield satisfactory results. In Śaka-Saṃvat 966 expired the month of Kumbha lasted from the 22nd January to the 20th February A.D. 1045, and during this time the 9th *tithi* of the dark half ended 7h. 22m. after mean sunrise of Wednesday, the 13th February A.D. 1045, when the moon was in the *nakṣatra* Mūla (by the equal-space system) for 13h. 5m. after mean sunrise.

14.—Inscription in the Rājagōpāla-Perumāḷ temple at Maṇimaṅgalam in the Chingleput district.²

1 || Svasti śrī || Tiṅgaḷ=ēr
 7 Jayañkoṇḍa-Śōḷa[ṇ=u]yārnda-perum-pugaḷ³kkōv=Arājakēśarivanmar=
 āṇa uḍaiyār śrī-Rājādhirājadēvarkku yāṇḍu 29[ā]vadu
 [Dha]nu-nāyaḷṇu pūrvva-pakshattu dvitigaiyūm Budan-kilamaiyūm perṇa
 Tiru-
 8 vōṇatti=nāḷ.

"In the 29th year (of the reign) of Jayañkoṇḍa-Chōḷa, the king whose great fame was rising, Rājakēśarivanmar, *alias* the lord, the glorious Rājādhirājadēva,—on the day of Śravaṇa, which corresponded to a Wednesday and to the second *tithi* of the first fortnight of the month of Dhanuṣ."

This date, of the 29th year of Rājādhirāja's reign, would be expected to fall in Śaka-Saṃvat 968 expired. In Śaka-Saṃvat 968 expired the month of Dhanuṣ lasted from the 25th November to the 23rd December A.D. 1046, and during that time the moon, as required, was in the *nakṣatra* Śravaṇa on a Wednesday, *viz.* on Wednesday, the 3rd December A.D.

¹ No. 90 of the Government Epigraphist's collection for the year 1893.

² No. 6 of the Government Epigraphist's collection for the year 1893.

³ Read =Irāja°.

B.—KULOTTUNGA-CHOLA III.

16.—Inscription in the Raṅganāyaka temple at Nellore.¹

2 Śa[ka]r yāṇḍu āyiratt-oruṇūṅṅ-orubatt-onbadā[ī] P[ī]ṅgala-
 saṁvatsarattu Maduraiyum ūlamuṇ=koṇḍu Pā[ṇ]ḍiyanai muḍi-tta[lai]
 koṇḍ=aruḷiṇa śrī-Kulōttu[ṇ]ga-Śōḷadē[va]rkku yāṇḍu pa[tt-onbadā]vadu
 Vṛiśch[i]ka-nāyaggu=ppad[īnai] yadiy=āṇa² Ve[ī]ḷi-kki[ḷamai]yum
 Rē[vad]iyum

“In the year **Piṅgala** (*which corresponded*) to the Śaka year one thousand one hundred and nineteen, (*and*) in the nineteenth year (*of the reign*) of the glorious **Kulōttuṅga-Chōḷadēva** who took Madurai and ūlam and was pleased to cut off the crowned head of the Pāṇḍya,—[on the day of] **Rēvati** and a **Friday** which was the fifteenth solar day of the month of **Vṛiśchika**.”

The Jovian year **Piṅgala**, quoted in this date, by the southern luni-solar system does correspond to the given Śaka year 1119 as an expired year. In that year the **Vṛiśchika-saṁkrānti** took place, by the Ārya-siddhānta 11h. 10m., and by the Sūrya-siddhānta 13h. 0m. after mean sunrise of the 27th October A.D. 1197. The month of **Vṛiśchika** of Śaka-Saṁvat 1119 expired, therefore, lasted from either the 27th or the 28th October to the 25th November, and the 15th solar day of that month accordingly was either the 10th or the 11th November A.D. 1197. But as these two days were Monday and Tuesday, neither of them can be the day intended by the date, which was a Friday.—In my opinion, it is perfectly certain that the writer of the date erroneously has given the 15th instead of the 25th solar day; for the 25th day of the month of **Vṛiśchika** corresponds—certainly by the Sūrya-siddhānta, and by the Ārya-siddhānta also when the civil beginning of the solar month is determined according to the rule followed in the calendars of the Kollam era—to the 21st November A.D. 1197 which was a Friday, and on which the moon was in the *nakṣatra* **Rēvati** for 13h. 47m. after mean sunrise.—According to the wording of the date this day, **Friday**, the 21st November A.D. 1197, would have fallen in the 19th year of **Kulōttuṅga-Chōḷa**'s reign; but the following dates will show that the writer here has made another mistake, and that the day really fell in the 20th year of the king's reign.

17.—Inscription in the Raṅganātha temple at Śrīraṅgam.³

1 || Hari || Svasti śrī [||*] Puyal vāyttu
 7 kō=Pparakēsaripaṇmar=āṇa Tribhuvāṇachchakkaravarttiḡaḷ Ma[du]rai
 koṇ-
 8 ḍu Pāṇḍiyan muḍi-ttalai koṇḍ=aruḷi[ya] śrī-Kulōttu[ṇ]ga-Śōḷadēvaṅku yāṇḍu
 19āvadu Vṛiśchika-nāyaggu apara-pakshattu pañchamiyū=Śevvāy-kkiḷamaiyum
 perṛa Pūṣattu [nā].

“In the 19th year (*of the reign*) of king **Parakēsarivarman**, *alias* the emperor of the three worlds, the glorious **Kulōttuṅga-Chōḷadēva**, who took Madurai and was pleased to cut off the crowned head of the Pāṇḍya,—on the day of **Pushya**, which corresponded to a **Tuesday** and to the fifth *tithi* of the second fortnight of the month of **Vṛiśchika**.”

This date, like No. 16, falls in the month of **Vṛiśchika**, and is, as No. 16 professes to be, of the 19th year of the king's reign. Like No. 16, it would therefore be expected to fall in Śaka-Saṁvat 1119 expired; but for that year it does not work out properly. We have seen that the month of **Vṛiśchika** of Śaka-Saṁvat 1119 expired lasted from the 27th or 28th October to the 25th November A.D. 1197, and during that time the 5th *tithi* of the dark half ended shortly

¹ No. 197 of the Government Epigraphist's collection for the year 1894.

² Read =ppadiṇ-aṣṭjān=tiyadīy=āṇa.

³ No. 66 of the Government Epigraphist's collection for the year 1892.

after sunrise of the 2nd November A.D. 1197, which was a Sunday, not a Tuesday.—The date really falls in Śaka-Saṃvat 1118 expired. In that year the month of *Vṛ̥ṣ̥chika* lasted from the 27th October to the 25th November A.D. 1196, and during this period the 5th *tithi* of the dark half ended 14h. 19m. after mean sunrise of Tuesday, the 12th November A.D. 1196, when the moon was in the *nakshatra* *Pushya*, by the equal-space system and according to Garga for 15h. 6m., and by the Brahma-siddhānta for 13h. 8m. after mean sunrise.

18.—Inscription in the Vaidyanātha temple at Tirumalavāḍi.¹

- 1 Svasti śrī [||*] Puyal vā[y*]ttu
 7 kō=Pparakēsaripaṇṇmar=āṇa Ti[ri]buvanachchakkara[va]ttigal
 Maduraiyum [l]lamum Ka-
 8 ruvūrum Pāṇḍiyaṇ muḍi-ttalaiaṇ=kōṇḍu virar abishēkamum ²vijaiyā-
 [a]bishēkamum paṇṇ[i]y=a[r]uḷiṇa śrī-Tiribuvanaviradē-
 9 vaṛku yāṇḍu 34vadu Kaṇṇi-nāyaṛru pūrvva-pakshattu daśamiyum
 Tiṅgaṭ-ki[lama]iyum peṛra Tiruvōṇattu nāl.

“In the 34th year (of the reign) of king Parakēsarivarman, *alias* the emperor of the three worlds, the glorious Tribhuvanaviradēva, who took Madurai, ḷlam, Karuvūr, and the crowned head of the Pāṇḍya and was pleased to perform the anointment of heroes and the anointment of victory,—on the day of Śravaṇa, which corresponded to a Monday and to the tenth *tithi* of the first fortnight of the month of Kanyā.”

As the preceding date No. 17, of the 19th year of the king's reign, apparently fell in Śaka-Saṃvat 1118 expired, this date, which is of the 34th year of his reign, would in the first instance be expected to fall in Śaka-Saṃvat 1133 expired. And for that year the date does work out faultlessly. For in Śaka-Saṃvat 1133 expired the month of Kanyā lasted from the 29th August to the 27th September A.D. 1211, and during that time the 10th *tithi* of the bright half ended 8h. 56m. after mean sunrise of Monday, the 19th September A.D. 1211, when the moon was in the *nakshatra* Śravaṇa, by the equal-space system and according to Garga for 12h. 29m., and by the Brahma-siddhānta for 13h. 47m. after mean sunrise.

19.—Inscription in the Rājagōpāla-Perumāḷ temple at Maṇimaṅgalam.³

- 1 Svasti śrī [||*] Tiribuvanachchakkaravattiga[l] Maduraiyum ḷlamum
 Pāṇḍiyaṇai muḍi-ttalaiaṇ=kōṇḍ=aruḷiya śr[i]-Kulōttuṅga-Śō[la]dēvaṛku yā-
 2 ṇḍu 12āvadu Dhanu-nāyaṛru apara-pakshattu navamiyum Tiṅgaṭ-
 ki[lama]iyum peṛra Śittirai-nāl.

“In the 12th year (of the reign) of the emperor of the three worlds, the glorious Kulōttuṅga-Chōḷadēva, who was pleased to take Madurai, ḷlam, and the crowned head of the Pāṇḍya,—on the day of Chitrā, which corresponded to a Monday and to the ninth *tithi* of the second fortnight of the month of Dhanus.”

The two preceding dates show that this date, which is of the 12th year of the king's reign, in the first instance may be expected to fall in Śaka-Saṃvat 1111 expired. In that year the month of Dhanus lasted from the 26th November to the 24th December A.D. 1189, and during this time the moon was in the *nakshatra* Chitrā, by the equal-space system and according to Garga for 17h. 44m., and by the Brahma-siddhānta for 14h. 47m. after mean sunrise of Monday, the 4th December A.D. 1189. That this is the proper equivalent

¹ No. 74 of the Government Epigraphist's collection for the year 1895.

² Read *vijayābhāṣi*.

³ No. 5 of the Government Epigraphist's collection for the year 1892.

of the original date, there can be no doubt; but it must be pointed out that the *tithi* quoted in the date, the 9th *tithi* of the dark half, when calculated by our tables, had ended 51 minutes¹ before mean sunrise of Monday, the 4th December A.D. 1189, instead of ending after sunrise. In my opinion the irregularity is so slight that in this particular instance it rather tends to confirm the correctness of our general result.

The results obtained under Nos. 17-19 are in such perfect agreement that they may be looked upon as certain; and they prove that the 21st November A.D. 1197, the equivalent of the date No. 16, fell in the 20th, not the 19th year of the king's reign. And the general result arrived at is, that the first year of the reign of Kulōttuṅga-Chōla III. commenced some time between the 5th December A.D. 1177 and the 19th September A.D. 1178 (both days inclusive).

No. 32.— SHOLINGHUR ROCK-INSCRIPTION OF PARANTAKA I.

By E. HULTZSCH, Ph.D.

Sholinghur² is the Anglo-Indian name of a town in the North Arcot district, and of a Railway station which is situated at a distance of about 7 miles from the town near the village of Bānavaram.³ The present Tamil name of the town, *Śōlāṅṅipuram*, is probably connected with the Chōla dynasty, to which the subjoined inscription refers. The Tamil work *Guruparam-parāprabhāva*⁴ uses the Sanskrit form Chōlasimhapura. A modern temple of Śiva in the town bears the name Chōlapuriśvara, which yields another Sanskrit designation of the place, viz. Chōlapura. A neighbouring hill bears a temple of Āṇjanēya, which contains a Telugu inscription of Rāmadēva of Penugōṇḍa, dated Śaka-Saṁvat 1542, the Raudra *saṁvatsara*. A hard climb of one hour takes the visitor to the top of a still higher hill, which bears a temple of Narasimha. This temple is noticed in the *Nāḍayiraprabandha*, the *Guruparamparāprabhāva*, and the *Viṣṇuṇāḍarsa* (verses 289 to 297). The names by which these works designate the hill, are Kadigai in Tamil and Ghaṭikāchala in Sanskrit.⁵ The only two inscriptions of the temple belong to the time of the third Vijayanagara dynasty. Another temple of Narasimha in the town itself contains a number of inscriptions of the later kings of Vijayanagara,⁶ from which it appears that the term Ghaṭikāchala was then applied to this temple as well as to the one on the hill.

Close to the town, on the south-east corner of a large tank, rises a rocky hill, which is known as Śūḍukāṭṭumalai on account of its proximity to the burning-ground (*śūḍu-kāḍu*) of Sholinghur. At the base of this hill, a large piece of rock rests on two boulders, thus forming a sort of massive natural door-way. On the inner side of one of the two boulders the subjoined

¹ Calculated by Prof. Jacobi's Special Tables, the distance of the moon from the sun, at mean sunrise of Monday, the 4th December A.D. 1189, was by the Ārya-siddhānta 288° 37' 25", by the Sūrya-siddhānta 289° 5' 6", and by the Brahma-siddhānta 289° 47' 58".

² See the *Manual of the North Arcot District*, second edition, Vol. II. p. 435 ff., and Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 163.

³ This name is perhaps a survival from the time of the Bāna dynasty.

⁴ See my *First Report on Sanskrit Manuscripts*, p. vi. f.

⁵ Wilson's *Mackenzie Collection*, p. 134, mentions the *Ghaṭikāchalamihittmya*, a legendary account of this hill in the Sanskrit language. Vādhūla Venkaṭāchārya invokes "Nṛsiṁha, the husband of Amṛitaphalavālī, who resides on Ghaṭikāchārya," at the beginning of his commentary on the *Tarkasamgraha*, and Doddāyāchārya invokes "Ghaṭikāchārya-dhārēndra" at the beginning of his *Chandamāruta*; see Nos. 975 and 1532 in my *Second Report on Sanskrit Manuscripts*.

⁶ A slab which the temple people have utilised for a bench, bears a long inscription in Chōla characters; but the first line, which contained the name of the king, has been cut away.

inscription is engraved. It is in a state of tolerable preservation, except at the beginning of the first six lines, where some letters are lost, including the name of the king at the beginning of line 1. The alphabets of the inscription are Grantha and Tamil of the same type as in the Udayēndiram plates of Hastimalla.¹ It opens with a few Tamil words (l. 1). Then follow 10 Sanskrit verses, and a short passage in Tamil (ll. 19 to 21). At the end, the name of the writer is given in barbarous Sanskrit prose (l. 21 f.).

As we learn from the mutilated Tamil passage at the beginning of line 1, the inscription is dated in the 9th year of the reign of a king whose name is lost, but can be supplied with certainty from the Udayēndiram plates of Hastimalla as Parakēsarivarman,² a surname of the Chōla king Parāntaka I. who ruled from about A.D. 900 to 940.³

The Sanskrit portion opens with an invocation of Viṣṇu (v. 1). The next verse celebrates Âditya (I.) of the race of the Sun. His son (v. 3) was Parāntaka (I.), surnamed Viranārāyaṇa. He granted the revenue from (a field called) Vamśavāri in favour of a tank named Chōlavāridhi (v. 4). This Parāntaka (I.) had conferred the title 'lord of the Bāṇas' (Bāṇādhirāja) on Prithivipati (vv. 6 and 7) of the Gaṅga race (v. 5), who was surnamed Hastimalla and defeated an unnamed enemy in the battle of Vallāḷa. At his request, the king entrusted him with the execution of the grant (v. 8). Next follows the usual *captatio benevolentiae* (v. 9), in which Hastimalla is called Vira-Chōla. The last verse (10) states that these verses were composed by the Vaikhānasa Kumāra of the Kāśyapa gōtra.

The second Tamil portion records that Hastimalla, surnamed Vira-Chōla, the king of Parivai and vassal of the Chōla king, executed the royal grant by assigning the paddy-field named Mūṅgilvari (to the tank).

In the concluding Sanskrit portion, the inscription is styled a eulogy (*prastuti*).⁴

The Gaṅga-Bāṇa king Prithivipati II. surnamed Hastimalla is already known from one of the Udayēndiram grants.⁵ Four verses of the subjoined inscription (3, 5, 7 and 9) are almost completely identical with four verses of the Udayēndiram plates of Hastimalla (6, 21, 22 and 25). As those plates are dated in the 15th year of the reign of Parāntaka I., it appears that their writer copied those four verses from the Sholinghur inscription, which belongs to the 9th year of the same reign. This is also suggested by the fact that verse 21 of the Udayēndiram plates is rather out of place where it stands, while it is in its original and natural position in the Sholinghur inscription (v. 5). Further, this verse has here the correct reading *rājahamśa*, while the Udayēndiram plates read *rājasimha*, instead of which I had conjectured *rājahamśa* before I knew of the existence of the Sholinghur inscription.⁶ A point in which the two records differ, is that the Sholinghur inscription does not mention Vijayālaya, the grandfather of Parāntaka I., while his father Âditya I. is referred to in both. As in the Udayēndiram plates, the Gaṅga-Bāṇa king Prithivipati II. appears here as vassal and executive officer (*ājñapti*, v. 8) of Parāntaka I. His surname 'king of the people of Parivai' (*Parivaiyar kōṇ*, l. 20) corresponds to the 'lord of Parivipuri' in the Udayēndiram plates (v. 24). I am

¹ *South-Indian Inscriptions*, Vol. II. No. 76.

² As the earliest known instance in which Parakēsarivarman receives the epithet *Madurai kōṇḍa*, i.e. 'the conqueror of Madhurā,' is an inscription of his 10th year (No. 119 of 1895), it is doubtful if we are justified to supply this epithet too at the beginning of the mutilated line 1.

³ See above, p. 178, note 12.

⁴ Compare *South-Indian Inscriptions*, Vol. II. p. 365.

⁵ *ibid.* No. 76. The following may now be added to my remarks on the situation of the village granted (*ibid.* p. 382). Among the boundaries of Kaḍakkōṭṭūr (p. 389) we find in the east a channel which feeds the *Viṇṇamaṅgalattēri*, i.e. 'the tank of the inhabitants of Viṇṇamaṅgalam.' This village still exists and has given its name to a Railway station between Vāṇiyambādi and Āmbūr.

⁶ See *ibid.* p. 384, note 16.

unable to identify Paṇivipuri¹ or Paṇivai, which appears to have been the residence of Pṛithivīpati II., and Vallāla, where he is stated to have won a battle (v. 8).

A remarkable discrepancy occurs in verse 9 of the Sholinghur inscription, which reads *nriparāṭṭ-kīla Vira-Chōḷaḥ*, while the Udayēndiram plates (v. 25) have *sa Parāntaka ēkavīraḥ*. Hence one might be tempted to conclude that Vira-Chōḷa was a surname of Parāntaka I. But in the Tamil portion (l. 20) Vira-Chōḷa is again used as a title of Hastimalla. This fact is important, as it enables us to identify two persons mentioned in another Udayēndiram grant (above, Vol. III. No. 14), of which only the second and the fifth plates are preserved. The *nripēśvara Vira-Chōḷa* and his sovereign Parakēsarivarman, with whose permission this grant was made, are no doubt identical with the *nriparāṭṭ Vira-Chōḷa* (i.e. Hastimalla) of the Sholinghur inscription and his sovereign Parāntaka I., who is known to have borne the surname Parakēsarivarman. Further it becomes now probable that the Vira-Chōḷa who is mentioned in the Vēlūr inscription of Kaṇṇaradēva (above, No. 9), is also identical with Pṛithivīpati II. In this case the latter would have been still alive about the 26th year of the reign of the Rāshtrakūṭa king Kṛishṇa III. From later inscriptions we know of two other chiefs who bore the name Vira-Chōḷa. The first of them was a vassal of the great Chōḷa king Rājārāja,² and the second was the father of a certain Vira-Champa.³

According to the Tamil portion (l. 21), the object of the grant which was made by Parāntaka I. and executed by Hastimalla, was a paddy-field named *Mūṅgilvari*. This Tamil term is Sanskritised in verse 4 as *Vaṁśavāri*, in which *vaṁśa* corresponds to the Tamil word *mūṅgil*, 'a bamboo.' The proceeds of the field were to be used for the up-keep of a tank named *Chōḷavāridhi* (v. 4), i.e. 'the Chōḷa ocean.'⁴ As the name suggests, this tank may have been founded either by the Chōḷa king Parāntaka I. himself, or Hastimalla may have constructed it in honour of his sovereign. It must be identical with the large tank at Sholinghur, on the bank of which the subjoined inscription is engraved.

TEXT.⁵

- 1 [r]ku⁶ y[ā]n[ḍu o]ṇṇadā[va]du [ḥ] Ānandam
para-
2 [jaṁ paś]yan[t]i [yad-dhy]āyi[n]ō yasy=āmī [t]rishu
[v]ikramē-
3 kâ⁷ vasan[t]i tra[yah] [l*] ta[t*]tvaṁ ya[sya pa]rāmṛiśa[n]=
vivṛiṇutē vō hē-
4 nām [pa]ramaś=chirā[ya bha]gavān=V[i]śhṇur-mmudē [sō]=
s[t]u vah || [l*] Ādityānvaya-sē-
5 kulē⁸ bharttu[n=dharā]-gōlakam kamp-[ā]pāya-nirāku[la]m prabhur=
abhūd=Āditya-nāmā nripaḥ [l*]

¹ In his *Lists of Antiquities*, Vol. I. p. 209, Mr. Sewell mentions a village named Paravipuram in the Viḷuppuram tāluks of the South Arcot district.

² See above, page 138.

³ Above, Vol. III. p. 71.

⁴ The word *samudra*, 'ocean,' and its synonyms are frequently employed, through hyperbole, as the second portion of names of tanks. Thus, the Gaṇapēśvaram inscription of Gaṇapati (above, Vol. III. p. 91, verses 23 and 25) mentions two tanks named Chōḷasamudra and Bhimasamudra. At Bangalore two tanks bear even now the names Dharmāmbudhi and Kempāmbudhi, i.e. 'the ocean of Kempe (Gauḍa),' who is said to have built the Bangalore fort in A.D. 1537; see Mr. Rice's *Mysore and Coorg*, Vol. II. p. 20. As the names of tanks were often transferred to adjacent villages, the Sanskrit *samudra* (compare above, Vol. III. p. 225, note 5), the Tamil *ōri*, the Kanarese *kere*, and the Telugu *chēru* became the ending of many village names in Southern India.

⁵ From four inked estampages, prepared by Mr. T. P. Krishnaswami Sastri, M.A.

⁶ Read *kō=Parakēsarivarmanku*.

⁷ Read *lōkē*.

⁸ Read perhaps *-śikhāṭ nripa-kulē*.

- 6 . . . ḥ phaṇ[i]-maṇḍalam(lām) kṣhiti-bhṛi[ta]s=sarvvē cha digvārapā n=
ākampan=dadhat=īti Paṁ-
- 7 ka[ja]bhuvā yatu[ē]na yō nirmmitaḥ || [2*] Tasmāch=chakradhara-śriyam
prakatayan=pratyakṣham=ātmany=alan=dēvaś=śatru-dāvānala-
- 8 s=samajani śrī-Vīranārāyaṇaḥ || bāhādaṇḍa-gatam bibhartti suchiram(ram)
viśvambharā-maṇḍalam(lām) sapta-
- 9 [d]vipa-samudra-śailam=adhunā kēyūra-buddhy=aiva ya[h*] || [3*] Va[mśa]vāri-
janitan=ṛipa-dēyañ=Chōlavāridhi-tatāka-sampriddhyai [1*]
- 10 dattavān=nikhīlam=ā yuga-bhaṁgād=ādārēṇa sa Parāntakadēva[h*] || [4*]
Tasmān=ṛipō=labhata paṭṭa-mayam prasādam Bānādhi-
- 11 rāja-pada-lambhana-sādhanam yaḥ [1*] ākrāmatō yudhi Parāntakatō
narēndrān Gaṁgānvavāya-salilāśaya-rājahamśa[h*] || [5*] Bhūmy-ā-
- 12 dishu sphuṭa[la]ghushv=api satsu vṛiddhā yad=vṛitti-bōdhi [pṛi]thivi-padam=
ādriyantē [1*] tat-prāpti-pūrvvaka-chatusṭaya-siddhi-yōgād=yasmi-
- 13 n babhūva Prithivipati-śabda-vṛittih || [6*] Śauryy-audāryya-kṛitajñātā-
madhuratā-dākṣhiṇya-mēdhā-kṣhamā-prajñā-śaucha-śam-ānu-
- 14 bhāva-karūṇā-kānti-pradhānō nayi [1*] ākrāntaḥ Prithivipatim sa Kalinā śōk-
āvasādan vinā sthātun=dr[ā*]g=Balivamśa-jō=[ya]-
- 15 m=iti [yam] bhējē guṇānām gaṇaḥ || [7*] Saurīm kalām(lām) vivṛi[ta]vān=
alam=ātma-linām(nām) Vallāḷa-nāmni yudhi santama[s]āyamānō [1*]
vijūāpa[ya]-
- 16 n=vinayavān=atha dharmma-karmmany=ājñaptir=apy=abhavad=atra sa Hastimallaḥ
|| [8*] [Pu]ṇya[m*] samam kṛi[ta*]vatām parirakṣhatān=cha tad=rakṣhat=
ēti nṛi[pa]rāt=kila Vi-
- 17 ra-Chōlaḥ [1*] āgāmināḥ kṣhitipa[t]i[n*] praṇamaty=ajasram=mūrdhnā Purāri-
[cha]raṇā[m*]buja-śēkharēṇa || [9*] Brahm-āparākhyā-Vikhana[ś-śra]ma-
- 18 ṇa-kriyāyām(yām) Vaikhānaś-ākṣ[y]am=a[mṛitav]a¹di¹ yasya sūtram [1*] ślōkān=
imān=rachitavān sa muniḥ Kumārō yad-gōtra-kṛin=mu-
- 19 [n]r=abhūd=api Kāśyap-ākhyā[h*] || [10*] Aṇu-[kūr]iṇāl puravum āyadiyum
po[n*]ṇu[m] peṇum=āṇu Śōḷa-
- 20 k[kō]n=a[di]-malargaḥ [ma]ṅgala-Vira-Śōḷa[n*] Parivaiyar kōṇ Atitima[1]-²
- 21 laṇ-rāṇ kuḍuttāṇ M[ū]ṅgilvari eṇṇu[m*] va[ya]l [11] Sta(stha)patikula-
maṇi-³prabha-
- 22 vaḥ⁴ śrīmā[n=Pr]aṇpurī-nivāsaḥ⁵ Śrīkaṇṭh-ātmaja-S[ū]n[d]as[ā]dhana⁶ likhinā(tā)
piśatti[h⁷] ||

TRANSLATION.

(Line 1.) In the ninth year (of the reign) of [king Parakésarivarman].

[Verse 1, which is mutilated, contains an invocation of Vishṇu].

(V. 2.) In a family [of princes, which was the ornament] of the race of the Sun, was born a king named Âditya, who was able to bear, free of trembling and agitation, the globe of the earth. He was created with care by the Creator, in order that the crowd of serpents, and all the elephants of the regions, who are supporting the earth, might not feel tired.

¹ Read perhaps *amṛita-kṣhari*.

² Cancel *maṇi*, which is synonymous with the following *prabhava*.

³ Read *-prabhava-śrīmat-*.

⁴ Read perhaps *-Skandasādhana*.

⁵ Read *Atitima*.

⁶ Read *-nivāsa-*.

⁷ Read *prāśastiḥ*.

(V. 3.) From him was born the glorious king **Viranārāyaṇa**, a jungle-fire to enemies, who, visibly (*and*) amply manifesting the glory of **Chakradhara**,¹ (*which resides*) in him, now wears for a long time, as easily as an arm-ring, the circle of the earth, together with the seven continents, oceans and mountains, resting on (*his*) strong arm.

(V. 4.) This **Parāntakadēva** eagerly granted, until to the end of the age, for the enrichment of the **Chōlavāridhi** tank, the whole royal revenue derived from **Vamśavāri**.

(V. 5.) That prince, a flamingo in the tank of the **Gaṅga** race, who² received from this **Parāntaka**, who attacked kings in battle, a grant in the shape of a (*copper*) plate, which was the instrument of the attainment of the dignity of lord of the **Bāṇas** (*Bāṇādhirāja*);—

(V. 6.) He who bore the name **Prithivipati** (*i.e.* the lord or husband of the Earth), because he practised the four (*pursuits of human life*) after he had taken (*to wife*) the Earth (*Prithivī*),— a word which the ancients prefer, as it characterizes the nature (*of the earth*),³ though there are (*other*) plain and short (*synonyms*) like *bhūmi*;—

(V. 7.) That **Prithivipati** whom, oppressed by the **Kali** (*age*), the political crowd of virtues, *viz.* courage, liberality, gratitude, sweetness, courtesy, wisdom, patience, intelligence, purity, tranquillity, dignity, mercy, beauty, *etc.*, forthwith joined, in order to rest without grief and fatigue, under the impression that he was born of the race of **Bali**;⁴—

(V. 8.) This **Hastimalla**,— who amply showed that a particle of the Sun was inherent in him, in the battle called (*after*) **Vallāḷa**, which resembled deep darkness,⁵— became, at his humble request, the royal messenger (*ājñapti*) for this charitable work.

(V. 9.) “The religious merit of those who perform (*grants*) and of those who protect (*them*), (*is*) equal. Therefore protect (*the present gift*)!”— (*Speaking*) thus, the chief of princes **Virā-Chōḷa** incessantly bows (*his*) head, whose diadem are the lotus-feet of **Purāri** (*Śiva*),⁶ to future kings.

(V. 10.) These verses were composed by the sage **Kumāra**, the founder of whose *gōtra* was the sage named **Kāśyapa**, (*and*) whose *sūtra*, named **Vaikhāṇasa**, grants salvation (?) during (*the performance of*) the rites (*prescribed by*) the ascetic (*śramaṇa*) **Vikhanas**, whose other name was **Brahman**.

(Line 19.) (*The servant of*) the lotus-feet of the **Chōḷa** king; the auspicious **Virā-Chōḷa**; the king of the people of **Parivai**; **Attimallaṇ** (**Hastimalla**) himself gave the paddy-field named **Mūṅgilvari**, so that (*the tank*)⁷ might enjoy gifts (?),⁸ revenue (?) and gold (*connected*) with (*its*) six shares.

(L: 21.) (*This*) *prasasti* was written by **Skandasādhū**, the son of **Śrīkaṇṭha**, a descendant of a family of architects (*sthapati*) and an inhabitant of the prosperous [**Pra**]purī.⁹

¹ See *South-Indian Inscriptions*, Vol. II. p. 386, note 3.

² The relative pronouns in verses 5 to 7 correspond to the demonstrative pronoun *sa* in verse 8.

³ The etymological meaning of *prithivī* is ‘the broad or spacious one.’

⁴ See *South-Indian Inscriptions*, Vol. II. p. 388, note 3.

⁵ *i.e.* he conquered his enemies in the battle of **Vallāḷa**, just as the sun dispels darkness. Besides, this verse seems to contain an allusion to **Hastimalla**’s title **Virā-Chōḷa**, by which he is connected with the **Chōḷas**, who claimed the Sun as their ancestor.

⁶ See *South-Indian Inscriptions*, Vol. II. p. 388, note 7; and above, p. 178, note 7.

⁷ See verse 4 of the Sanskrit portion.

⁸ Compare the expression *dyira-puraviṇḍi* in *South-Indian Inscriptions*, Vol. II. No. 76, text line 99.

⁹ This doubtful name is perhaps a corruption of **Parivipuri**, which is mentioned as the residence of **Hastimalla** in verse 24 of the **Udayēdiram** plates.

No. 33.— PITHAPURAM PILLAR INSCRIPTION OF MALLAPADEVA;
SAKA-SAMVAT 1124.

By E. HULTZSCH, Ph.D.

This is the third of the four inscriptions on the pillar at the entrance of the **Kuntī-Mādhava** temple at **Piṭhāpuram**. It is engraved on the east face of the pillar, below the end of the second inscription (No. 10 above). Like the two other inscriptions, it is in a state of fair preservation and is written in the **Telugu** alphabet. The languages of the inscription are **Sanskrit** (verse and prose) and **Telugu** prose (lines 85-90). Two passages are in a mixture of Telugu and Sanskrit prose (ll. 90-93 and l. 96). Among the numerous orthographical mistakes, the following deserve to be mentioned as being due to faulty pronunciation. The vowel *e* is used for *a*, especially after *y*, in *Yemunā* for *Yamunā* (l. 26); *tēn=ēyem* for *tēn=ēyam* (l. 47); *-yeśā* for *-yaśāḥ* (l. 64); *jāyetē* for *jāyatē* (l. 94); *nirupamāne* for *nirupamāna* (l. 54); and *Pōtame* for *Pōtama* (l. 92). *Ū* occurs instead of *ō* in *naṁddanū* for *nandanō* (l. 4); *ēkūna* for *ēkōna* (l. 20); and *bhānūr* for *bhānōr* (l. 79). *I* and *ē* are interchanged in *chakri* for *chakrē* (l. 17) and *kalāvat=ēti* for *kalāvat=īti* (l. 70). Consonants are prefixed in *Yīśaḥ* for *Īśaḥ* (l. 17); *vuttama* for *uttama* (l. 64); *mṛīpa*, *mṛīpa* or *mṛīpa* for *nṛīpa* (ll. 69, 51 and 55, and twice in l. 66) and *ṛīpu* for *ṛīpu* (l. 56). The diphthong *ai* is improperly used in the second syllable of *Haihaiya* for *Haiḥaya* (l. 69) and in *-saijñāḥ* for *-saṁjñāḥ*¹ (l. 64). Finally, instead of *Jyaishṭha* we find *Śrēshṭha* (l. 79), as in the *Ēkāmrānātha* inscription of *Gaṇapati*.²

About two thirds of the inscription are taken up with the genealogy of the **Eastern Chālukya** kings, which agrees on the whole with the account given in the *Korumelli* plates of *Rājarāja I.*, the *Chellūr* plates of *Vīra-Chōḍa*, and the second *Piṭhāpuram* inscription.³ There are, however, a few independent statements which deserve to be noticed. The third king of the dynasty, *Indrabhaṭṭāraka* or *Indrarāja*, is here called *Indurāja* (l. 34); he is stated to have ruled for seven days, as in the second *Piṭhāpuram* inscription and in three copper-plate grants.⁴ The eleventh king, *Narēndra*, is said to have fought 108 battles, and to have founded on the sites of these battles 108 temples, to which tanks and gardens were attached (v. 8).⁵

The thirteenth king, *Guna[ga]-Vijayāditya*, bore the surname *Tribhuvanāṅkuśa*.⁶ He is reported to have played the game of ball on the battle-field with the head of *Maṅgirāja*; to have burnt *Chakrakūta*; to have frightened *Saṅkila*, residing in *Kiraṇapura* and joined by *Kṛishṇa*; to have restored his dignity to *Vallabhēndra*; and to have received elephants as tribute from the king of *Kaliṅga* (vv. 9 and 10). Some of these deeds are alluded to in two other inscriptions. One of them states that *Vijayāditya III.*, "prompted by the lord of the *Baṭṭas*, having conquered the unequalled *Gaṅgas*, cut off the head of *Maṅgi* in battle," and that, "having frightened *Kṛishṇa* (and) *Saṅkila*, he completely burnt their city."⁷ A second inscription says that *Vijayāditya III.* was "renowned through killing *Maṅgi* and burning *Kiraṇapura*."⁸ *Kṛishṇa*, the enemy of *Vijayāditya III.*, used to be identified with the

¹ Compare above, Vol. III. p. 22.

² *Ind. Ant.* Vol. XXI. p. 201, text line 14. In an inscription at *Śrīkūrmam* (No. 308 of 1896) both *Śrēshṭha* and *Jyēshṭha* occur instead of *Jyaishṭha*, as in lines 79 and 86 of the third *Piṭhāpuram* inscription.

³ See above, p. 84, and notes 5 and 6.

⁴ See *South-Indian Inscriptions*, Vol. I. p. 32, note 4.

⁵ Compare *ibid.* p. 37, and p. 38, note 2; and *Ind. Ant.* Vol. XX. p. 101.

⁶ Compare *ibid.* p. 100.

⁷ *Ind. Ant.* Vol. XII. p. 221, and *South-Indian Inscriptions*, Vol. I. pp. 38, 39 and 42, where *saṅkila* is rendered by 'fire-brand.' The inscription now published proves that *Saṅkila* is a proper name, and that, *i.e.* p. 39, note 11, we must read *bhṭty=ārtau*.

⁸ *ibid.* p. 38, note 3. The present inscription shows that I was wrong in altering *Kiraṇapura* into *Kṛishṇapura*.

Rāshtrakūṭa king Kṛṣṇa II. This identification cannot be upheld, because the expressions 'lord of the Raṭṭas' (*Raṭṭēsa*) and *Vallabhendra* in the Eastern Chālukya inscriptions must refer to one of the two Rāshtrakūṭa contemporaries of Vijayāditya III.,— either Amoghavarsha I. or Kṛṣṇa II. The former of these two kings claims to have been "worshipped by the lords of Mālava and Vēṅgi."¹ If we combine this statement with those of the Eastern Chālukya inscriptions, it appears that Vijayāditya III. was a vassal of Amoghavarsha I. The Mālava king who was dependent on Amoghavarsha I., I suspect to be identical with the Kṛṣṇa who was 'frightened' by Vijayāditya III., and with the Paramāra king Kṛṣṇarāja or Upendra, whom Professor Bühler places after 800 A.D.² An argument in favour of this identification is furnished by the subjoined inscription, which, immediately before the mention of Kṛṣṇa, refers to the burning of Chakrakūṭa. This place is probably the same as Chakrakōṭṭa, which appears to have been situated in the dominions of the king of Dhārā,³ the capital of Mālava. Kiranapura, where Saṅkila and Kṛṣṇa resided, I am unable to identify. Maṅgi, another opponent of Vijayāditya III., may have been a Gaṅga king.

The fourteenth king, Chālukya-Bhima (I.), is stated to have been victorious in 360 battles,⁴ and to have founded a temple (of Śiva), called Chālukya-Bhimēśvara after his own name (v. 11). This temple still exists at Bhimavaram near Cocanada in the Gōdāvarī district. In three of its inscriptions,⁵ it bears the name Chālukya-Bhimēśvara or Chālukya-Bhimēśvara. The name of Bhimavaram is derived from that of the temple; for, in one inscription (No. 462 of 1893), it is called Chālukya-Bhimēśvarapura, in another (No. 463 of 1893) Chālukya-Bhimanagari, and in five others⁶ Chālukya-Bhimāpura. As stated by Dr. Fleet,⁷ the opponent of Chālukya-Bhima I. was the Rāshtrakūṭa king Kṛṣṇa II.⁸

The seventeenth king, Vijayāditya (V.), had the other name Bēta (vv. 25 and 26). He was also called *Kaṇṭhikā-Bēta* (l. 48), because he wore a necklace (*kaṇṭhikā*)⁹ as a symbol of his anointment as heir-apparent.¹⁰ Verse 15 states that the twenty-second king, Rājabhima, had, besides Dānārṇava and Amma (II.), a third son, whose name was Kāma. Verse 18 refers to the period of 27 years between Dāna (i.e. Dānārṇava) and Śaktivarman, during which the Telugu country (*Andhra-maṇḍala*) remained without a ruler. Dr. Burnell and Dr. Fleet suggested that, during this interval, the country was conquered and held by the Chōḷas.¹¹ As the accession of the great Chōḷa king Rājarāja is now proved to have taken place in A.D. 984-85,¹² it follows that the conquest of Vēṅgi, which was effected in the 13th or 14th year of his reign,¹³ fell in A.D. 997-98, i.e. within the break of 27 or 30 years¹⁴ in the rule of the Eastern Chālukya kings.

Verse 19 supplies the name of Ā[r]yadēvi, the mother of the twenty-fifth king, Śaktivarman. The twenty-seventh and twenty-eighth kings, Rājarāja (I.) and Rājendra-Chōḍa (or Kulōttuṅga-Chōḍa I.), are here said to have reigned for 40 and 50 years (vv. 21 and 22), while other

¹ *Ind. Ant.* Vol. XII. p. 219.

² *Ep. Ind.* Vol. I. p. 225.

³ See *South-Indian Inscriptions*, Vol. II. p. 234, note 9.

⁴ This seems to mean that he was engaged in war for a whole year successively.

⁵ Nos. 461 to 463 of 1893. In these three inscriptions and in Nos. 464 and 465 of 1893, Bhimavaram itself is called Skandārāma or Kumārārāma, i.e. 'the garden of the War-god.'

⁶ Nos. 473, 480, 486, 487 and 488 of 1893.

⁷ *Ind. Ant.* Vol. XX. p. 103.

⁸ In *South-Indian Inscriptions*, Vol. I. p. 42, I have followed Dr. Fleet (*Ind. Ant.* Vol. XII. p. 221) in translating *Raṭṭa-dāyāda-balēn-ābhīrādyaṁ Vēṅgi-maṇḍalam* by "the country of Vēṅgi, which had been overrun by the army of the Raṭṭa claimants." Instead of this read "the country of Vēṅgi, which had been overrun by the army of (Kṛṣṇa II.) the heir (or son) of the Raṭṭa (viz. Amoghavarsha I.)."

⁹ *Kaṇṭhikā-dyutimat-kaṇṭhikā*, v. 25.

¹⁰ See *Ind. Ant.* Vol. XX. p. 95, note 9; p. 103, note 27; and p. 267.

¹¹ *ibid.* p. 272.

¹² *ibid.* Vol. XXIII. p. 227, and above, p. 68.

¹³ See *South-Indian Inscriptions*, Vol. III. p. 5.

¹⁴ *ibid.* Vol. I. p. 32, note 10.

inscriptions allot to these two kings a reign of 41 and 49 years, respectively.¹ Rājendra-Chōḍa is stated to have ruled the Andhra-vishaya together with the five Draviḍas.² Here we have a fresh version of the fact that Kulōttuṅga-Chōḍa I. did not only rule over Vēṅḡ, but succeeded to the throne of the Chōḷa kingdom.³

Rājendra-Chōḍa's immediate successor, Vikrama-Chōḍa, was hitherto known only from the Chellūr plates of Kulōttuṅga-Chōḍa II.⁴ From the subjoined inscription we learn that he had the surname Tyāgasamudra; that he went to govern the Chōḍa country; and that, after his departure, the country of Vēṅḡ became devoid of a ruler (v. 24). Partly on the strength of this statement, I have identified him with the Chōḷa king Parakēsarivarman *alias* Vikrama-Chōḷadēva,⁵ whose accession probably took place on the 18th July A.D. 1108.⁶

With line 62 begins the genealogy of a family of princes who derived their descent from the seventeenth Eastern Chālukya king, Bēta or Vijayāditya. The names of these princes, and their relation to each other, are given in the Table on page 229. No historical details are mentioned in connection with any of them, besides the names of their wives. The queen of Satyāśraya was Gaurī of the Gaṅga race (v. 27); she may have been related to the Eastern Gaṅga king Anantavarman *alias* Chōḍagaṅga of Kālīṅga, who was crowned in A.D. 1078.⁷ The queen of Vijayāditya II. was Vijayā of the race of the Sun (v. 29),—perhaps a Chōḷa princess. The queen of Mallapa II., Chandaladēvi, was the daughter of Brahman, a Haihaya ruler of the Sagara-vishaya (v. 32), who may have been related to the Haihaya chiefs of Kōṇa-maṇḍala.⁸ The queen of Vijayāditya III., Gaṅgā, was the daughter of the lord of [Āra]davāḍa (v. 37), which I cannot identify.

In connection with the two last princes of the list, the dates of their coronation are recorded. Mallapa III. was anointed in the temple of Kuntī-Mādhava at Pithapuri or Śrīpithāpuram in Śaka-Saṁvat 1124 (in numerical words and figures), on Sunday, the 10th *tithi* of the dark fortnight of Jyāishṭha, in the Simha *lagna* and the Aśvini *nakṣatra* (v. 39 and l. 85 ff.) Professor Kielhorn has been good enough to calculate this date as follows:—“For Śaka-Saṁvat 1124 expired, the date corresponds to Sunday, the 16th June A.D. 1202. On this day the 10th *tithi* of the dark half of Jyāishṭha ended 22h. 10m., and the *nakṣatra* was Aśvini for 11h. 10m. after mean sunrise. The longitude of the sun at mean sunrise was 79° 40', and the *lagna* Simha therefore lasted from about 2h. 40m. to about 4h. 40m. after mean sunrise.”⁹

The Śaka year in which the predecessor of Mallapa III., Vijayāditya III., was crowned, is only expressed in numerical words. As the numerical word ‘ocean’ (*jaladhi*) may represent either 4 or 7,¹⁰ the year may be 1049 or 1079. The second figure is, however, much more probable, because, if he had been crowned in 1049, his reign would have lasted for the unusually long period of 75 years. To Professor Kielhorn I am obliged for the following calculation of the date, which was Saturday, the 10th *tithi* of the bright fortnight of Māgha, in the Rōhiṇī *nakṣatra* and the Mīna *lagna* (v. 36):—“For Śaka-Saṁvat 1049 expired, the date would

¹ The accession of Kulōttuṅga I. is now proved to have taken place in A.D. 1070; see above, p. 72.
² See *South-Indian Inscriptions*, Vol. I. p. 113, note 3.

³ *ibid.* Vol. II. p. 230 f.

⁴ *South-Indian Inscriptions*, Vol. II. p. 308 f.

⁵ *Ind. Ant.* Vol. XVIII. p. 161 f.

⁶ The same date has already been calculated by Dr. Fleet, *Ind. Ant.* Vol. XX. p. 268.

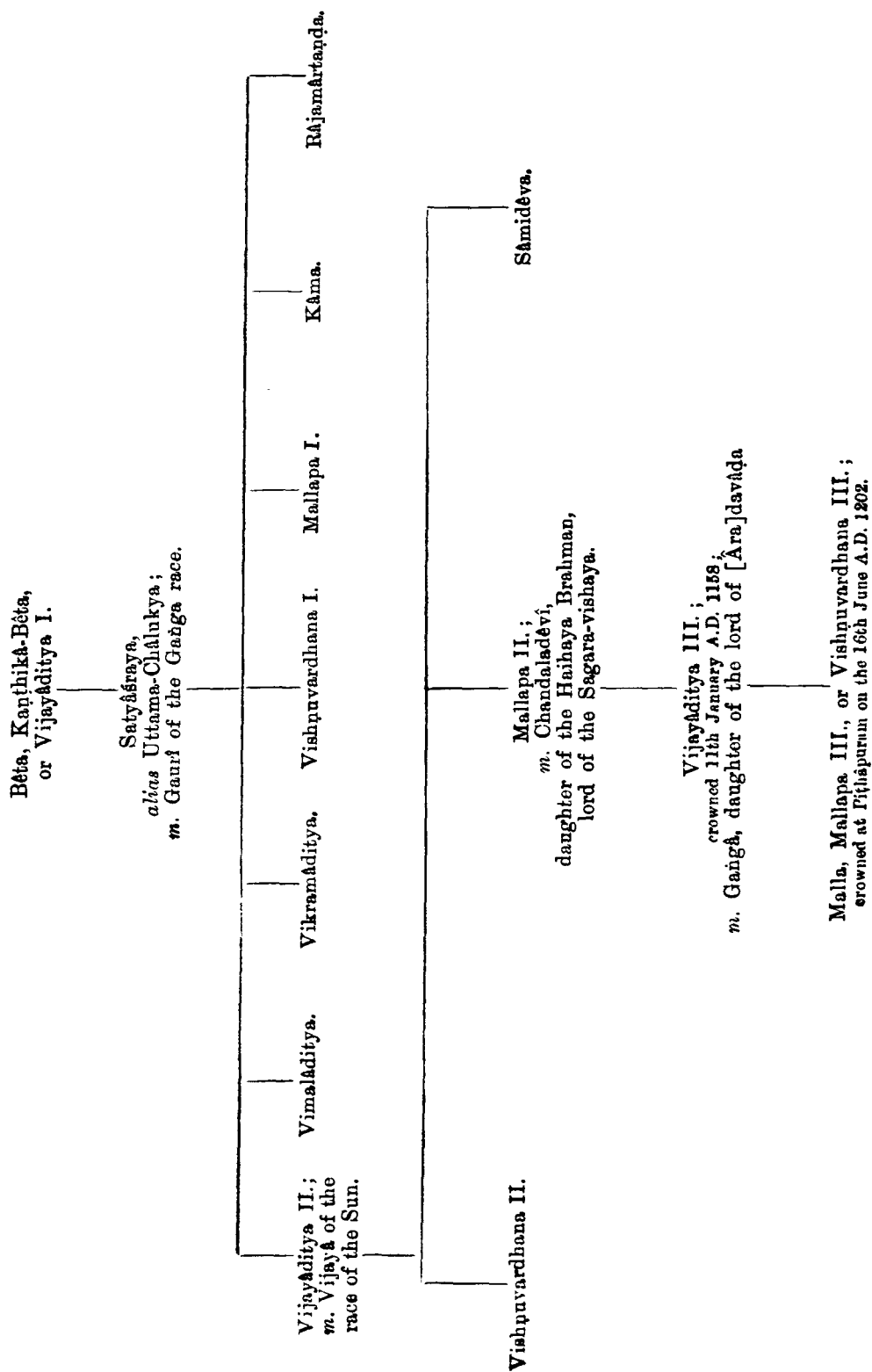
⁷ *Ind. Ant.* Vol. XIV. p. 55.

⁸ Above, p. 73.

⁹ Above, p. 84 ff.

¹⁰ Thus, in one of the Śrīkūrmam inscriptions (No. 291 of 1896) the word *sindhu* corresponds to the figure ‘4’ (*Śikābdē nidhi-sindhu-rāma-śaśabhyāt-saṁkhyā-samētā* and *Śakavarshāmbulu* 1349); and in three others (*Śakavarshāmbulu* 1279; *Śikābdē tara-sindhu-nētra-dhīraṅt-saṁkhyā-davītā* and *Śakavarshāmbulu* 1275; *Śikābdē ravi-sāgar-ākṣhi-sahitā* and *Śakavarshāmbulu* 1273). For two other cases in which *edgara* is used for ‘7,’ Professor Kielhorn refers me to *Ind. Ant.* Vol. XIX. p. 25, No. 16, and p. 373, No. 198.

THE EASTERN CHALUKYAS OF PITHAPURAM.



correspond to **Saturday, the 14th January A.D. 1128**. On this day the 10th *tithi* of the bright half of *Māgha* ended 1h. 34m., and the moon was in *Rôhini* for 6h. 34m. after mean sunrise. The longitude of the sun at mean sunrise was $290^{\circ} 12'$, and the *lagna* *Mina* therefore lasted from about 2h. 40m. to about 4h. 40m. after mean sunrise. For *Śaka-Saṃvat* 1079 expired, the date would correspond to **Saturday, the 11th January A.D. 1158**. On this day the 10th *tithi* of the bright half of *Māgha* ended about 16h. 30m. after mean sunrise. The moon was in *Rôhini* by the *Brahma-Siddhānta* and according to Garga from sunrise, and by the equal-space system from 3h. 56m. after mean sunrise, and remained in *Rôhini*, by all the three systems, to the end of the day. The longitude of the sun was $288^{\circ} 24'$ at sunrise, and the *lagna* *Mina* therefore lasted from about 2h. 46m. to about 4h. 46m. after mean sunrise. I am inclined to think that the second equivalent is preferable to the first, because the *abhishēka* actually took place during the 10th *tithi*." Professor Kielhorn's concluding remark corroborates the view expressed above, that **Śaka-Saṃvat 1079**, and not 1049, is intended.

Further we are told, in Sanskrit verse (v. 40), in Sanskrit prose (ll. 82-85), and in Telugu prose (ll. 85-90), that on the very day of his anointment, **Malla** or, with his full titles, **Sarvalôkâśraya-Vishṇuvardhana-Mahârāja** *alias* **Mallapadêva-Chakravartin**, gave the village of **Guḍivâḍa** in the district of **Prôl-nânḍu** to the temple of **Kuntî-Mādhava** at **Śrīpīṭhapura**. The boundaries of the village are specified in lines 90-93. I am not able to identify either the village or any of its boundaries. But it is known from the first *Pīṭhapuram* inscription and from inscriptions at **Sarpavaram** that the district of **Prôl-nânḍu** or **Prôlu-nânḍu** included **Navakhaṇḍavâḍa** (near *Pīṭhapuram*) and **Sarpavaram**.¹ The inscription ends with the usual imprecations (ll. 93-96) and the statement that it was written by **Kaṇṭâchârya** of **Śrīpīṭhapuram**, the same person who had engraved the first and second inscriptions on the pillar.

The village of **Bhīmavaram** contains, besides the **Bhīmêśvara** temple,² a temple of **Nârâyana**. The ancient name of this temple was **Râjanârâyana-Vinnagara**,³ i.e. 'the Vishṇu temple of **Râjanârâyana**.' According to an inscription of **Kulôttuṅga I.** (No. 473 of 1893) it was founded by a *Vaiśya* named **Maṇḍaya**, and was apparently called after the king himself, who had the surname **Râjanârâyana**.⁴ This temple contains two inscriptions of **Sarvalôkâśraya-Vishṇuvardhana-Mahârāja** *alias* **Mallapadêva-Chakravartin** or **Mallappadêva-Chakravartin** (Nos. 486 and 487 of 1893). Both inscriptions belong to the 3rd year of the king's reign. The first is also dated in **Śaka-Saṃvat 109[9]**, and the second in **1098**. The second inscription is preceded by four mutilated Sanskrit verses (No. 489 of 1893), which record that **Mallappadêva** was the son of **Vijayâditya** by **Ga[ṅgâdêvi]**. Hence he must be the same person as **Mallapa-Vishṇuvardhana**, to whose time the third *Pīṭhapuram* inscription belongs. According to the two **Bhīmavaram** inscriptions, he would have ascended the throne in **Śaka-Saṃvat 1096**.⁵ I am unable to reconcile this fact with the statement of the *Pīṭhapuram* inscription, that he was crowned in **Śaka-Saṃvat 1124**.

Another inscription of the **Nârâyana** temple at **Bhīmavaram** (No. 474 of 1893) records a grant made in **Śaka-Saṃvat 1098** by **Narêndra**, who was the son of **Vijayâditya** of **Vēṅgi** by **Lakshmidêvi** and the grandson of **Malla**. This **Narêndra** was evidently a half-brother of **Mallapa III**. He appears to be referred to as the son of **Vijayâditya** of **Vēṅgi** by **Lakshmidêvi** in a grant from the **Gôdâvarî** district.⁶

¹ See p. 33 above.

² See p. 227 above.

³ See Nos. 472, 475 and 478 of 1893.

⁴ See *South-Indian Inscriptions*, Vol. I, p. 59, verse 12.

⁵ The same follows from an inscription of **Śaka-Saṃvat 110[5]** and the [1]0th year of **Sarvalôkâśraya-Vishṇuvardhana-Mahârāja** (No. 479 of 1893), which has to be assigned to **Mallapa III**.

⁶ See Dr. Fleet's abstract of this grant, *Ind. Ant.* Vol. XX, p. 268.

TEXT.¹

- 1 श्रीभर्तृर्भुव[ने]श्वरस्य विकसन[र]भीस[रो]जादभूत्² ब्र[ह्म]॥ वेद-
 2 [नि]धिः पुराणपुरुषस्तस्मात्सुतो मानसः [१*] आसीदत्रिसुनिस्ततो जनि जग-
 वेत्तो-
 3 त्स[वो] वारि[धि]मि[त्र]३ वं[श]करो म[हे]श्वरशिरोभूषण[लि]खद्रमास⁴ [॥ १*]
 4 [त]स्मादिहोर्जगत्तेतोनंहनू⁵ मंदिर्भयः [१*] बुधो जज्ञे बुधादासीच्चक्र-
 5 [व]र्त्तिः⁶ पुरुर[व][१*] । [२*] तस्मादायुः । ततो नहुषः । ततो
 ययातिः । त-
 6 तः पूरुः । भक्त्या निज[त]रुथं गुरवे दत्वा तदंगसक्त[१] जरसं [१*]
 भू-
 7 षण्मिव यो भेजे पूरुर्भूभारभरणधोतयभुजः⁷ । [३*] ततो जनमे-
 8 [ज*]यः [१*] ततः प्राचीशः [१*] ततस्त्वन्ययातिः [१*] ततो ह्ययपतिः
 [१*] ततस्त्वावर्भौमः [१*]
 9 ततो जयसेनः [१*] ततो महाभौमः [१*] तस्मादैशानः [१*] ततः क्री-
 धाननः [१*] ततो देवकिः [१*]
 10 तस्मादृचुकः¹⁰ [१*] तस्मादृचकः [१*] ततो म[ति]वरः [१*] ततः कार्या-
 यनः¹¹ [१*] ततो नीलः [१*] [त]तो दु[ष्ण]-¹²
 11 तः [१*] ततो भरतः । जाङ्गवीयसुनातीरे कृत्वा यूपान्निरन्तरान् [१*]
 यो [महा]-
 12 कर्मभरतास्मा¹³ ख्यातोश्चमधकृत्¹⁴ [॥ ४*] ततो भरत[र]द्भूमन्युः [१*]
 ततस्सुहोत्रः [१*] [त]-
 13 तो हस्तिः¹⁵ [१*] ततो विरोचनः [१*] तस्मा[द]जमीडः¹⁶ [१*] ततस्सं-
 वरणः [१*] तत[र]स्सुधन्वा [१*] [त]-
 14 [त]ः परिचित् [१*] ततो भीमसेनः [१*] ततः प्रदीपनः [१*] ततश्च-
 [त]नुः [१*] ततो विचित्रवीर्यः [१*]
 15 [त]तः पांडुराजः [१*] कुन्तीमाद्रीदेव्योयुधिष्ठिर¹⁷ भीममज्जुनं नकुलं [१*]
 सह[देव]-

¹ From inked estampages, prepared by Mr. H. Krishna Sastri, B.A.² Read श्रीभर्तृर्भुव°.³ Read °भूषणलिखद्रमाः.⁴ Read पूरु°.⁵ Read कार्यायनः.⁶ Read भरतनाम्ना.⁷ Read °नीडः.⁸ Read °भूहृत्मा.⁹ Read नन्दनी.¹⁰ Read धीरेय.¹¹ The anusvāra stands at the beginning of the next line.¹² Read °वमिध.¹³ Read °देव्योयुधि°.¹⁴ Read °धर्मिचं.¹⁵ Read °वर्ती.¹⁶ Read °दृसुकः.¹⁷ Read हस्ती.

- 16 [मि]ति स लेभे पञ्च मणीनिव सुतेजसस्तयान्¹ । [५*] विष्णुर्व्यस्य वय-
स्य[त]र[सु]-
- 17 [प*]गतो भर्त्यत्वलज्जां जहात्² योशः पाशुपतप्रदानसमये चक्री³ यदा[ञ्जे]-
षणं ।
- 18 [ये]न ह्रीं[द्र]मभूत्वहादिव⁴ सता सिंहासनं वक्षिणस्योयं विश्वजनीनचा-
19 [रुच]रितो स्त्रीकैकवीरोर्जुनः । [६*] ततोर्जुना[द]भिमन्सुः⁵ । ततः परि-
चित् । ततो जनमेजयः । ततः[*] क्षेमकः । [त*]-
- 20 [तो] नरवाहनः । ततश्शतानीकः । तस्मादुदयनः । ⁶ततस्तद्वंशेष्वयोध्या-
सिंह[र*]सनासी[निष्वे]कूनषष्टिभूपालेषु⁷ ग[ते]-
- 21 [षु] (i) तदन्वये [वि]जयादिस्त्री नाम राजा विजिगीष(त)या दक्षिणाप-
डंगत्वा⁸ त्रिलोचनपल्लवम[धि]क्षिप्य⁹ कीर्त्तिशे[ष]-
- 22 [त]ामगमत¹⁰ । ¹¹तस्म[र]न्मङ्गुलि [ष]स्मासगम्भाणी¹² तदग्रमहिषी मुडिवेसु-
नाम[र*]ग्रह[र]रमुपगम्य तन्निवासिना वि-
- 23 [ष्णु]भट्टसोमयाजिना दुहितृनिर्विशेषमभिरन्विता¹³ सती विष्णुवर्द्धनचन्दनमसूत
[r*] तस्य कुमा[र]स्य
- 24 ¹⁴मानव्यसगीत्रहारितपुत्रद्विपक्षगोत्रक्रमाभितानि¹⁵ कर्माणि कारयित्वा त[म]-
वहयत्¹⁶ [r*] स च [मा]त्रा विदित[त्रि]-¹⁷
- 25 [त्त]िस्तस्मिन्निर्गत्य चलुक्यगिरौ नंदा[भ]गवतीमाराध्य(र) कुमारनाराय[ण]मातु-
गणां[श्च] संतर्प्य(र) [श्चे]तातपत्रैक[शं][ख*]-
- 26 [पं]चमहाशब्दपालिकेतनप्रतिडक्काव(र)रा[ह]लाच्छनपिच्छकुत्तसिंहासनमकरतोरण-
कनकदंडगंगायामुन[r*]दी-¹⁸
- 27 [नि] स्वकुलक्रमागतानि निक्षिप्तानीव सांब्राज्यचिह्नानि¹⁹ समाद[r*]य कडं-
व्वगंग(र)भूमिपान्निर्जित्य सेतुन[र्म्म]-
- 28 दामध्यं ²⁰सार्द्धासप्तलक्षं दक्षिणापडंगत्वा²¹ पालयामास । ²²श्रीविष्णुवर्द्धनात्त-
न्महादेव्यादित्यभूपतिः [। प]-

¹ Read सुतेजसस्तयान्.

² Read चक्रे.

³ *Sye* looks like *śad*.

⁴ Read ०क्षिप्य.

⁵ Read गर्भिणी.

⁶ Read क्षमोचितानि.

⁷ Read ०डक्का, ०लाच्छन, and यमुना.

⁸ Read दक्षिणापय and omit गत्वा.

⁹ Read जहद्दीशः or, to suit the metre, त्यजद्दीशः.

¹⁰ Read ०भूयाहादिवि.

¹¹ Read ०क्षेकीन.

¹² Read ०गमत.

¹³ Read ०रचिता.

¹⁴ Read ०वर्धयत्.

¹⁵ Read सांब्राज्यचिह्नानि.

¹⁶ Read ०वर्धमा.

¹⁷ Read ०मन्सुः.

¹⁸ Read ०पयं गत्वा.

¹⁹ Read तज्जि.

²⁰ Read हारितौपय.

²¹ Read ड.

²² Read सार्द्धसह.

- 29 [क्षव]ान्वयजातायां देव्यामासीस्तुतोत्तमः । [७*] [त]त्पुत्रः¹ पुलकेशिवक्षभ
[1*] (तः)स्तुतः कीर्तिवर्मा [1*] तस्य तनयः
- 30 [श्रीम]तां स[क्ष]भुवनसंस्तुयमानमानव्यसगो[त्र]ाणां² हारितपुत्राणां³ कौशिकी-
वरप्रसादस[क्ष]र[1*]ज्यानां मादग-
- 31 [क्ष]परिपालितानां स्व[1*]मिमहासेनपादानुध्यातानां भगवन्मारायक्षप्रसादितव-
रवराह(र)क्षांश्चनक्षव-
- 32 [श्री]कृता[र]ातिमङ्गलानामश्वमधावष्टतस्त्रानपवित्रितवपुषां⁴ चालुक्यानांकुलमखं-
क(र)[रि]-
- 33 [श्री]सत्याश्रयव[क्ष]भेन्द्रस्व⁵ भ्राता कु[क्ष]विष्णु[व]र्धनोष्टादश वर्षाणि वेङ्गी-
देशमपालयत्⁶ [1*] त(र)दात्मजो जय[सिं]-
- 34 हवक्ष[भस्त्रय]क्षिप्रतं [1*] तदनुज इंदुराजस्वस दिनानि [1*] त[क्षु]ती
विष्णुवर्धनो नव वर्षाणि [1*] तत्सूनुः⁷ मंगिग[यु]-
- 35 [वरा]ज[ः] पञ्चविंशतिं [1*] तत्पुत्रो जयसिंह(ः)[स्त्र]य[र]दश⁸ [1*] तववरा-
दः⁹ कोक्किलिष्यन्मांसान्¹⁰ [1*] [त]स्य ज्येष्ठो भ्राता विष्णुव[र्धन*]-
- 36 ¹¹[न]त[सु]चाव्य सप्तत्रिंशत्तमब्दान् [1*] तत्पुत्रो विजयादित्यभट्ट[1*]रकोष्टा-
दश [1*] तत्सुतो विष्णुवर्धनश्च[दत्तिं]-
- 37 [श]तं [1*] ¹²[तत्त]नय[ः] 1* नरेंद्रो युद्धाय¹³ समरशतमष्टोत्तरंशति¹⁴
रणस्थाने तावत्परिगणनया देवनिलयान् [1*] तटाका[ना*][रा]-
- 38 [मै][ः] किव¹⁵ सह निधाय क्षितिमपात्¹⁶ धरांश्चत्वारिंशच्छरद उब-
धीरष्टसहिताः । [८*] तत्पुत्रः कलिविष्णुवर्धनो[द्धव]-
- 39 [वर्ध]वर्षा[न]१० [1*] तत्पुतो¹⁷ [1*] मंगिराजोत्तमांगेन यो वी[र]क्षमरांगणे
[1*] चकार कंदुकक्रीडां नाम्ना त्रिभु[व]-
- 40 [न]ांकुशः [॥ ९*] योधा[क्षो]चक्रकूटं किरणपुरगतं संकिलं क्षणयुक्तं यो-
भैषीहक्षभे[दं] निज[म]-
- 41 [हि]मयुतं यो व्यधादग्रहीभ्य²⁰ [॥] काळिग[म]ाभृतेभान्स गुण[ग*]विजयादि-
त्यदे[वो] महेंद्रशयत्वा[रिं]-²¹

¹ Between त and पु is an erased letter.

² Read हारितपुत्राणां.

³ Read भेन्द्रस्व.

⁴ Read ०गुर्माक्षि०.

⁵ Read वक्षसासान्.

⁶ Read युद्धाय.

⁷ Read पादरा (?)

⁸ Read ०बहीय.

⁹ Read भगवद्रा०.

¹⁰ The final t is corrected from ts.

¹¹ Read ०स्त्रयीदश.

¹² Read ०नसामु०.

¹³ Read ०मष्टोत्तरमपि.

¹⁴ Read वर्षम्.

¹⁵ Read महेंद्रशयत्वा०.

¹⁶ Read संस्तुय०.

¹⁷ Read ०मेधावधय.

¹⁸ Read तद्वरजः.

¹⁹ Read तत्त०.

²⁰ Read किल.

²¹ Read तत्पुत्रः.

- 42 शत्वमा भूवल्य[मध]¹ चतुस्त्रयुता रचति स्म [I] [१०*] तद्वातुर्विक्रमा-
दित्यस्य तनयश्चाकु[क्य]-
- 43 [भी]मः [I*] ²ष्वप्युत्तरं यस्त्रिशतं³ रण[र]नां [जि]त्वा खनाम्न[I*] प्रधितं⁴
विधाय [I*] चाकुक्कभीमेश्वरदेवह[र्म्य*]
- 44 [त्रि]शत्वमा⁵ भूतलमन्वरचत् । [११*] तत्सुतः कोल्लभिगंडापरनामा [I*]
विदितो विजयादित्यः ⁶स्व[र्द्धु]-
- 45 [गत]ला⁷ धरामपात्समाद्रीं वीर जयस्तं[भं] निधाय यः । [१२*] तत्सु-
तावम्भराजभीमौ [I*] तयोरम्भरजे-
- 46 [ज]:⁸ सप्त वर्षणि⁹ [I*] यस्यारातिग[णो] निरस्तविषयो योगीव शूलापि-
तस्सांगः¹⁰ कामुकवप्प्रवाहजल[वत्]¹¹
- 47 भंगैरनेकैर्युतः [I*] निस्सारः ¹²क[द]ळीप्रकाडव[द]रस्था[व]ासभागमिवत्तेनेयै¹³
जयिनाम्भभूमिपति[ना]
- 48 [र]ाजान्वती¹⁴ भूरभूत् । [१३*] तत्सुतं ¹⁵कंटिकावेता[प]रनामानं विजया-
दित्यबालमुच्च[I*]य ताडपो मा[स*]-
- 49 [मेकं] [I*] तं जित्वा चाकुक्क[भी]मतनयो (I) विक्रमादित्य [ए]कादश
मासान् । त[I*]डपरा[I*]जसुतो ¹⁶युद्धकुल्लक्ष्म [व]-
- 50 [र्षा]णि [I*] विद्राव्यैनं ¹⁷युद्धमल्लं ¹⁸स्व[द]शादीरो धीम[I*]नम्भरा[जा*]नुज-
[म्भ]ा [I*] रा[ज]त्तेजा र[I*]जभी[म]ा¹⁹ जितारि[र्वि]मीदेश²⁰
- 51 [द्वा]दशाब्दानरचत् । [१४*] तस्य सुता[स्त्र]य एते विरेजिरे राजभी-
मभूमिशस्य [I*] दानान्नावाभ्रं²¹ का[मो] विभवापह[I*]सि-
- 52 [दे]वेंद्राः²² [॥ १५*] तेषु मानुषम[हे]श्वरो यशःपारदप्रसर[दि]क्षु[स्त्र]ः²³ [I*]
अम्भभूमिपतिरन्वपालयत्पञ्च[विंश]तिस[मा]:²⁴
- 53 ²⁵स्मातलं [॥ १६*] तंतः²⁵ [I*] ²⁶दानार्चवम्भभूपालभ्राता संवत्सर[त्र]यं
[I*] अपाह्वरांचतुष्पष्टिकलागुरुरिति [यु]तः । [१७*] [धीनिधे]-

¹ Read °मध.² Read षप्यु°.³ यस्त्रिशतं is corrected from यस्त्रिशतं.⁴ Read विशत्वमा.⁵ Read स्वर्ध.⁶ Read प्रधितं.⁷ Read °तुली धराम् । अपादर्धसमां वीरी.⁸ Read वयोरम्भराजः.⁹ Read वर्षाणि.¹⁰ Read °तस्साङ्गः.¹¹ Read °वज्रङ्ग°.¹² The *da* of *kadaḥi* is entered below the line; read प्रकाङ्क.¹³ Read °नेयै°.¹⁴ Read राजान्वती.¹⁵ Read कट्टिका°.¹⁶ Read युद्धमल्लः.¹⁷ The *akshara* ह is entered below the line.¹⁸ Read स्वदेश°.¹⁹ Read °भीमौ.²⁰ Read °रिवेंद्रो°.²¹ Read दानार्चवीनम्भपतिः.²² The metre of the first half of this verse is Āryāgiti, while that of the second half is Giti.²³ In the second *pāda* of this verse, two *aksharas* are missing; read perhaps प्रसरपुष्पदिक्षुमुच्चः.²⁴ Read चमा.²⁵ Read ततः.²⁶ Read दानार्चवीनम्भ°.

- 54 [त्रि]रूपमानेदानिनी¹ दानभूतऋपतेरनन्तरं [।*] सप्तविंशतिसमा [वि]धेर्वशा-
दंभ्रमं[ड]ल[म]नाय[कं] स्थितं [॥ १८*]
- 55 [द]ानार्णवस्यदृढतेरायदेव्याश्च² नन्दनः [।*] निर्मलः[*] श[र]क्ति[व]र्मासौ
३हादशाब्दानप[।*][ङ्गु]वं [॥ १९*] त[स्य]ावर[जो] विमलादि-
- 56 त्व⁴ मानांबुनिधि⁵ महिमंदारः [।*] द्रोही दृपुनो[पि]⁶ न [बा]ह्यासिः
पा[ति] स्म धरामध⁷ सप्ताब्दान् [॥ २०*] पुत्रस्तस्य [हि]म[ांशु]-
- 57 वंशतिलकः[*] श्रीराजराज[स्म]माश्रित[।*]रिंशतमंभ्रमंडलमपा[ङ्गु]लो[क]कल्पभ्र-
मः⁸ [।*] यन्नि[र्व्या]मन[व]न्धनव्य[ति]-
- 58 करं वैरोचनदाव्याणं⁹ वसय[।*]सर[सं] युधिष्ठिरवयंमने¹⁰ धरित्रीजनः
[॥ २१*] त[त्पु]त्री जयवान[पूर्]वपुरुषा¹¹ राजे-¹²
- 59 द्रचोड स्थितः¹³ श्रीपञ्चद्र[वि]तस्महाभ्रवि[ष]य¹⁴ पञ्चाशदब्दानपात् [।*]
[य]स्य ¹⁵स्वरतरप्रतापदहनज्वालासमालिं-¹⁶
- 60 [ग्नि]ततोभे¹⁷ मानुषगम्यतां हत[हि]मो नूनं हि[म]ानीगिरिः [॥ २२*]
तस्याभ[व]जृगभगीरध[दु]म्भु[म]ार[र]ामांबरीष[च]रि-¹⁸
- 61 तप्रतिमस्य पुत्रः [।*] शक्रक्रमः ¹⁹[प्र]धित[वि]क्र[म]चोडनामा चाळु[क्य*]-
[वंश]जलधेः परिपूर्वचंद्रः²⁰ । [२३*] तस्मिंस्त्यागस[सु]-
- 62 द्रापर[ना]मनि [चो]डमंडलं चातुं [।*] गतवति वेंगीभूमिन्न[रि]य[क]र-
हिता तदन्तरे जाता [॥ २४*] तत्समय²¹ [।*] ताडपोच्च[र]-
- 63 टितो ²²याभूदस्मभृपाल[नं]दनः [।*] कण्टिकाद्युतिमुत्कण्ठो²³ वेतक्षितिपतिः
कृती । [२५*] तस्मात्²⁴ वेदनरेद्र[दि]-²⁵
- 64 द्रगर्जेंद्रापह[।*]सिविशदयेशः²⁶ [।*] ²⁷[वु]त्तमचालुक्य[।*]परसैन्नाः²⁸ [स]त्याश्रय-
स्मसुद्युतः²⁹ [॥ २६*] तस्यासीदग्रमहिषी गंगा[च]-
- 65 यभेषणं³⁰ [।*] गौरी गौरीव[र] लावण्याजातास्मसुतास्त्रयो³¹ [॥ २७*]
वीरो विजयादित्या³² विम[र]लादित्योध³³ विक्रमादित्य[ः] [।*]

¹ Read °मानेदानिनी.² Read ३हादशा°.³ Read रिपुचीपि.⁴ Read निर्बनावासायास°.⁵ The *anusvāra* stands at the beginning of the next line.⁶ Read द्रचिडेः.⁷ The *anusvāra* stands at the beginning of the next line.⁸ Read भगीरधपुम्भु°.⁹ Read तत्समये.¹⁰ Read तस्मादेत°.¹¹ Read °यशाः.¹² Read समुहृतः.¹³ Read °दित्यो.¹⁴ Read दानार्णवस्य ऋपतेरायदेव्याश्च.¹⁵ Read °ली.¹⁶ Read °मय.¹⁷ Read युधिष्ठिरमयं मेने.¹⁸ Read स्वर°.¹⁹ Read प्रधित.²⁰ Read योम्°.²¹ The *anusvāra* stands at the beginning of the next line.²² Read उत्तम°.²³ Read °यविभूषणम्.²⁴ Read °वीर्य.²⁵ Read °निधिर्महि°.²⁶ Read द्रुमः.²⁷ Read पुरुषो.²⁸ Read स्थिरः.²⁹ Read °विजितो लेभे.³⁰ Read °पूर्ण.³¹ Read कण्टिकाद्युतिमुत्कण्ठो.³² Read °संज्ञः.³³ Read °स्त्राज्जाताः सप्त सुतास्त्रयोः.

- 66 श्रीविष्णुवर्धनद्रिपो¹ मल्लपद्रिपकामराजमार्तण्ड[१*]: [॥ २८*] [ए*][ते]षु वि-
जयादित्यसूर्यान्वयसमुद्भवां [१*] सु[प]-²
- 67 येमेध³ विजयामहादेवीं म[ही]समां [॥ २९*] तस्यांत्तस्म[१*][द]भूजि[ष्णु-
र्वि]ष्णुवर्धनभूपतिः [१*] वीरो मल्लपदेवो⁴ सामि[दे]-
- 68 वोमितद्युतिः [॥ ३०*] तेषामशेषविदुषां परितोषपापी⁵ स्व[१*]नं धृतः⁶
कुलगृहं मनु[र्जि]द्रलक्ष्याः [१*] भूषा भवः⁷ स्वनिर-
- 69 नूनपराक्षमस्य⁸ मल्लो द्वि[ष]ां जगति [म]ल्लपदेव आसीत् । [३१*]
⁹सगरवि[ष]येयैहैयतिलकब्रह्माभिधानंनृप[वर]-¹⁰
- 70 तनया[सु]पयेमेसौ¹¹ मल्लपदे[वो] देवोपमो¹² च[द]लदेवीं [॥ ३२*] लीला-
वतीति चतुरेति कलावतेति¹³ कल्याणि[नो]-
- 71 ति कुलजेति पतिव्रतेति [१*] धीरेत्युदारचरितेति सलक्षणेति ¹⁴व्याव[र्त्य]-
तेनवरतं जगतीजनेन । [३३*] तस्यां [चं]-
- 72 दल[दे]व्यां [म]ल्लपदेवो महेश्वराक्षववरः [१*] तनयमजनयद्देवं विजयादित्यं
दिलीप इव [र]-
- 73 शुभनघं [॥ ३४*] यं ¹⁵चीमसाहसवचिं विजयाभिवंशं धर्मप्रसूतिमविभिन्न-
कुलानुरागं [१*] श्रीव[र्ग]-
- 74 ¹⁶[व]ज्ञानमवाप्य युधिष्ठिरोयं¹⁷ इत्यन्वयं विलसति स्त्रिरवाच्यलक्ष्मीः¹⁸ [॥ ३५*]
यो राजेद्दुः शक[१]न्दे निधिजलधि-
- 75 [वि]यञ्चंद्रगे माघमासे शुक्ले पक्षे ¹⁹दशम्याविगतनयदिने रोहिणीतारका[यां]
[१*] [मी]ने [ल]ब्धेभिषि[क्तो]
- 76 [नि]खिलगुणगणक्षालवालो²⁰ विशालो रक्षावल्लीं जनानामभिमतफलदां
कीर्त्तिपुष्पामपुष्पत् । [३६*] सो[यमा]-
- 77 [र]दवाडेशसुतां गंगामिवेश्वरः [१*] गंगादेवीं विशालाक्षीसुपयेमे सु[दा]-
न्वितः । [३७*] ताभ्यां
- 78 योजनि विष्णुंशो²¹ वासु[दे]व इवापरः । मल्लभूपालक[ः*] श्रीमानृपा[चा]-
मुत्तमोत्तमः । [३८*] शाक[१]न्दे]

¹ Read 'वर्धनद्रिपो मल्लपद्रिप'.² Read 'देवीष'.³ Read 'भुषः'.⁴ Read 'घाननृप'.⁵ Read 'कलावतीति'.⁶ Read 'वर्धन'.⁷ Read 'इत्यमामिन'.⁸ Read 'उप'.⁹ Read 'पीपी'.¹⁰ Read 'पराक्रमस्य'.¹¹ Read 'तनयाम् । उप'.¹² Read 'व्यावर्त्यते'.¹³ Read 'रीयमित्यन्वयं'.¹⁴ Read 'नक्षत्राक्ष'.¹⁵ Read 'मेध'.¹⁶ Read 'धृतेः'.¹⁷ Read 'हैहय'.¹⁸ Read 'मीध'.¹⁹ Read 'मीन'.²⁰ Read 'स्त्रिरवाच्यलक्ष्मीः'.²¹ Read 'विष्णु'.

- 79 वेदनेचचितिशशिगणिते ¹श्रेष्ठकृष्णे [द*]शम्यां भानूर्वारे² [सु]लग्ने महति
मृगपतावशिवे³ पीठपु[र्या] [।*]
- 80 श्रीमन्नाकुशवंशोदधिसकलकलापूर्वाचंद्रोभिषिक्तः⁴ 'कुत्तीश्रीनाधहर्म्यं' सुरपति-
विभवो म-
- 81 [ज्ञभू]वज्रभोसौ [॥ ३८*] प्रादादखंड⁵ गुडिवाडनामग्रामं स तस्मिन्नभिषेक-
काले [।*] प्रोत्नांडुदेशे प्रभ[वे]व्य-
- 82 याय कुत्तीमनोरंजनमाधवाय । [४०*] स राजा रा[ज]परमेश्वरो राज-
[पु]रंदरः प[र]म-
- 83 [भ]ागवतः परमब्रह्मण्यः प्रोत्नांटिविषयवासिनो राष्ट्रकूटप्रमुखाकुडुंबिनस-
[व्या]-⁷
- 84 न्ममाह्वयेत्यमात्रापयति [।*] [वि]दितमस्तु वः प्रोत्नांटिविषये गुडिवाड-
नामग्रामोस्माभिः श्री[पी]-
- 85 [ठ]पुरनि[व]सिने श्रीकुत्तीमाधवदेवाय सर्व्वकरपरिहारेण दत्तः । शकवर्ष-
भुक्तु⁸ ११[२]४गु[ने]टि
- 86 'ज्येष्ठव[हु][ऊ*]दशमियुनादिवारसु नांति सिंहीदयमुन । स्वस्ति सर्व्वलोका-
त्रयश्रीविष्णुवर्धनमहा-
- 87 राजुलैन मल्लपदेवचक्रवर्त्ति श्रीपिठापुरमुन श्रीकुत्तीमाधवदेवर स[वि]धि-
भिषिक्तुंडे पट्ट-
- 88 मुगट्टि तन्निमित्तमुन श्रीकुत्तीमाधवदेवरकु ¹⁰हविर्भक्षणात्यन्त्रित्यनैमित्तिक-
मासोत्सवसंवत्सरोत्स[वा]-
- 89 र्वसुगा प्रोत्नांटिलो गुडिवाड अनियेडि ऊरु अखंडमुनु गृहवेचाराग्रामा-
मेयकसहितमु-
- 90 ग[।] सर्व्व[कर]प[रि]हारमुगांजेशि [आ]चंद्राकंस्थायिगानिश्चिर । अस्य ग्र[।]-
मस्य सीमानः । पूर्व्वतः¹¹ कोन्म-
- 91 रेटि गट्ट वेदुरूपोद८७ सीमा । आग्नेयतः कवल[बो]ड सीमा ।
दक्षिणतः बरिमिक दो[डि] मूल [सी]मा । नैरित्यतः[.]¹²
- 92 [दव्व]गुट्ट चिंत सीमा । पश्चिमतः कोलनि पीतमे¹³ चेनि दूब सीमा ।
वायव्यतः चेदलुवाड का[र]ाड मुचंदि पुट्ट-

¹ Read ज्येष्ठ.² Read पूर्व.³ Read कुट्टमिनः.⁴ Read हविर्भक्षणात्यन्त्रित्यनैमित्तिक.⁵ Read सीमान.⁶ Read भानूर्वारे.⁷ Read कुत्तीश्रीनाध.⁸ Read शकवर्ष.⁹ Read पूर्वतः.¹⁰ Read म.¹¹ Read 'अखंड'.¹² Read ज्येष्ठ.¹³ Read नैरित्यतः.

- 93 दृ सीम[१] १ उत्तरतः भंडिधारि^२ सीमा । ईशान्यतः^३ कुलुमेति चेदलु-
वाड भंडिधारि^४ सुवृद्धि सीमा । अस्य धर्मस्य केन[चि]-
- 94 द्वाधा न कर्त्तव्या^५ [१*] यदा[ह] [१*] स्वदत्तां परदत्तं^६ वा यी
[ह]रेत वसुंधरां [१*] षष्टिं वर्षसहस्राणि [विष्ठा]यां [जा]ये[ते]^७
- 95 क्रिमिः । [४१*] बहुभिर्वसुधा दत्ता बहुभिश्चानुपालिता [१*] यस्य
यस्य [य]दा भूमिस्तस्य तस्य तदा फलं । [४२*] शत्रुणापि
कृतो धर्म-
- 96 : पालनीयं^८ प्रयत्नतः [१] शत्रु[रि]व [हि शत्रु][१*] स्वधर्मश्चत्रु^९ कस्य-
चित् । [४३*] श्रीपिठापुरमुन ^{१०}कटाच[१*]र्य[लिखितं] [१*] श्री
श्री श्री मि [१*]

TRANSLATION.

(Verse 1.) From the expanding lotus flower (*which rose from*) the navel of (Vishṇu) the husband of Śrī (*and*) lord of the world, was produced **Brahmā**, the abode of the Vēdas (*and*) primeval spirit. From him was born a son of the mind, the sage **Atri**. From him came the **Moon**,—a feast to the eyes of men, the friend of the ocean, the founder of a race, (*and*) the jewel that adorns the head of Mahēśvara (Śiva).

(V. 2.) From this Moon was born **Budha**, a rejoicer of the hearts of men (*and*) an abode of wisdom. From Budha came the emperor **Purūravas**.

(Line 5.) From him (*came*) **Āyu**; from him **Nahusha**; from him **Yayāti**; (*and*) from him **Pūru**;—

(V. 3.) **Pūru**, whose arms were able to bear the burden of the earth (*and*) who, having devoutly bestowed his own youth on (*his*) parent, received like an ornament the old age clinging to the body of the latter.

(L. 7.) From him (*came*) **Janamējaya**; from him **Prāchiśa**; from him **Sainyayāti**; from him **Hayapati**; from him **Sārvabhauma**; from him **Jayasēna**; from him **Mahābhauma**; from him **Aisāna**; from him **Krôdhānana**; from him **Dēvaki**; from him **Āibhuka**; from him **Āikshaka**; from him **Mativara**; from him **Kātyāyana**; from him **Nila**; from him **Dushyanta**; (*and*) from him **Bharata**,—

(V. 4.) Who, having placed sacrificial posts in an uninterrupted line on the bank of the **Jāhnavi** (Gaṅgā) and **Yamunā**, performed a horse-sacrifice (*and hence became*) known by the name of **Mahākarma-Bharata**.¹¹

(L. 12.) From this **Bharata** (*came*) **Bhūmanyu**; from him **Suhōtra**; from him **Hastin**; from him **Virōchana**; from him **Ajamīḍha**; from him **Samvarana**; from him **Sudhanvan**; from him **Parikshit**; from him **Bhimasēna**; from him **Pradipana**; from him **Samtanu**; from him **Vichitravirya**; (*and*) from him king **Pāṇḍu**.

(V. 5.) From the two queens **Kuntī** and **Mādrī**, he (*viz.* **Pāṇḍu**) received five sons, who were as brilliant as jewels,—**Yudhishtīra**, **Bhīma**, **Arjuna**, **Nakula** (*and*) **Sahadēva**.

(V. 6.) The only hero in the world, whose noble deeds were beneficial to all men, (*was*) **Arjuna**, whose companion **Vishṇu** (**Kṛishṇa**) became, disregarding the shame of being a mortal;

^१ Read उत्तर°.

^२ See note 2.

^३ Read जायते.

^४ Read कर्त्तव्या°.

^५ Read बंडिधारि.

^६ Read कर्त्तव्या.

^७ Read नीयः.

^८ i.e. 'Bharata (the performer) of great rites.'

^९ Read ऐशान्यतः.

^{१०} Read परदत्तां.

^{११} Read स्वाधर्मः शत्रुः.

who was embraced by Īśa (Śiva) at the time of the bestowal of the *Pāśupata* (weapon) ; (and) through whom, when he stayed in the great heaven, the throne of Vajrin (Indra) became possessed of two Indras.¹

(L. 19.) From this Arjuna (*came*) **Abhimanyu** ; from him **Parikshit** ; from him **Janamējaya** ; from him **Kshēmaka** ; from him **Naravāhana** ; from him **Śatānika** ; (and) from him **Udayana**. Then, after fifty-nine kings of his race, who sat on the throne at **Ayôdhyā**, had passed away, a king of this race, **Vijayāditya** by name, having gone to the Dekhan with the desire of conquest (and) having challenged **Trilôchana-Pallava**, met with his death. During this battle, his chief queen, who had been pregnant for six months, reached an *agrahāra* called **Mudivēmu**, and, being protected like a daughter by **Vishṇubhaṭṭa-Sōmayājin**, who dwelt there, gave birth to a son, **Vishṇuvardhana**. She brought him up, having caused to be performed for this prince the rites which were suitable to (*his*) descent from the double *gôtra* of those who belonged to the *gôtra* of the **Mānavyas** and were the sons of **Hārītī**. And he, having been told the (*foregoing*) events by (*his*) mother, went forth, worshipped the goddess **Nandā** (**Gaurī**) on the **Chalukya** mountain, appeased **Kumāra** (**Skanda**), **Nārāyaṇa** (**Vishṇu**), and the troop of Mothers, resumed the insignia of sovereignty, which had descended (*to him*) by the succession of his race, (and) which had been, as it were, deposited (*with these deities*),—(*viz.*) the white parasol, the single conch, the five *mahāśabdas*, the flags in rows, the *pratiḍhakkā* (drum), the crest of the boar, the peacock's tail, the spear, the throne, the ornamental arch, the golden sceptre, (*the emblems of*) the **Gaṅgā** and the **Yamunā**, etc., conquered the **Kaḍamba** and **Gaṅga** princes, and ruled over the Dekhan, (*which is situated*) between (**Rāma's**) Bridge and (*the river*) **Narmadā**, (and *which contains*) seven and a half *lakshas* (of villages).

(V. 7.) To this glorious **Vishṇuvardhana** was born by a queen of the **Pallava** race an excellent son, king **Vijayāditya**.

(L. 29.) His son (*was*) **Pulakēśi-Vallabha**. His son (*was*) **Kirtivarman**. His son, **Kubja-Vishṇuvardhana**,—the brother of **Satyāśraya-Vallabhēndra** who adorned the race of the glorious **Chālukyas**, who belong to the *gôtra* of the **Mānavyas** who are praised in the whole world ; who are the sons of **Hārītī** ; who have acquired the kingdom through the favour of (Śiva) the husband of **Kauśikī** ; who are protected by the troop of Mothers ; who are meditating at the feet of the lord **Mahāsēna** (**Skanda**) ; who have subdued the crowd of (*their*) enemies in an instant through (*the power of*) the excellent crest of the boar, with which they have been favoured by the blessed **Nārāyaṇa** (**Vishṇu**) ; (and) whose bodies are purified by bathing at the end of horse-sacrifices,—ruled over the country of **Vēngī** for eighteen years ; his son, **Jayasimha-Vallabha**, for thirty-three (*years*) ; his younger brother, **Indurāja**, for seven days ; his son, **Vishṇuvardhana**, for nine years ; his son, **Maṅgi-yuvarāja**, for twenty-five (*years*) ; his son, **Jayasimha**, for thirteen (*years*) ; his younger brother, **Kokkili**, for six months ; his elder brother, **Vishṇuvardhana**, having expelled him, for thirty-seven years ; his son, **Vijayāditya-Bhaṭṭāraka**, for eighteen (*years*) ; his son, **Vishṇuvardhana**, for thirty-six (*years*) ; (and) his son,—

(V. 8.) The wise **Narēndra**, having fought one hundred and eight battles (and) having founded, it is said, as many temples (and) tanks with gardens on (*those*) battle-fields, ruled (*this*) excellent country for forty-eight years.

(L. 38.) His son, **Kali-Vishṇuvardhana**, (*ruled*) for one and a half year ; (and) his son,—

(V. 9 and 10.) The great lord **Guṇa[ga]-Vijayādityadēva**, surnamed **Tribhuvanāṅkuśa**,—the hero who played the game of ball on the battle-field with the head of **Maṅgirāja** ; who burnt **Chakrakūṭa** ; who frightened **San̄kila**, residing in **Kiraṇapura** (and)

¹ i.e. he shared the throne of his father Indra during his visit to *Scarga*

joined by **Kṛishṇa**; who restored his dignity to **Vallabhēndra**; and who received elephants as tribute from the **Kāṭiṅga** (*king*),—ruled the circle of the earth for forty-four years.

(L. 42.) The son of his brother **Vikramāditya** (*was*) **Chāḷukya-Bhima**,—

(V. 11.) Who, having been victorious in three hundred and sixty battles (*and*) having founded a temple (*of Śiva*), called **Chāḷukya-Bhimēśvara** after his own name, ruled the earth for thirty years.

(L. 44.) His son, whose other name was **Kollabhiganda**,—

(V. 12.) The renowned (*and*) unequalled hero **Vijayāditya**, who granted gold in profusion, established a pillar of victory and ruled the earth for half a year.

(L. 45.) His two sons (*were*) **Amma** and **Rājabhima**. Of these two, king **Amma** (*ruled*) for seven years.

(V. 13.) This earth possessed a really good king in this victorious prince **Amma**. (*For*), his enemies were driven from their country (*vishaya*), as the **Yōgin** has renounced worldly pleasures (*vishaya*); their bodies were empaled on stakes (*śāla*), as the body of a lover is filled with passion (*śāla*); they suffered many defeats (*bhaṅga*), as the water of a stream has many ripples (*bhaṅga*); they were devoid of strength as the trunk of the plantain; (*and*) they lived in the jungle (*aranya*), as fire dwells in the (*two*) *aranis*.

(L. 48.) Having expelled his son, the young **Vijayāditya**, whose other name was **Kaṇṭhikā-Bēta**,—**Tādapa** (*ruled*) for one month. Having defeated him, **Vikramāditya**, the son of **Chāḷukya-Bhima**, (*ruled*) for eleven months. **Yuddhamalla**, the son of king **Tādapa**, (*ruled*) for seven years.

(V. 14.) Having expelled this **Yuddhamalla** from his country, the brave, wise, brilliant (*and*) victorious **Rājabhima**, the younger brother of king **Amma**, ruled over the country of **Vēṅgi** for twelve years.

(V. 15.) This prince **Rājabhima** had three sons,—**Dānārṇava**, prince **Amma**, (*and*) **Kāma**,—who surpassed (*Indra*) the lord of the gods in might.

(V. 16.) Among these, king **Amma**, a **Mahēśvara** (*Śiva*) among men, the spreading of whose fame (*which resembled*) quicksilver, illumined (*all*) regions, ruled over the earth for twenty-five years.

(V. 17.) Then the brother of king **Amma**,—**Dānārṇava**, who was known as a master of the sixty-four fine arts, ruled the earth for three years.

(V. 18.) After the wise (*and*) liberal king **Dāna**, the **Andhra-maṇḍala** remained, by the will of fate, without a ruler for twenty-seven years.

(V. 19.) The pure **Śaktivarman**, the son of king **Dānārṇava** and of **Ā[r]yadēvi**, ruled the earth for twelve years.

(V. 20.) Then his younger brother, **Vimalāditya**, an ocean of honour, the **Mandāra** (tree) on earth, who was not treacherous even towards an enemy, (*and*) whose (*only*) weapon was (*his*) arm, ruled the earth for seven years.

(V. 21.) His son, the glorious **Rājarāja**, the ornament of the race of the Moon, the **Kalpa** tree on earth, ruled the **Andhra-maṇḍala** for forty years. Him the inhabitants of this earth considered a **Vairōcana** (*Bali*) who did not undergo imprisonment by **Vāmana**, (*and*) a **Yudhishtira** who was not addicted to the trouble of forest-life.¹

(V. 22.) His son, the victorious (*and*) firm **Rājendra-Chōḍa**, a man who had not had his equal before, ruled the **Andhra-vishaya** together with the glorious five **Draviḍas** for fifty

¹ King *Bali* was confined by *Vishnu* in his *Vāmandasāra* to the nether regions, and *Yudhishtira* had to live in the forest for twelve years.

years. Verily, the Snowy Mountain became accessible to men, as it was enveloped by the flames of the fire of his unchecked valour (*and thus*) had its snow melted.

(V. 23.) The son of him who resembled in conduct (*the ancient kings*) Nṛiga, Bhagiratha, Dhundhumāra, Rāma and Ambarisha, was he who bore the renowned name **Vikrama-Chōḍa**, who resembled Śakra (Indra) in might, (*and who was*) the full-moon of the ocean(-like) **Chālukya** race.

(V. 24.) When he, whose other name was **Tyāgassamudra**, had gone to protect the **Chōḍa-maṇḍala**, the country of **Vēṅgi** became devoid of a ruler in that interval.

(L. 62.) At this time,—

(Vv. 25 and 26.) To that virtuous prince **Bēta**,¹ who was the son of king **Amma**; whose neck was resplendent with a necklace (*kaṇṭhikā*); (*and*) who had been expelled by **Tāḍapa**,—to this prince **Bēta** was born **Satyāśraya**, whose other name was **Uttama-Chālukya**, (*and*) whose spotless fame surpassed (*in whiteness*) the mighty elephant of Indra.

(Vv. 27 and 28.) His chief queen, an ornament of the **Gaṅga** race, was **Gauri**, who resembled **Gauri** (**Pārvatī**) in beauty. This couple had seven sons,—the brave **Vijayāditya**, **Vimalāditya**, **Vikramāditya**, the glorious prince **Vishṇuvardhana**, prince **Mallapa**, **Kāma** and **Rājamārtanḍa**.

(V. 29.) Among these, **Vijayāditya** married **Vijayā-mahādēvi**, who was born from the race of the Sun, (*and*) who resembled the Earth (*in patience*).

(V. 30.) She bore to him the victorious prince **Vishṇuvardhana**, the brave **Mallapadēva**, and the brilliant **Sāmidēva**.

(V. 31.) Among these, **Mallapadēva** was a benefactor of all scholars, an abode of firmness, the birth-place of royal splendour, an ornament of the earth, a mine of unequalled valour, (*and*) a wrestler with (*all*) enemies in the world.

(V. 32.) This god-like **Mallapadēva** married **Chandaladēvi**, the daughter of an excellent prince named **Brahman**, who was the ornament of the **Haihayas** (*and*) the lord of the **Sagara-vishaya**.

(V. 33.) She was continually praised by the inhabitants of the earth with the terms 'charming, clever, accomplished, auspicious, noble, faithful, intelligent, virtuous (*and*) lucky.'

(V. 34.) Having received a boon from **Mahēśvara** (**Śiva**), **Mallapadēva** begot on this **Chandaladēvi** a son, king **Vijayāditya**, just as **Dilīpa** (*begot*) the sinless **Raghu**.

(V. 35.) Having obtained him, who was fond of terrible daring (*or of the daring of Bhīma*); who was saluted by victory (*or by Vijaya, i.e. Arjuna*); who was the birth-place of virtue (*or the son of Dharma*); whose devotion to his family (*or to Nakula*) was unbroken; (*and*) who propagated a glorious family,—royal Fortune (*became*) constant (*and*) rejoiced daily, (*because she took him*) for **Yudhishtira**.²

(V. 36.) Having been anointed in the **Śaka** year containing the treasures (9), the oceans (7),³ the sky (0), and the moon (1),—(*i.e. 1079*),—in the month of **Māgha**, in the bright fortnight, on the tenth *tithi*, on the day of the son of the Sun (*i.e. on Saturday*), under the asterism **Rōhini**, at the **Mina lagna**,—this moon among kings, (*who resembled*) a great water-trench (*filled*) with all virtues, reared the creeper of protection of men, whose flower was fame, (*and*) which yielded the desired fruit (*viz. heaven*).

¹ See line 48 of the text.

² **Yudhishtira** was the son of **Dharma** and the brother of **Bhīma**, **Arjuna** and **Nakula**, who are alluded to in the first half of the verse.

See p. 228 above.

(V. 37.) As *Īsvara* (*Śiva*) (*married*) *Gaṅgā*, he joyfully married the large-eyed *Gaṅgādēvi*, the daughter of the lord of [Āra]davāda.

(V. 38.) This couple had a son who was a partial incarnation of *Vishṇu*, like a second *Vāsudēva* (*Kṛishṇa*),—the glorious king *Malla*, the most excellent of princes.

(V. 39.) In the *Śāka* year reckoned by the *Vēdas* (4), the eyes (2), the earth (1), and the moon (1),—(*i.e.* 1124),—in the dark (*fortnight*) of *Jyaishṭha*, on the tenth *tithi*, on Sunday, at the great auspicious *lagna* *Mṛigapāti* (*i.e.* *Simha*), under the asterism *Aśvinī*, at *Piṭhapuri*, in the temple of the god *Kuntinātha*, was anointed this prince *Malla*, whose might resembled that of (*Indra*) the lord of the gods, (*and*) who was the full-moon of the ocean(-like) race of the glorious *Chālukyas*.

(V. 40.) At this time of (*his*) anointment, he gave the whole village named *Guḍivāda* in the district (*dēśa*) of *Prōl-nāṇḍu* to the imperishable lord *Mādhava* who gladdens the heart of *Kunti*.

(L. 82.) This king,—the *Rājaparamēśvara*, the *Purāṇḍara* (*Indra*) among kings, the devout worshipper of *Bhagavat* (*Vishṇu*), the devout worshipper of *Brāhmaṇas*,—having called together the *Rāshṭrakūṭas* and all other ryots inhabiting the district (*viśaya*) of *Prōl-nāṇḍu*, commands as follows :—

(L. 84.) “Be it known to you that We have given the village named *Guḍivāda* in the district (*viśaya*) of *Prōl-nāṇḍu*, with exemption from all taxes, to the god *Kunti-Mādhavadēva* who resides in *Śripīṭhapura*.”

(L. 85.) In the *Śāka* year 1124, on the tenth *tithi* of the dark (*fortnight*) of *Jyaishṭha*, on Sunday, at the rising of *Simha*,—Hail! The asylum of the whole world (*Sarvalōkāśraya*), the glorious *Vishṇuvardhana-Mahārāja*, *alias* *Mallapadēva-Chakravartin*, having been anointed and crowned at *Śripīṭhapuram* in the presence of the god *Kunti-Mādhavadēva*, gave on this occasion to the god *Kunti-Mādhavadēva*, for burnt offerings, oblations and worship, for daily and periodical rites, monthly festivals and annual festivals, the whole village called *Guḍivāda* in *Prōl-nāṇḍu*, together with houses, fields, gardens and inhabitants, having exempted (*i*) from all taxes, to last as long as the moon and the sun.

(L. 90.) The boundaries of this village (*are*) :—In the east, the boundary (*is*) a bamboo bush on the embankment of the *Kommarēru* (*river*). In the south-east, the boundary (*is*) a pair of boulders.¹ In the south, the boundary (*is*) the corner of the yard² of *Barimika*. In the south-west, the boundary (*is*) a tamarind tree at the [Dabba]ṅgaṇṭa (*tank*). In the west, the boundary (*is*) a sluice³ at the field of *Pōtama* of *Kolanu*.⁴ In the north-west, the boundary (*is*) a big (?) ant-hill at the meeting-point of the three boundaries⁵ of *Chedaluvāda* and *Kā[r]jāda*. In the north, the boundary (*is*) a cart-road. In the north-east, the boundary (*is*) the meeting-point of the three boundaries⁶ of *Kulumēḍu* and of the cart-road of *Chedaluvāda*.

(L. 93.) Nobody should cause obstruction to this charity. For, it is said :—

[Vv. 41 to 43 are three of the usual imprecatory verses.]

(L. 96.) (*This edict was*) written by *Kaṇṭāchārya* at *Śripīṭhapuram*. Hail! Hail! Hail!
*Bh.*⁷

¹ *Bōḍa* is perhaps the same as *baṇḍa*.

² See Mr. Kittel's *Kannada-English Dictionary*, s. v. *doḍḍi*.

³ See *ibid.* s. v. *tāḍa*, the usual Telugu form of which is *tāṁṁ*.

⁴ See *South-Indian Inscriptions*, Vol. II. p. 308 and note 3.

⁵ The *third* boundary is probably the granted village itself; compare above, p. 96, note 4.

⁶ See the preceding note.

⁷ This is perhaps the initial of some controlling officer.

No. 34.—KHALIMPUR PLATE OF DHARMAPALADEVA.

BY F. KIRLHORN, PH.D., LL.D., C.I.E.; GÖTTINGEN.

This plate was discovered by Mr. Umes Chandra Batavyal, I.C.S., in November 1893, at the village of **Khālīmpur**, near Gaur, in the Maldah district of the Bhāgalpur division of the Lieutenant-Governorship of Bengal. It had been found by a Muhammadan cultivator, while ploughing a paddy-field near the village, and was purchased by Mr. Batavyal from his widow. The inscription which it contains has already been published by Mr. Batavyal,¹ with a translation and a small but clear photo-etching, in the *Journal, Asiatic Society of Bengal*, Vol. LXIII. Part I. p. 39 ff. I re-edit it from impressions taken by Dr. Hultzsch, to whom the original plate was kindly sent by Dr. Grierson.

This is a single plate which measures about $11\frac{3}{8}$ " broad by $1' 4\frac{3}{8}"$ high. Like the other plates of the same dynasty,² it is surmounted by a highly wrought ornament, soldered on the top of it, overlapping the upper portion of the plate where it causes a break of about 4" in the first three lines of the writing on either side, and projecting about $5\frac{7}{8}"$ above the plate. The main part of this ornament is a seal, formed by five concentric rings, the innermost of which is about $2\frac{3}{8}"$ in diameter. A horizontal line divides the space within this ring into two parts. Above the line is a wheel on a pedestal, with a deer facing it on either side; and immediately below it we have the legend *śrīmān=Dharmapālādēvaḥ*, written in one line. Below the legend is another horizontal line, and below this again there seem to be some flowers. The seal rests on a pedestal, and has all round it some projections, the shape of which may be seen from the Plate opposite page 244. The plate is inscribed on both sides. The first side contains 33 lines of writing, and the second 29 lines, the last of which is engraved quite at the bottom of the plate, about $5\frac{1}{4}"$ distant from the line preceding it. Both the writer and the engraver have done their work with great care, and, although the edges of the plate are not raised into rims, the writing, with the exception of three or four *akṣaras* on the second side, is in an excellent state of preservation. The size of the letters on the first side is about $\frac{1}{16}"$, while on the second side it is only between $\frac{1}{16}"$ and $\frac{1}{4}"$.—The characters belong to the northern class of alphabets. Like those of the short Gayā inscription of Dharmapāla (Sir A. Cunningham's *Mahā-Bôdhi*, Plate xxviii. 3), they hold an intermediate position between those of the Dêś-Baranārka inscription of Jivitagupta II. of the family of the Guptas of Magadha (*Gupta Inscriptions*, Plate xxix. B) and those of the Badāl pillar inscription of the time of Nārāyanapāla (*Epigraphia Indica*, Vol. II. p. 160, Plate). In general, what strikes one, is that letters like *p*, *m*, and *s* are mostly open at the top, and that separate signs are employed to denote final *t*, *n*, and *m*, with the *virāma* written beneath or over the sign, or attached to the top

¹ Mr. Batavyal, by making this inscription known, has rendered a valuable service to Indian epigraphy, and I would leave those who are interested in the subject to find out for themselves where my text and translation differ from his. But I must just mention here that surely Mr. Batavyal has been rather rash in stating that the grant recorded in this inscription was made in favour of the poet Bhaṭṭa Nārāyaṇa. So far as I can see, his error is due, in the first instance, to a misapprehension of the meaning of the word *pādamūla* in line 51 of the text. According to Mr. Batavyal, the adjective *pādamūla-samēta* means 'one who came to visit,' and the substantive *Nārāyaṇa-bhaṭṭāraka*, which that adjective qualifies, therefore cannot denote the god Nārāyaṇa, but "plainly refers to some person whose name was Nārāyaṇa." Really *pādamūla* denotes the attendants of some god or idol, and *Nārāyaṇa-bhaṭṭārakaḥ pādamūla-samētaḥ* therefore literally can only mean 'the lord Nārāyaṇa, associated with his attendants.'

² These plates are the Mungir plate of Dēvapāla, *As. Res.* Vol. I. p. 123 ff., and *Ind. Ant.* Vol. XXI. p. 253 ff.; the Phāgalpur plate of Nārāyanapāla, *Jour. Beng. As. Soc.* Vol. XLVII. Part I. p. 384 ff., and *Ind. Ant.* Vol. XV. p. 304 ff.; the Dinājpur plate of Mahāpāla, *Jour. Beng. As. Soc.* Vol. LXI. Part I. p. 77 ff.; and the Āmgāchhi plate of Vīrabhāpāla III., *As. Res.* Vol. IX. p. 434 ff., and *Ind. Ant.* Vol. XIV. p. 166 ff. and Vol. XXI. p. 97 ff.

of it, or, in the case of final *t*, without the *virāma*.¹ As regards individual letters, the lower part of *m* throughout is formed by a straight arm, pointing in an upward direction to the left, and shows nowhere a loop or round knob.² The conjunct *rih*, which occurs only in the word *sāhāyakārtham*³ in line 13, is denoted by a sign of its own, which has developed out of the sign for *rih* as it appears in line 12 of the Aphaṣ inscription of Ādityasēna (*Gupta Inscriptions*, Plate xxviii.), and which we find in nearly the same form in the Kōtā Buddhist inscription of the *Sāmanta* Dēvadatta⁴ of Vikrama-Saṃvat 847(?). The sign for *t* is similar to the sign for the same letter in the Deopara inscription of Vijayasēna (*Epigraphia Indica*, Vol. I. p. 308, Plate), except that the vertical line on the right is drawn quite down to the bottom. The initial *i* is three times (in *iva*, ll. 3 and 4, and *iti*, l. 7) formed by a horizontal top line, such as is generally found in consonant-signs, with two circles below it; and three times (in *iti*, ll. 52, 56, and 58) by two circles, with a line which slants down from the left to the right below them.⁵ The sign of *visarga* is sometimes expressed by a single circle, with a hook or curved line below it.⁶ The sign of *avagraha*⁷ is employed three times, in *grāmō ssa*, l. 31, *tatō śmābhis*, l. 52, and *yathā śmābhir*, l. 49; and numeral figures for 1, 2 and 3 are used in line 61. Having compared a large number of lithographs and impressions of other inscriptions, I have come to the conclusion that the alphabet here employed may fairly be described as a Magadha variety of the Nāgarī alphabet, and that, on palaeographical grounds, the inscription may confidently be assigned to the ninth century A.D.—The language is Sanskrit. The inscription, after the words *ōm svasti* with which it commences, has a verse invoking the protection of Buddha, who here, as in the Ghōsrāwā inscription, is called *Vajrāsana*, and, after that, twelve other verses in praise of the king Dharmapāla and his ancestors; and it contains five benedictive and imprecatory verses in lines 56-60, and another verse, which gives the name of the engraver, in line 62. The rest of the text is in prose. As regards orthography, the letter *b* is throughout expressed by the sign for *v*; the palatal sibilant is used⁸ instead of the lingual in *viśvag*, l. 12, and *viśayē*, l. 31, and instead of the dental in the word *arddhaśrōtikā*, l. 34 ff.; the dental *n* is employed instead of *anusvāra* in *yaśānsy*, l. 60;

¹ Final *m* is throughout denoted by a half-form of *m* (i.e. an *m* without the horizontal top-line) with the sign of *virāma* below (but not attached to) it; e.g. in *anuyātam*, l. 14. Final *t* is five times denoted by a final form of *t*, without the *virāma*, e.g. in *vibhramāt*, l. 26; once, in *antardāt*, l. 28, by a half-form of *t* with the *virāma* above it; once, in *aurvavat*, l. 16, by a nearly full form of *t* with the *virāma* attached to the top of it; and once, in *vasēt*, l. 57, by the ordinary form of *t* with the *virāma* attached to the foot of it. Final *n* is generally denoted by a half-form of *n*, with the *virāma* below it, and once, in *śrāmdn*, l. 30, above it; four times by the full form of *n* with the *virāma* attached to the top of it, as in *dhāvan*, l. 17; and once, in *nichitān*, l. 17, by the full form of *n* with the *virāma* below it.

² In the Ghōsrāwā Buddhist inscription of the time of Dēvapāla (*Ind. Ant.* Vol. XVII. p. 309, Plate) the *m* with the loop is still the exception, but in the Badāl pillar inscription and in the Bhāgalpur plate of Nārāyaṇapāla it is used throughout.

³ Mr. Bataryal read this *sāhāyakāram*. The sign for *rih*, here used, of course owes its origin to the fact that the sign for *r* was written on the line, not above it.

⁴ See *Ind. Ant.* Vol. XIV. p. 46. I owe excellent impressions of that inscription to Dr. Fleet.

⁵ The first form of *i*, described above, we find in the word *iva* in line 2 of the Aśirgaḍh seal of the Maukhari king Śarvavarman (*Gupta Inscr.* Plate xxx. A), and it is used throughout in the Badāl pillar inscription (as well as in the Bhāgalpur plate of Nārāyaṇapāla, the Dinājpur plate of Mahipāla, the Gayā inscription of Yakṣapāla, and in inscriptions at Sirpur, *Archaeol. Surv. of India*, Vol. XVII. Plate xviii.); and the second form we have in the word *Ijjā* in line 5 of the Dēo-Baranārk inscription of Jivitagupta II. of Magadha (*Gupta Inscr.* Plate xxix. B).

⁶ This sign is used 11 times, from *°dārah* in line 30 to *pratiṇḍsinah* in line 48. In one or two cases I am doubtful whether it is meant for *visarga* or for *anusvāra*.

⁷ The sign of *avagraha* occurs once (in line 8) in the Kōtā inscription of Dēvadatta of Vikrama-Saṃvat 847 (?), and once (in line 5) in the Gwālior inscription of Bhōjadēva of Kanauj of Vikrama-Saṃvat 933, *Ep. Ind.* Vol. I. p. 159. In the Ghōsrāwā inscription it is used no less than seven times, but in the Badāl pillar inscription only twice.

⁸ This use of the palatal sibilant may be accounted for by the influence of the Māgadh Prākṛit.



1. Khalimpur Plate of Dharmapaladeva;
Epigraphia Indica, Vol. IV. No. 34.

HALF-SIZE.



2. Komarti Plates of Chandavarman;
Epigraphia Indica, Vol. IV. No. 16.

FULL-SIZE.



3. Chikkutla Plates of
Vikramendravarman II.;
Ep. Ind. Vol. IV. No. 25.

FULL-SIZE.



4. Udayendiram Plates of Pallavamalla;
South-Indian Inscriptions, Vol. II. No. 74.

FULL-SIZE.

and the word *chaturshu* is written *chaturushu* in line 44.¹ In respect of the observance of the rules of *sandhi*, it may be noted that *m* is several times retained before *v*, instead of being changed to *anusvāra*, not only in *samvat*, l. 61, but also at the end of words, e.g. in *-vapushām=vāhininām=vidhātūm*, l. 20; that *t* is doubled before *r* in *rājaputtra*, l. 32, and *attra*, l. 60; that the conjuncts *dv* and *dhv* are incorrectly employed instead of *ddv* and *ddhv* in *-krīdvīpaḥ*, l. 41, and *vudhvā*, l. 58 (but not in *vuddhvā*, l. 60); and that *visarga* several times has been wrongly omitted, e.g. in *akīrtti kṣhapayatām*, l. 59. The only other point of grammar that need be drawn attention to here is the employment of the word *uparīlikhita*, for *uparīlikhita*, in line 52, for which we now can quote numerous analogous instances from other inscriptions.² The prose (formal) part of the text offers a considerable number of words, some of them technical terms, which, so far as I know, have not yet been met with elsewhere, and the meaning of some of which is obscure. Thus, in the description of the boundaries of the villages in lines 31-43, we find *ardhasrōtikā*, *khātaka*, *khāṭikā*, *jōlaka*, *bhishuka* (?), and *yānaka* or *yānikā*, (and perhaps some others, if they are not proper names), some of which may have been drawn from the writer's vernacular. In the long list of officials, enumerated in lines 44-47, we have the *Shashthādīkṛita*, *Duṇḍasakti*, *Khōla*, *Jyēsthakāyastha* and *Dāsagrāmika*, who are not mentioned in other inscriptions which I have been able to compare. And revenue-terms peculiar to our text are *talapātaka*³ and *haṭṭikā* in lines 51 and 52, and *piṇḍaka* in line 55.

The inscription is one of the devout worshipper of Sugata (Buddha), the *Paramēśvara Paramabhaṭṭāraku Mahārājādhirāja Dharmapālādēva*, and records that the king, at the request of his *Mahāsāmantādhipati Nārāyaṇavarman*, which was communicated to him by the *Dātaka*, the *Yuvarāja Tribhuvanapāla*,⁴ granted four villages to a temple of the god N[ū]na-Nārāyaṇa, which had been founded by Nārāyaṇavarman at Śubhasthali. It is the earliest record of any extent that has yet been found of the Pāla⁵ dynasty, but, excepting that it gives us the names of the father and grandfather—*Vapyata* and *Dayitavishṇu*—of *Gōpāla* [I.], and relates that, to put an end to lawlessness and disorder, *Gōpāla* was induced by the people to assume the sovereignty, and that he married the *Bhadra*⁶ king's daughter *Dēddadēvi*, it tells us nothing whatever that was not known before regarding that dynasty. About *Gōpāla*, its founder, we learn no more from it than what has just been stated. Of *Dharmapāla*, his and *Dēddadēvi*'s son, the only fact recorded is, that he installed a certain king of *Kanyakubja* (or *Kanauj*), to the joy of the people of *Pañchāla*, and with the ready approval of the *Bhōjas*, *Matsyas*, *Madras*, *Kurus*, *Yadus*, *Yavanas*, *Avantis*, *Gandhāras* and *Kiras*. And of this even we already had a more specific account in the third verse of the *Bhāgalpur* plate of *Nārāyanapāla*, according to which *Dharmapāla* gave back again the sovereignty of *Mahōdaya* (or *Kanauj*), which he had acquired by defeating *Indrarāja* and other enemies, to the begging *Chakrāyudha*.

¹ Compare *aruhati* for *arhati*, above, Vol. III. p. 143.

² Compare, e.g., *dhuktaka* in line 10 of the *Madhuban* plate of *Harsba*, *Ep. Ind.* Vol. I. p. 73, and see *Gupta Inscr.* p. 69.

³ In a note on the translation I have drawn attention to the fact that the *Dēo-Baranark* inscription of *Jīvitagupta* II. of *Magadha* (*Gupta Inscr.* No. 46) contains the word *talādātaka* as the designation of some official. Perhaps I may mention here that that inscription, too, contains an unusually long list of officials—in line 10, what has been understood to be the name of a village, appears to me really to be *kiśōra-vaśavā-gō-mahishy-adhikṛita*—and that in line 14 of it we have the same word *yathākālādhyāsim* which we have in line 47 of the present inscription, and which, if my memory serves me rightly, is not of ordinary occurrence except in inscriptions from *Orissa*.

⁴ The *Dātaka* of the *Mungir* plate of *Dēvapāla* also was a *Yuvarāja*, the king's son *Rājyapāla*; see *Ind. Ant.* Vol. XXI. p. 258.

⁵ This designation of the family actually occurs in line 4 of the *Kamauli* plate of *Vaidyadēva*, *Ep. Ind.* Vol. II. p. 350.

⁶ The *Bhadras* are variously placed in the middle country, or in the eastern or southern division of India, *Ind. Ant.* Vol. XXII. p. 174.

No king Chakrâyudha of Kanañj is known to us from other inscriptions, and all that can be said with confidence regarding the event spoken of in the two copper-plates is, that, counting back eight generations from the date of the king Mahipâla, Vikrama-Saṃvat 1083 = A.D. 1026-27, it must have taken place about the middle or in the earlier part of the 9th century A.D.¹—The peoples or tribes, which in the present inscription are stated to have readily accepted the king installed by Dharmapâla, are mostly such as would be expected to have had dealings with Kanyakubja. Kanyakubja itself was in the country of the Pañchâlas in Madhyadêsa. According to the topographical list of the *Bṛhatsaṃhitâ*,² the Kurus³ and Matsyas also belong to the middle country, the Madras to the north-west, the Gandhâras to the northern, and the Kîras⁴ to the north-east division of India. The Avantis are the people of Ujjayinî in Mâlava. Yadus, according to the Lakkhâ Maṇḍal *Prasasti*,⁵ were long ruling in part of the Panjâb, but they are found also south of the Yamunâ; and south of this river and north of the Narmadâ probably were also the Bhôjas who head the list. Of the Yavanas it is difficult to speak with any certainty, but it seems not improbable that the word *Yavana* is used here simply in the sense of *Mlêchchha*, and is put in, next to the word *Yadu*, rather for the sake of poetical ornamentation than with the object of conveying any very definite meaning.—Dharmapâla, when he made this grant, resided at Pâtaliputra, the modern Patnâ, on the Ganges. The orders of his successors Dêvapâla and Nârâyana-pâla were issued from Mudgagiri (Mungir or Monghyr), and that of Mahipâla from Vilâsapura. In the plate of Vighrapâla III. the name of the king's residence is illegible.

The grant, as already stated, was made to a temple of the god N[u]nna-Nârâyana, or, more fully, 'to the holy lord N[u]nna-Nârâyana (*bhagavan-N[u]nna-Nârâyana-bhaññâraka*), installed there (*tatra pratishthâpita*) [*viz.* at the temple founded by Nârâyana-varman], associated with (*i.e.* and to) the Lâṭa⁶ Brâhmanas, priests and other attendants who wait upon him.' The words of the text which thus describe the donee exactly correspond to the words *tatra pratishthâpitasya bhagavataḥ Śivabhaññârakasya pāsūpatâchârya-parishadaś-cha* in line 39 of the Bhâgalpur plate, by which a donation was made in favour of the god Śiva. Their general

¹ For a list of the Pâla kings from Gôpâla I. to Vighrapâla III. see *Ind. Ant.* Vol. XXI. p. 99. For the rulers of Kanañj we possess no date between that of the Bengal As. Soc.'s plate of the *Mahârâja* Viṣṇyakapâla, [Harsha-]Saṃvat 188 = A.D. 783-84 (*Ind. Ant.* Vol. XV. p. 140), and that of the Dêogudhî inscription of the *Mahârâjâdhirâja* Bhôjadêva, the successor of the *Mahârâjâdhirâja* Râmahadradêva, Vikrama-Saṃvat 919 = A.D. 862 (*Archæol. Surv. of India*, Vol. X. p. 101). When treating of the verse of the Bhâgalpur plate on a former occasion (*Ind. Ant.* Vol. XX. p. 187), I suggested, with some diffidence, that the ruler who was placed on the throne of Kanañj by Dharmapâla might possibly have been Rhôjadêva. I was quite aware then of the statement in the Jaina *Harivamśa-Purâna* (Dr. Rajendralal Mitra's *Notices*, Vol. VI. p. 80; *Ind. Ant.* Vol. XV. p. 141; Dr. Bhandarkar's *Early History*, 2nd ed., p. 65), that in Śaka-Saṃvat 705 = A.D. 783-84, when that work was composed, the north was governed by a certain Indrâyudha, but did not venture to place Dharmapâla so early as to allow of his having had dealings with that king. I even then felt convinced that there must be some connection between the Indrâyudha of the *Harivamśa-Purâna* and the king Indra and Chakrâyudha of the Bhâgalpur plate. What that connection was, I do not know; and I am unwilling to put forth another conjecture on a question which any day may be settled by the discovery of a properly dated inscription that may tell us something about the state of Kanañj in the first half of the 9th century A.D.

² See *Ind. Ant.* Vol. XXII. p. 169 ff.

³ In *Ep. Ind.* Vol. I. p. 132, v. 23, the Kurus are reported to have been defeated by the Chandêlla Yasôvarman.

⁴ *Ibid.* p. 124, it will be seen that a king of Kanañj once received an image of the god Vaikunṭha from a king of Kîra. *Ibid.* Vol. II. pp. 15 and 194, the Kîras are represented as having been held in check or defeated by the Chêdi Karṇa and the Paramâra Lakshmadêva; but in either case the writer probably thought more of his pun than of telling a real fact.

⁵ *Ibid.* Vol. I. p. 10 ff. Dr. F. E. Hall's edition of this inscription, in *Jour. Roy. As. Soc.* Vol. XX. p. 452 ff., seems to have been quite lost sight of.

⁶ Lâṭa is central and southern Gujarât, and it seems very appropriate that Gujarât Brâhmanas should have been in charge of the temple of Nârâyana (Viṣṇu-Kṛishṇa), whose own principal residence was Dvârakâ in Gujarât.

sense is perfectly plain, and all that by any chance might be considered to be open to discussion in them, is the exact meaning of the term *nunna* (or possibly *nanna*) which is prefixed to the name *Nārāyaṇa*. In other inscriptions we have *bhagavat(ch)-śrī-Nārāyaṇabhāṭṭārakāya*¹ or *bhagatantam śrīman-Nārāyaṇabhāṭṭārakam=uddiśya*,² but *nunna* (or *nanna*) conveys no such meaning as *śrī* or *śrīmat* do. Nor is it possible to form the compound *bhagavannunna*³ and make it qualify *Nārāyaṇabhāṭṭāraka*; for that compound would not convey any appropriate sense, and *bhagavat* clearly goes together with the *bhāṭṭāraka* whoever he may be. What remains then, in my opinion is, to take *N[u]nna-Nārāyaṇa* together to be the name of the god for whom the temple had been built by Nārāyaṇavarman, and to assume that the god Nārāyaṇa was so called in honour of the founder's father, whose name, in that case, must have been *N[u]nna*. Or, if the true reading of the text should be *Nanna-Nārāyaṇa*, it might also be possible to regard *Nanna*⁴ as another name of the founder of the temple, Nārāyaṇavarman, himself, and in this case *Nanna-Nārāyaṇa* would exactly correspond to *Kamala-Nārāyaṇa*, the name of the god Nārāyaṇa for whom a temple was built at Dēgāṁve by the Kādamba queen Kamalādēvī.⁵ However this may be, the general practice of naming gods or their temples in the manner described is notorious.⁶

The names of the four villages, granted at Nārāyaṇavarman's request by the king, are *Krauñchaśvabhra*, *Mādhāsāmmali*, *Pālitaka*, and *Gōpippali*. The three first were in the *Vyāghrataṭṭi maṇḍala* of the *Mahantāprakāśa viśaya*⁷ of the *Puṇḍravardhana bhukti*, while the last was in the *Āmrashaṇḍikā maṇḍala* of the *Sthālikkaṭa viśaya*, clearly of the same *bhukti*. Their boundaries are fully given in lines 31-43; but, owing to the fact that this passage contains a number of obscure words and to the want of maps by which some of the places might perhaps be identified, I cannot give a proper account of them. Some localities here mentioned are the *Udragrāma maṇḍala*, the villages *Kālikāśvabhra*, *Gaṅginikā* and *Jēnandāyikā*, and the small island of *Kāpā*; besides, mention is made of the river *Kōṇṭhiyā*.

The inscription is dated, in lines 60-61, '12 days (i.e. on the 12th day) of Mārga of the year 32 of the increasing reign of victory' (of Dharmapāla).⁸—It was engraved by Tātata, the son of Subhata and grandson of Bhōgata.

TEXT.⁹

First Side.

- 1 Ōm¹⁰ svasti [[*] Sarvajñatām¹¹ śriyam=iva sthiram=āsthitasya Vajrāsa-
2 nasya va(ba)hu-māra-kul-ōpalambhāḥ | dēvyā mahā-karunayā paripā-
3 litāni rakehantu vō daśa va(ba)lāni diśō jayanti || [1*] Śriya¹² iva subbagā-

¹ Line 20 of the Pāṇḍukēśvar plate of Lalitāśūra, *Proceedings, Beng. As. Soc.* 1877, p. 72.

² Line 45 of the Tarpaṇdighi plate of Lakshmaṇasēna, *Jour. Beng. As. Soc.* Vol. XLIV. Part I. p. 12.

³ I only mention this on account of Mr. Batavyal's translation 'the God-guided Bhāṭṭa Nārāyaṇa.'

⁴ The name *Nanna* occurs in the passage of the *Harivamśa-Purāṇa*, referred to in note 1 on page 246 above; and it is also found elsewhere. A name *Nunna* I have not met with elsewhere.

⁵ See Dr. Fleet's *Dynasties*, 2nd ed., p. 569.

⁶ Alla, the son of Vāillabhāṭṭa, built a temple of Viṣṇu called *Vāillabhāṭṭasvamin*, *Ep. Ind.* Vol. I. p. 154; Mathanadēva founded a temple of Śivara (Siva), called *Lachchhukṭīvara* after his mother Lachchhukā, *ibid.* Vol. III. p. 263. In other cases the idol or temple was called after the founder, e.g. *Nōhaldēvara* after Nōhālā, *ibid.* Vol. I. p. 270; or from the locality where it was, e.g. *Lōṇādītyadēva* from the place Lavanēṭata, *ibid.* Vol. III. p. 275. Names of the god Nārāyaṇa, with which *N[u]nna-Nārāyaṇa* may be compared, (besides *Kamala-Nārāyaṇa*) are *Balldā-Nārāyaṇa*, *Rūpa-Nārāyaṇa*, and *Gōga-Nārāyaṇa*; *Ind. Ant.* Vol. VI. p. 212, and Vol. X. p. 160.

⁷ See below, p. 253, note 3.

⁸ The other copper-plates of the same dynasty are also dated in regnal years, but omit the words 'of the increasing reign of victory.'

⁹ From impressions supplied by Dr. Hultzsch.

¹⁰ Expressed by a symbol.

¹¹ Metre: Vasantatilakā.

¹² Metre: Mālinī.

- 4 yāḥ sambhavō vārirāśīś=śāsadhara iva bhāsō viśvam=āhlādayantyāḥ | prakṛitir=avanipānām santatêr=uttamāyā a-
- 5 jani Dayitavishṇuḥ sarvvavidy-āvadātaḥ || [2*] Āsid=ā sāgarād=urvīm gurvībhiḥ kirttibhiḥ kṛiti | maṇḍayan
- 6 khaṇḍit-ārātiḥ ślāghyāḥ śrī-Vapyaśas=tataḥ || [3*] ³Mātsya-nyāyam=apôhitum prakṛitibhir=Lakshmyāḥ karaṇ=grāhitaḥ śrī-Gôpā-
- 7 la iti kshitīśa-śirasām chûḍāmaṇis=tat-sutaḥ | yasy=ānukriyatê sanātana-yasê-rāsir=disām=āsayê śvētimnā ya-
- 8 di paurṇamāsa-rajani jyōtsn-ātibhāra-śriyā || [4*] Śitāmśôr=iva Rôhiṇi Huta-bhujaḥ Svāh=ēva tējō-nidhēḥ Śarvān=i-
- 9 va Sivaśya Guhyaka-patêr=Bhadr=ēva Bhadr-ātma-jā | Paulôm=iva Purandarasya dayitā śrī-Dēddadēv=ity=abhūd=dēvi tasya vinô-
- 10 da-bhûr=Mura-ripôr=Lakshmir=iva kshamā-patêḥ || [5*] Tābhyaṁ³ śrī-Dharmmapālaḥ samajani sujana-stūyamān-āvadānaḥ svāmī bhūmi-
- 11 ⁴patinām=akhila-vasumatī-maṇḍalām śasad=ēkaḥ [1*] chatvāras=tīra-majjat-kari-gaṇa-charaṇa-nyasta-mudrāḥ samudrā yātrām ya-
- 12 sya kshamantê na bhuvana-parikhā viśva(shva)g=āsā jigīṣhōḥ || [6*] Yasminn=uddāma-lilā-chalita-va(ba)la-bharê dig-jayāya pravṛittê yāntyā-⁶
- 13 [m=v]iśvambharāyām chalita-giri-tiraśchinatām tad-vasēna | bhār-ābhugn-āvamajjan-maṇi-vidhura-śiraś-chakra-sāhāyakārtham Śēshê-
- 14 n=ôdasta-dôshnā tvaritataram=adhô=dhas=tam=ēv=ānuyātam || [7*] ⁶Yat-prasthānê prachalita-va(ba)l-āspḥalanād=ullaladbhir=dhūli-pūraiḥ pibi-
- 15 ta-sakala-vyômbahir=bhûtadhātryāḥ | samprāptāyāḥ parama-tanutām chakravālam phanānām magn-ônṁilan-maṇi Phanipatêr=lā-
- 16 ghavād=ullalāsa || [8*] ⁷Viruddha-vishaya-kshôbhād=yasya kôp-āgnir=aurvavat | anirvṛiti⁸ prajavāla chatur-ambhōdhi-vāritaḥ || [9*]
- 17 ⁹Yê=bhūvan Prithu-Rāma-Rāghava-Nala-prāyā dharitribhujas=tān=ēkatra didṛikshuḥ=ēva nichitān sarvān samam=Vēdhasā¹⁰ | dhva-
- 18 st-āsēsha-narēndra-māna-mahimā śrī-Dharmmapālaḥ kalau lōla-śrīkarīṇi-niva(ba)ndhana-mahāstambhaḥ samuttambhitaḥ || [10*] Yāsām¹¹
- 19 nāsira-dhūli-dhavalā-daśa-disām drāg=apaśyann=iyattām dbattê Māndhātṛi-sainya-vyatikara-chakitô dhyāna-tandrim=Mahēndrah |
- 20 tāsām=apy=āhavêchchā-pulakita-vapushām=vāhininām=vidhātum¹² sāhāyām yasya vā(bā)hvôr=nikhila-ripukula-dhvaṁsinôr=n=ā-
- 21 vakāśaḥ || [11*] Bhôjair=Matsyair sa-Madraiḥ Kuru-Yadu-Yavan-Āvanti-Gandhāra-Kirair=bhûpair=vyâlōla-mauli-praṇati-paripataiḥ
- 22 sādhu saṅgiryamāṇaḥ | hrishyat-Pañchāla-vṛiddh-ôddhṛita-kanakamaya-svābhishêkôdakumbhō dattaḥ śrī-Kanyakuvja(bja)s=sa-lalita-cha-¹³
- 23 lita-bhrûlatā-lakshma yēna || [12*] Gôpaiḥ¹⁴ simni vanêcharair=vanabhuvī grām-ôpakanthê janaiḥ kṛīḍadbhi[h*] pratichatvaram śīsu-gaṇaiḥ
- 24 pratyāpāṇa[m]=mānapaiḥ¹⁵ | līlā-vēśmani pañjarôdara-śukair=udgītam=ātma-stavam yasy=ākarnṇayatas=trapā-vivalit-ānamraiḥ sa-

¹ Metre: Ślōka (Anushtubh).

³ Metre: Sragdharā; also of the next verse.

⁶ Read *yāntyām vi?*.

⁸ Read *anirvṛitti*.

¹¹ Metre: Sragdharā; also of the next verse.

¹³ Instead of *Kanyakuvjas*, one would have expected *Kānyakuvjas*.

¹⁴ Metre: Śārdūlavikṛīḍita.

¹⁵ This appears to be the true reading of the original; possibly *mānapaiḥ* may be an error for *mānavaiḥ*.

² Metre: Śārdūlavikṛīḍita; also of the next verse.

⁴ Originally *patinām* seems to have been engraved.

⁶ Metre: Mandākrāntā.

⁹ Metre: Śārdūlavikṛīḍita.

¹² Read *vapushām vāhininām vidhātum*.

⁷ Metre: Ślōka (Anushtubh).

¹⁰ Read *samam Vēdhasā*.

- 25 d=aiv=ānanam || [13*] Sa khalu Bhāgīrathīpatha-pravarttamāna-nānāvidha-
nauvātaka-sampādita-sētuva(ba)ndha-nihita-sailāsi-
26 khara-srēṇi-vibhramāt¹ niratīśaya-ghana-ghanāghana-ghaṭā-śyāmāyamāna-vāsarakshmi-
samāravdha(bdha)-santata-jaladasa-
27 maya-sandēhāt² udichīn-ānēka-narapati-prābhṛitīkṛit-āpramēya-hayavāhini-kharakhur-
ōtkhāta-dhūlī-dhūsarita-di-
28 gantarālāt paramēśvara-sēvā-samāyāta-samasta-Jamvū(mbū)dvīpa-bhūpāl-ānanta-
pādāta-bhara-namad-avanēh Pāṭalipu-
29 tra-samāvāsita-srīmaj-jayaskandhāvārāt paramasangatō mahārājādhirāja-srī-Gōpālādēva-
pādānudhyātā pa-
30 ramēśvaraḥ paramabhaṭṭārakō mahārājādhirājaḥ śrīmān Dharmmapālādēvaḥ
kuśali || Śrī-Puṇḍravarddhanabhu-
31 kty-antahpāti-Vyāghrataṭi maṇḍala-samva(mba)ddha-Mahantāprakāśa v i ś a (s h a) y ē³
Krauñchaśvabhra-nāma-grāmō śśya cha simā⁴ paśchi-
32 mēna Gaṅginikā | uttarēṇa Kādamva(mba)ri-dēvakulikā kharjjūra-vṛikshaś-
cha | pūrvvōttarēṇa rājaputtra-Dēvata-kṛit-āliḥ | vī-
33 japūrakaṇ=gatvā pravishṭā | pūrvvēṇa Viṭak-āliḥ khātaka-yānikā[m] gatvā
pravishṭā | jamvū(mbū)-yānikām=ākramya jamvū(mbū)-yānika[m]

Second Side.

- 34 gatā | tatō nisṛitya⁵ puṇyārāma-vi(bi)lv-ārdhaśrō(srō)tikā[m]² | tatō=pi
nisṛitya na-
35 lacharmma[t-ō]ttarāntam gatā nala[cha]rmmatāt dakṣhiṇēna nāmūṇḍikāpi[hē]-
36 [sadūmmi ?]kāyāḥ | khaṇḍamūṇḍamukhaṁ khaṇḍamukhā vēdasavi(bi)lvikā
vēdavi(bi)lvikātō rōhitavāṭiḥ piṇḍāravīṭijōtikā-simā
37 u[kt]ārājōtasya dakṣhiṇāntah⁶ grāma-vi(bi)lvasya cha dakṣhiṇāntah⁶ | dēvikā-
simā viti | dharmmāyō-jōtikā | Ēvam=Mādhāsāmmali nā-
38 ma grāmāḥ [*] asya ch=ōttarēṇa Gaṅginikā simā tataḥ pūrvvēṇa=
ārdhaśrō(srō)tikayā āmrāyānakōlārdhayānikāṇ=gataḥ⁷ ta-
39 tō=pi dakṣhiṇēna Kālikāśvabhraḥ | atō=pi nisṛitya śrīphala[bh]ish[u]kam yāvat=
paśchimēna tatō=pi vi(bi)lvāṅgōrdhaśrō(srō)ti-
40 kayā Gaṅginikām pravishṭā | Pālitakē simā dakṣhiṇēna Kāṇā dvīpikā |
pūrvvēṇa Kōṇṭhiyā srōtaḥ [*] uttarēṇa
41 Gaṅgiukā | paśchimēna Jēnandāyikā | ētaḍ-grāma-sampārīṇa-parakarmma-
kṛidvīpaḥ⁸ | Sthālikkaṭavishaya-
42 samva(mba)ddh-Āmrashaṇḍikāmaṇḍal-āntahpāti-Gōpippall-grāmasya simāḥ |
pūrvvēṇa⁹ Udragrāma-maṇḍala-paśchima-simā | dakshi-
43 ṇēna jōlakāḥ [*] paśchimēna Vēsānik-ākhyā khātikā | uttarēṇ=Ōdragrāma-maṇḍala-
simā-vyavasthitō gō-mārgaḥ | Eshu cha-
44 turushu¹⁰ grāmēshu samupagatān sarvvān=ēva rāja-rājanaka-rājaputra-rājāmātya-
sēnāpati-vishayapati-bhōgapati-shashṭhādhi-

¹ Read -vibhramān-.² Read -sandēhād-.³ See below, p. 253, note 3.⁴ Originally *simō* was engraved.⁵ Read, here and below, *niṣṛitya*. Some corrections no doubt are necessary in the following lines, but I do not understand the text properly.⁶ This might possibly both times be read *dakṣhiṇāntam*.⁷ The intended reading may be *gāyānikā=gatā*.⁸ Read -kṛid-dvīpaḥ.⁹ Read *pūrvvēṇa=Ōdra*.¹⁰ Read *turashu*.

- 45 kṛita-danḍasakti-dāṇḍapāsika-chaurōddharanika-daussādhasādhanika-dūta-khōla-
gamāgamik-ābhitvaramāna-hastyaśvagomahishyajā-
- 46 vikādhyaksha-n[au]kādhyaaksha-va(ba)lādhyaksha-tarika-saulkika-gaulmika-tadāyuktaka-
viniyuktak-ādi-rājapādōpajivinō=nyānś=ch-ākirtti-
- 47 tāt¹ chātābhatajātīyān yathākāl-ādhyāsinō jyēshthakāyastha-mahāmahattara-
mahattara-dāsagrāmik-ādi-vishayavyavahāriṇaḥ
- 48 sa-karāṇān prativāsinaḥ kshētrakarāmś=cha vrā(brā)hmaṇa-mānanā-pūrvvakam
yathārham=mānayati vō(bō)dhayati samājñāpayati cha | Matam=astu
- 49 bhavatām [I*] Mahāsāmantādhipati-śrī-Nārāyaṇavarmanā dūtaka-yuvarāja-
śrī-Tribhuvanapāla-mukhēna vāyam=ēvam=vijñāpitāḥ² yathā smā-
- 50 bhir=mmātāpitrōr=ātmanas=cha puṇy-ābhividdhayē Subhasthalyān dēvakulaṇ=
kāritat(n)=tatra pratishthāpita-bhagavan-N[u]nnaNārāyaṇa-bhaṭṭārakāya³ tatpra-
- 51 tipālaka-Lāṭadviya-dēvārchchak-ādi-pādamūla-samētāya pūj-ōpasthān-ādi-karmmanē
chaturō grāmān⁴ atratya-haṭṭikā-talapātaka-
- 52 samētān=dadātu dēva iti | tatō smābhis=tadīya-vijñāptyā⁵ ētē upari-
likhitakās=chatvārō grāmās=talapātaka-haṭṭikā-samētāḥ sva-
- 53 simā-paryantāḥ sōddēśāḥ sadaśāpachārāḥ⁶ akinchitpragrāhyāḥ⁷ parihṛita-
sarvvaṇḍāḥ⁸ bhūmichchhidra-nyāyēna chandr-ārka-kshiti-samakālam
- 54 tath=aiya pratishthāpitāḥ⁹ | yatō bhavadbhis=sarvvair=ēva bhūmēr=ddāna-
phala-gauravād=apaharāṇē cha mahānarakapāt-ādi-bhayād=dānam=idam=anumō-
- 55 dya paripālaniyam | prativāsibhiḥ kshētrakarais=ch=ājñāśravapa-vidhēyair=bhūtvā
samuchita-kara-piṇḍak-ādi-sarvva-pratyāy-ōpanayaḥ kārya
- 56 iti || ¹⁰Va(ba)hubhir=vvasudhā dattā rājabhis=Sagar-ādibhiḥ [I*] yasya yasya
yadā bhūmis=tasya tasya tadā phalam |(II) ¹¹Shashtim=varsha-sahasrāṇi
svargē mō-
- 57 dati bhūmidāḥ [I*] ākshēptā ch=ānumantā cha tāny=ēva narakē vasēt ||
Sva-dattām=para-dattām=vā¹² yō harēta vasundharā[m] [I*] sa vishthāyān=
krimir=bhūtvā pitri-
- 58 bhis=saha pachyatē || Iti¹³ kamaladal-āmva(mbu)vindu-lōlām śriyam=anuchintya
manushya-jivitaṇ=cha [I*] sakalam=idam=udāhṛitaṇ=cha vudhvā¹⁴ na hi
puru-
- 59 shaiḥ para-kirttayō vilōpyā[h*] || ¹⁵Tadit-tulyā lakshmi[s=*]tanur=api cha
dīpānala-samā ¹⁶bhavō duḥkh-aikāntaḥ para-kṛitim=ākirtti[h*] kshapayatām
[I*] yaśā¹⁷
- 60 nsy=āchandrārka[m*] niyatam=avatām=attra cha nripāḥ karishyantē vu(bu)ddhvā
yad=abhiruchitaṁ kim=pravachansiḥ || Abhivarddhamāna-vijayarājyē

¹ Read *tāmś=chāṭa*.² Read *svām vijñāpitā*.³ In *bhagavannunna* the double *n* of the fourth *akṣara* is quite clear, but the sign of the vowel *u* is doubtful; and of the last *akṣara* only the first (upper) *n* is quite certain. A careful examination of the impressions, however, shows that the actual reading of the original is *bhagavannunna* or *bhagavannanna*, not *bhagavannanda*.⁴ Read *grāmān*.⁵ Read *pty=aita*.⁶ Read *chādrā*.⁷ This word is followed by a sign of punctuation which has been struck out.⁸ Read *ṇḍāḥ*.⁹ This is probably an error for *pratipādītāḥ*.¹⁰ Metre: Ślōka (Anushtubh); also of the two next verses.¹¹ Read *shashtim varsha*.¹² Read *dattām vā*.¹³ Metre: Pushpitāgrā.¹⁴ Read *buddhvā*.¹⁵ Metre: Śikharig.¹⁶ This sign of punctuation is superfluous.¹⁷ Read *yaśānsy*.

61	samvat ¹	32	Mārga-dināni ²	12	||³
62	⁴ Śrī-Bhōgataśya pautrēṇa śrīmat-Subhata-sūnūnā | śrīmatā Tātaṭēn-śdam ⁵ utkirṇaṁ guṇa-śālinā ||				

TRANSLATION.

Om. Hail!

(Verse 1.) May the ten powers of Vajrāsana who has firmly attained, as to fortune, to omniscience, (those powers) which, cherished by his consort—great compassion, conquer the regions where many hosts of the Evil one are seen, protect you!⁶

(V. 2.) As the sea is the birth-place of the blessed goddess of fortune, and the moon the source of that lustre which gladdens the universe, so Dayitavishṇu, bright with all learning, became the progenitor of the foremost line of kings.

(V. 3.) From him sprang the illustrious Vāpyaṭa, who, full of piety, as far as the ocean embellished the earth with massive temples, and became famous as the destroyer of adversaries.

(V. 4.) His son was the crest-jewel of the heads of kings, the glorious Gōpāla, whom the people made take the hand of Fortune, to put an end to the practice of fishes;⁷ whose everlasting great fame the glorious mass of moonlight on a fullmoon-night seeks to rival by its whiteness in the sky.

(V. 5.) As Rōhiṇī is the beloved of the Moon, Svāhā of the Sacrificial Fire, Śarvāṇī of Śiva, and Bhadrā of the lord of the Guhyakas;⁸ as the daughter of Pulōman is of Purandara, and Lakshmi of Mura's foe, so the illustrious Dēddadēvi, a daughter of the Bhadra king, became the queen of that brilliant ruler of the earth, to him a source of joy.

(V. 6.) From them was born the glorious Dharmapāla, whose achievements are praised by the good, a master of kings who alone is ruling the entire orb of the earth; whose progress when he is about to conquer the quarters all round, the four oceans, marked by the foot-prints of the arrays of his elephants that bathe on their shores, patiently permit, being no longer fosses of the earth.

(V. 7.) When, with his ponderous army marching with unbounded glee, he proceeds to conquer the regions, and when the earth thereby slides down as if the mountains on it were

¹ Read *samvat*.² One would have expected *-dinā*.³ After this about five letters may have been engraved, but, if they were, they are quite illegible now.⁴ Metre: Ślōka (Anuṣṭubh).⁵ Read *-śdam=ut*.

⁶ *Vajrāsana*, properly the Buddha's diamond throne, is here a name of Buddha himself (*vajrāsanaṁ āsanaṁ yasya*); and the word, as I now see, is used in the same sense in line 3 of the Ghōṣarāwā inscription (*Ind. Ant.* Vol. XVII. p. 309, where the reading should be *sa Vajrāsanaḥ* instead of *Sa-vajrāsanaḥ*). On Buddha's ten powers (*daśa balaṇi*) see Kern's *Buddhismus*, Vol. I. p. 346. Like the verse at the commencement of the Mungir plate of Dēvapāla and the verse at the commencement of the Bhāgalpur, Dinājpur and Āmgāchhi plates of Nārāyanapāla, Mahipāla and Vīrabhāpāla III., the above verse admits of another interpretation with which it would apply to the king Dharmapāla. In this second sense I would translate the verse thus: 'May the forces of (Dharmapāla), seated on his diamond throne, who, as he has attained to fortune, has firmly attained to omniscience, (those forces) which, cherished by his most compassionate queen, conquer the ten regions where murderous hosts are seen in great number, guard you!' The word *bakumdrakulōpalambhā* must be taken as a Bahuvrīhi compound, qualifying *dīśaḥ*, but its formation is irregular.

⁷ Gōpāla was made king by the people to put an end to a lawless state of things in which everyone was the prey of his neighbour. For the phrase *mātsya nyāya* compare v. 3942 of von Böhtlingk's *Ind. Sprüche*: *Parasparāmīkhatayā jagatō bhinnavartmanah | dandābhāve paridhānī mātsya nyāyah pravartate* |—*Dīśam=āśayaḥ*, 'the sky,' is equivalent to *digavasthāna* which is given in von Böhtlingk's *Dictionary*.

⁸ The Guhyakas, like the Yakshas, are attendants of Kuvēra, the god of wealth; Purandara is Indra, and Mura's foe Viṣṇu-Kṛishṇa.

marching,¹ Śēsha hurriedly follows him, always exactly beneath him, with his arms raised to support the circle of his heads, hurt by the jewels that sink into them, bent down by the weight.

(V. 8.) When, on his setting forth, the whole sky is covered with the masses of dust, cast up by the stamping of his marching army, and the earth thereby is reduced to a minute size, then, on account of its light weight, the circle of the hoods of the serpent-king springs up, with the jewels, that had sunk into them, reappearing.

(V. 9.) The fire of his wrath, stirred up when he finds himself opposed, like the submarine fire, blazes up unceasingly, checked (*only*) by the four oceans.

(V. 10.) Desirous, as it were, of seeing collected together in one place such kings of old as Prithu, Rāma, the descendant of Raghu, and Nala, the Creator in this Kali-age set up the glorious Dharmapāla, who has humbled the great conceit of all rulers, as a mighty post to which to fasten that elephant—the fickle goddess of fortune.

(V. 11.) For those armies of his,—not seeing at once how large they are, because the ten regions are whitened by the dust of their van-guard, the great Indra, afraid of what might happen to the armies of Māndhātṛi,² exhausts himself in conjectures,—for them even, thrilled as they are with eagerness to fight, there is no chance of rendering assistance to his arms, which (*alone*) annihilate the whole host of his adversaries.

(V. 12.) With a sign of his gracefully moved eye-brows he installed³ the illustrious king of Kanyakubja, who readily was accepted by the Bhôja, Matsya, Madra, Kuru, Yadu, Yavana, Avanti, Gandhāra and Kira kings, bowing down respectfully with their diadems trembling, and for whom his own golden coronation jar was lifted up by the delighted elders of Pañchāla.

(V. 13.) Hearing his praises sung by the cowherds on the borders, by the foresters in the forests, by the villagers on the outskirts of villages, by the playing groups of children in every courtyard, in every market by the guardians of the weights,⁴ and in pleasure-houses by the parrots in the cages, he always bashfully turns aside and bows down his face.

(Line 25.) Now—from his royal camp of victory, pitched at Pāṭaliputra, where the manifold fleets of boats⁵ proceeding on the path of the Bhāgirathī⁶ make it seem as if a series of mountain-tops had been sunk to build another causeway (*for Rāma's passage*); where, the brightness of daylight being darkened by densely packed arrays of rutting elephants, the rainy season (with its masses of black clouds) might be taken constantly to prevail; where the firmament is rendered grey by the dust, dug up by the hard hoofs of unlimited troops of horses presented by many kings of the north; and where the earth is bending beneath the weight of

¹ *Chalitagitirāśchīnatā* is an abstract noun derived from the Karmadhāraya compound *chalitagitirāśchīna*, the first member of which is a Bahuvrīhi; literally 'the state of one whose mountains are marching and who, in consequence of it, is sliding down sideways.' The Accusative *taṁ* towards the end of the verse is governed by *adhō=dhas*; see the *Mahābhāṣya* on Pāṇini, ii. 3, 2.—The thousand-headed serpent-king Śēsha bears the earth on his heads, and, to keep it properly balanced, has to move along always exactly beneath the king, when it is pressed down by the weight of the king's army.

² Māndhātṛi was an ancient king and friend of Indra's. The original may also mean 'afraid of their coming in (hostile) contact with the armies of Māndhātṛi.'

³ The word of the original text, *dattaḥ*, indicates that Dharmapāla had been requested (probably by the Pañchālas) to permit the installation of the king of Kanyakubja, and the sense of the original would therefore more accurately be expressed by 'he consented to the installation of.'

⁴ Or, it may be, 'by the people'; see above, p. 248, note 15.

⁵ *Nauddṛaka* apparently is equivalent to *nauvīdāna* in v. 22 of the Deopara inscription of Vijayasēna, *Ep. Ind.* Vol. I. p. 309; instead of it, we have *nauddṛa*, *ibid.* Vol. II. p. 351, l. 15, and in the Bhāgalpur plate of Arjunaapāla.

⁶ i.e. the Ganges.

the innumerable foot-soldiers of all the kings of Jambūdvīpa,¹ assembled to render homage to their supreme lord;—the devout worshipper of Sugata, the *Paramēśvara Paramabhaṭṭāraka Mahārājādhirāja*, the glorious Dharmapālādēva, who meditates on the feet of the *Mahārājādhirāja*, the glorious Gōpālādēva, being in good health,—²

(L. 30.) In the Mahantāprakāśa district (*vishaya*), which belongs to the Vyāghrataṭi maṇḍala³ within the prosperous Puṇḍravardhana *bhukti*, is the village named Krauñchaśvabhra. Its boundary on the west is Gaṅginikā; on the north it is the small temple of Kādambarī and a date tree; on the north-east the dike made by the Rājaputra Dēvaṭa; it goes to and enters a citron grove (?); on the east it is the dike of Vitaka,⁴ Also the village named Mādhāsammali. On the north its boundary is Gaṅginikā; from there, on the east,; from there again, on the south, it is Kālikāśvabhra, proceeding thence as far as; on the west, from there again, it enters Gaṅginikā. At Pālitaka the boundary on the south is the small island of Kānā; on the east the river Kōṇṭhiyā; on the north Gaṅginikā; on the west Jēnandāyikā. On the island the funeral rites of this village are performed⁵ (?). Of the village of Gōpippali, which is within the Āmrashaṇḍikā maṇḍala belonging to the Sthālikkaṭa district (*vishaya*), the boundaries are, on the east the western boundary of the Udragrāma maṇḍala, on the south a jōlaka (?), on the west the khāṭikā (?) named Vēsanikā, on the north the cattle-path running on the borders of the Udragrāma maṇḍala.

(L. 43.) To all the people assembled at these four villages, the Rājans, Rājanakas, Rājaputras, Rājāmātyas,⁶ Sēnāpatīs, Vishayapatis, Bhōgapatis, Shashṭhādādhikṛitas,⁷ Daṇḍasaktis, Dāṇḍapātīkas, Chaurōddharanīkas, Dauḥśāddhasāddhanīkas, Dūtas, Khōlas,⁸ Gamāgamīkas, Abhitvaramānas, inspectors of elephants, horses, cows, buffalo-cows, goats and sheep, inspectors of boats, inspectors of the forces, Tarīkas,⁹ Śaulkīkas, Gaulmīkas, Tadāyuktakas, Vinīyuktakas and other dependants of the king's feet, and to the others not specially named, to those belonging to the irregular and regular troops as they may be present from time to time, to the Jyēshṭhakāyasthas,¹⁰ Mahāmahattaras, Mahattaras, Dāsagrāmīkas¹¹ and other district

¹ i.e. India.

² This sentence is taken up again towards the end of line 43 (*ēśhu chaturāśu grāmēśhu*), and ends in line 48 (*samājāpayati cha*). The intermediate passage must be taken by way of parenthesis.

³ Since a *maṇḍala* forms part of a *vishaya*, the original text of which the above is the translation cannot be correct. See below, and line 30 of the Dinājpur plate of Mahīpāla where the sequence is *bhukti, vishaya maṇḍala*.

⁴ From here up to the end of the description of the boundaries of the village of Krauñchaśvabhra I am unable to translate the text; nor do I understand part of what is said about the boundaries of the second village. Several of the untranslated words of the original apparently are names of villages; for others, such as *khāṭika*, *yānaka* or *yānaka*, *ardhasarōṭika* and *bhishuka*(?), I cannot suggest suitable meanings.

⁵ If this be the meaning intended, the construction of the text of course is wrong; besides, the word *sampardīna*, which is not found elsewhere, is used in the sense of *sampardīyika*.

⁶ This and the following three words would literally mean 'king's ministers, chiefs of armies, chiefs of *vishayas* (or districts), chiefs of *bhōgas*,' where *bhōga* is perhaps equivalent to *bhukti*, denoting a larger extent of territory than a *vishaya*. The *Bhōgapatis*, *Shashṭhādādhikṛitas* and *Daṇḍasaktis* are not enumerated in the other copper-plates of the same family, but *bhōgapati* does occur, after *vishayapati*, in line 13 of the Pāṇḍukēśvar plate of Lalitāsūra. In line 8 of the Kāvi plate of Jayabhata III. (*Ind. Ant.* Vol. V. p. 114) we have, immediately preceding *vishayapati, bhōgika*.

⁷ *Shashṭhādādhikṛita*, a term which I have not met with elsewhere, apparently denotes a superintendent or comptroller of the *shashṭhādāśa* or *shadbhōga*, i.e. the sixth part of the produce, due to the king.

⁸ *Khōla* is another unusual term. The meaning given for it by the dictionaries is 'limping, lame;' in the other copper-plates of the same family and in the plate of Lalitāsūra its place is taken by *prashanika* 'a messenger.'

⁹ i.e., probably, 'overseers of ferries, tolls, and forests.'

¹⁰ Literally 'the chief writers.'

¹¹ Probably 'the officers in charge of groups of ten villages.'

officers, including the *Karaṇas*,¹ and to the resident cultivators,—to all these, especially honouring the Brāhmanas, he² pays due respect, makes known, and issues these commands:—

(L. 48.) Be it known to you that the *Mahāsāmantādhipati*, the illustrious Nārāyaṇavarman, by the mouth of the *Dātaka*, the *Yuvarāja Tribhuvanapāla*, has preferred to us the following request: “For the increase of our parents’ and our own merit we have had a temple built at *Subhasthali*. To the holy lord N[unna-Nārāyaṇa]³ who has been installed there (*by us*), and to the *Lāta* Brāhmanas, priests and other attendants⁴ who wait upon him, may it please your Majesty to grant four villages, with their *haṭṭikā* and *talapātaka*,⁵ for the performance of worship and other rites.” Thereupon, at his request, we accordingly have assigned the above-written four villages, together with the *talapātaka* and *haṭṭikā*, up to their proper boundaries, with all their localities, with (*the fines for*) the ten offences,⁶ not in any way to be interfered with, exempt from all molestation, in accordance with the maxim of *bhūmichchhidra*, for as long as the moon, the sun and the earth endure. Wherefore all of you, out of respect for the merit resulting from a gift of land, and afraid of falling into the great hell and of other evils consequent on the resumption of it, should applaud and preserve this gift. And the resident cultivators, being ready to obey our commands, should make over (*to the donees*) the customary taxes, means of subsistence,⁷ and all other kinds of revenue.

(L. 56.) [Here follow five benedictive and imprecatory verses.]

(L. 60.) In the increasing reign of victory, the year 32, 12 days of *Mārga*.

(L. 62.) This was engraved by the skilful *Tātata*, the son of the worthy *Subhata* and son’s son of the worthy *Bhōgata*.

No. 35.—KUDOPALI PLATES OF THE TIME OF MAHA-BHAVAGUPTA II.

By F. KIELHORN, PH.D., LL.D., C.I.E.; GÖTTINGEN.

These plates were found, buried in the ground, at the village of “*Kudopali*” in the Bargarh tahsil of the Sambalpur district of the Central Provinces, and were, in November 1895, sent to the Central Museum of Nagpur by Mr. R. A. B. Chapman, I.C.S., Officiating Deputy Commissioner of Sambalpur. I edit the inscription which they contain from excellent impressions, received from Dr. Hultsch, to whom the plates were lent by the Curator of the Nagpur Museum, Mr. R. S. Joshi.

¹ *Karaṇa* denotes a writer, scribe, or accountant.

² The subject of the sentence is *Dharmapāladśaḥ* in line 30.

³ Or, perhaps, Nanna-Nārāyaṇa.

⁴ The word *pādamūla* of the original also occurs in line 20 of the plate of Lalitāsūra, where we have *bhṛītya-pādamūla-bharaṇḍya*. Synonymous with it, we have *pādamūla* in v. 74 of the Śālabhū temple inscription of Mahipāla, *Ind. Ant.* Vol. XV. p. 39. Compare also the Pāli word *pādamūlika*, ‘a man servant,’ *Jātaka*, Vol. II. p. 328, l. 13.

⁵ Of the two words left untranslated, *haṭṭikā* must be derived from *haṭṭa*, ‘a market,’ and may mean ‘market dues.’ *Talapātaka* we have, in the form *taladvātaka* (or *talavātaka*) in line 7 of the Dēo-Baranār inscription of Jivitagupta II, *Gupta Inscr.* p. 216, where the word denotes an official, according to the late Dr. Bhagvanlal Indrajī, ‘the village accountant.’ Perhaps the word, as used in the present inscription, is synonymous with or similar in meaning to the term *talapada* of some Chaulukya grants, which has been taken to denote ‘land paying rent to Government;’ see *Ind. Ant.* Vol. XI. p. 339.

⁶ The original, like the Bhāgalpur plate, has here *sadaśāpachārāḥ* instead of the ordinary *sadaśāparādāḥ*.

⁷ i.e. payments in kind; the term in the original is *pinḍaka*, which seems to take the place here of the ordinary *bhāgabhōga*. The word *pinḍa* occurs, apparently in a different sense, in the phrase *viśayād=uddhṛitapiṇḍa* in line 11 of the Madhuban plate of Harsha (*Ep. Ind.* Vol. I. p. 73) and in line 21 of the Paṇḍukēśvar plate of Lalitāsūra.

These are three copper-plates, each of which measures about $7\frac{5}{8}$ " long by 4" broad. They are held together by a ring, which had not been cut when the plates reached Dr. Hultzsch. The ring is about $\frac{3}{8}$ " thick and $3\frac{1}{2}$ " in diameter. Its ends are soldered into a seal which bears in high relief a sitting *hamsa*, facing the proper left and surmounted by a crescent, and, below the *hamsa*, the legend *Rāṇaka-śrī-[Pu]ṁ[ja]*. The weight of the plates is 2 lbs. $4\frac{1}{2}$ oz., and of the ring and seal $8\frac{1}{2}$ oz.; total 2 lbs. 13 oz. The inscription begins on the second side of the first plate and ends on the first side of the third plate; but at the top of the first side of the first plate there is the following additional line of writing, which I do not understand, n characters that closely resemble those of the inscription itself:—

Pēmīṭṭā(?)pamhālātālikatamvōlabhōlichhatrasatau ||

Though the edges of the plates are only slightly raised into rims, the writing throughout is in an excellent state of preservation. The size of the letters is between $\frac{1}{4}$ " and $\frac{5}{16}$ ". The characters, which include decimal figures for 1 and 3 in line 7, are Nāgarī, of the northern class. In general, they are similar to those of the inscriptions published above, Vol. III. p. 340 ff., but owing, as it seems to me, to the more cursive style of the writing, they present a rather more modern appearance. The sign of *avagraha* does not occur. The *virāma* also, in consequence of the absence of final consonants which will be accounted for below, is nowhere employed; and the sign of *visarga* is used only six times, three times correctly and three times superfluously. The *anusvāra* is expressed seven times in the ordinary way, by a superscript circle or dot, and fourteen times by a circle with a nearly vertical line beneath it, written after the *akshara* to which the *anusvāra* belongs.¹ The only final form of a consonant which occurs is that of *m*, in *-ārittham* in line 18. Of individual letters, the initial *ś* is expressed by two circles with (below them) a line drawn downwards either from right to left (in *-āddhyāi*, l. 16), or from left to right² (in *itih*, l. 33); or by a wavy line drawn downwards from right to left, with two circles below it, and below these a slightly curved line drawn downwards from right to left (in *Lōisarā*, l. 10, and *idam*, l. 35). The initial *ē*, which occurs only in *pivarddhaē* (for *vivṛiddhayē*) in line 18, is expressed by a vertical line with (on the left of it) a semicircle open to the left. This form of *ē*, which is very similar to the letter *ē* used in the Cambridge MS. Add. 1691, II.,³ is of essentially the same type as that spoken of by Dr. Fleet, above, Vol. III. p. 332. It occurs, in varying shapes, in a number of inscriptions from eastern India that have all been written some time after the beginning of the 11th century A.D. We find it, e.g., in the word *ēva* in line 14 of the Nādagām plates of Vajrahasta of Śāka-Saṁvat 979 (above, p. 189, Plate), in the word *ēkaikēna* in line 17 of the Deopara inscription of Vijayasēna (*Ep. Ind.* Vol. I. p. 309, Plate), in the word *ētasya* in line 2 of the Kamauli plates of Vaidyadēva of Kāmarūpa (*ibid.* Vol. II. p. 350, Plate), in the word *ētābhyām* in line 24 of the Bākergaṇj plate of Kēśavasēna (*Jour. Beng. As. Soc.* Vol. VII. p. 44, Plate xlv.), in the word *ēva* (not *ēsha*) in line 9 of the Gayā inscription of Purushōttamasimha (*Ind. Ant.* Vol. X. p. 342, Plate), in the word *ēshaḥ* in line 10 of the Sylhet plates of Kēśavadēva (*Proceedings, Beng. As. Soc.* 1880, Plate iv.), and in the word *ētasya* in line 24 of the Sylhet plates of Īśānadēva (*ibid.* Plate vii. line 8). And, to mention some inscriptions of which no facsimiles have yet been published, it is also used in the Sārnāth inscription of Mahīpāla of Vikrama-Saṁvat 1083 (*Ind. Ant.* Vol. XIV. p. 140), in the Gōvindpur inscription of the poet Gaṅgādhara of Śāka-Saṁvat 1059 (*Ep. Ind.* Vol. II. p. 333), in the Assam plates of Vallabhadēva of Śāka-Saṁvat 1107 (*Zeitschr. D. Morg. Ges.* Vol. XL. p. 43), and in the Gayā inscription of Yakshapāla (*Ind. Ant.* Vol. XVI. p. 64). The particular

¹ This sign may be the remnant of a final form of *m*; but as it is often used before sibilants, there can be no doubt that the writer considered it as an optional form of *anusvāra*, not as a form of the letter *m*.

² This form of *ś*, consisting of two circles with (below them) a line drawn downwards from left to right, is occasionally used in the Khālimpur plate of Dharmapāla; see above, p. 244.

³ See Prof. Bendall's *Catalogue*, Table of letters. From that Table it will be seen that the form of *ē*, spoken of above, in the manuscripts has taken the place of the triangular form of *ē* from about the middle of the 12th century A.D.

form of *é* which we have in the present inscription, in my opinion proves, more convincingly perhaps than is done by anything else, that **this inscription cannot have been written earlier than about the first half of the 12th century A.D.** Of the consonant-signs, the sign for *m*, instead of being square-shaped, is much like a right-angled triangle standing on its apex, with a circle placed to the left of, but not joined to, the hypotenuse. And, like the sign for *m*, the sign for *s* also in this inscription has altogether lost its square shape; and the forms of both letters, just like the form of *é*, make it impossible to assign to the inscription any great antiquity. As regards other letters, I would only mention that in the sign for *t* (or *tt*) the vertical stroke on the right is generally continued quite to the bottom of the letter (as is also done in the Khâlimpur plate of Dharmapâla), and that no clear distinction is made between *t* and *tt*.—The language of the inscription is Sanskrit, employed by a person who had no great command of that language, and considerably influenced by his vernacular. The ignorance of the composer is particularly shown by the principal passage of the inscription in lines 7-20, which is confusedly arranged, and in which some necessary words and most of the case-terminations have been omitted. The influence of the Prâkrit is apparent from the dropping of consonants (including *visarga*) at the end of words, the change of final *n* to *anusvâra*, the elision of *y* between two vowels (in *-âddhyâti* for *-âddhyâyi*, i.e. *-âddhyâyinê*, l. 16, and *pivarddhâe* for *vivridhdhayê*, l. 18), the substitution of *kh* for *ksh* in *khiti*, l. 17, and of *ś* for *shy* in *bhaviśati*,¹ l. 27, etc.—As regards orthography, short vowels are frequently used for long ones; the vowel *ri* and the syllable *ri* are confounded in *Trikaliṅga*, l. 5, and *pitribhi*, l. 32; the letter *b* is throughout denoted by the sign for *v*; the dental nasal is seven times used instead of the lingual, and the lingual once (in *Kaundinya*, l. 15) instead of the dental; of the sibilants, the palatal is three times employed instead of the lingual (e.g. in *varśa*, l. 23), the lingual once (in *vaṁśa*, l. 8) and the dental twice (in *pravēsa*, l. 12, and *pāsai*, l. 31) instead of the palatal; the word *datta* is several times spelt *data*; and *āmra* and *tāmra* are written *āmva* and *tāmva*, in lines 11, 18, and 35.—Up to line 20 the text is in prose; lines 21-34 contain some well-known benedictive and imprecatory verses (given here most incorrectly), which profess to be taken from the *Dharma-śāstra*; and lines 35-36, which are again in prose, give the name of the writer, [Pū]rṇadatta, the son of the *Śrēśṭhin* Kiraṇa, of Lēnapura.

The contents of the prose part of the inscription in lines 1-20 are as follows:—

In the 13th year of the reign of the devout worshipper of Mahēśvara (Śiva), the *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara*, the ornament of the Sōmakula, the lord of the three Kaliṅgas, the glorious **Mahā-Bhavaguptarājadēva**, who meditates on the feet of the devout worshipper of Mahēśvara (Śiva), the *P. M. P.*, the ornament of the Sōmakula, the lord of the three Kaliṅgas, the glorious **Mahā-Śivaguptarājadēva**, (and who resides) at **Yayātinagara**,—[his feudatory] the devout worshipper of Mahēśvara (Śiva), who is born in the Maṭhara family and has obtained favour by a boon of (the goddess) Kālēśvarī, the lord of fifteen villages (*pallikā*), who has obtained the five *mahāśabdas*, the *Māṇḍalikā*, *Rāṇaka*, the glorious **Puñja** (l. 9), the son of **Vôḍā** (?), after having worshipped the Brāhmanas at the village of **Lōisarā** in the **Gidāṇḍā** district (*maṇḍala*), from his residence at **Vā(?)maṇḍāpāṭi** (l. 7) issues a command to the *Rājaputras*, *Talāvargins*(?), *Sāmaṇyikas*, and to all the resident people, to the effect that the said village has by this copper-plate charter been given by him, free from taxes etc., to the *Bhaṭṭaputra* **Nārāyaṇa**, the son of **Janārdana**, an immigrant from **Hastipada** (l. 15), belonging to the *Kaundinya gōtra*, with the *pravara* of **Mitrāvaruṇa**,² and a student of the Kaṇva *śākhā*; and that out of respect for this order and out of respect for religion this grant is to be protected.

¹ *Bhaviśati*, no doubt, will remind the reader of such futures as *anapēśānti*, *cadhīśānti*, etc., in the *Shāhbāzgarhī* version of Aśoka's edicts.

² A member of the *Kaundinya gōtra* ordinarily has the three *pravaras* *Vāsisṭha*, *Maitrāvaruṇa* and *Kaundinya*.

The localities mentioned in the above I have not been able to identify.

Since the *Rānaka* Puñja himself probably was a chief of little importance, the value of the inscription lies in this, that the king **Mahā-Bhavaguptarājadēva**, in whose reign it was issued, apparently is the **Mahā-Bhavagupta II.** of whom an inscription has been published above, Vol. III. p. 355 ff., and that, on palæographical grounds, as stated above, the inscription cannot be placed earlier than about the first half of the 12th century A.D. The inscription thus fully confirms the conclusion, arrived at by Dr. Fleet in his elaborate paper, *ibid.* p. 323 ff., according to which Mahā-Bhavagupta II. and his three predecessors belong to about the 11th, and not to the 5th or 6th century A.D.

Dr. Fleet, *ibid.* p. 333, has referred to an attempt that has been made to identify the great-grandfather of Mahā-Bhavagupta II., **Śivagupta**, with a Śivagupta of whom we have an inscription at Sirpur, and to establish a certain connection between these princes and the so-called **Kēsari dynasty of Orissa**. While agreeing with all that Dr. Fleet has said on the subject, I may perhaps mention here that, by a curious coincidence, in the family of the Śivagupta of the Sirpur inscription there *was* a chief or king, one of whose names *did* end in the word *kēsarin*. The Sirpur inscription, edited by me in the *Ind. Ant.* Vol. XVIII. p. 179 ff., gives the following genealogy: Udayana, of the family of the Moon; his son Indrabala; his son Nannadēva; his son Chandragupta; his son Harshagupta; his son Śivagupta-Bālārjuna. And of these chiefs the Rājim copper-plate inscription, edited by Dr. Fleet in *Gupta Inscr.* p. 291 ff., mentions Indrabala and his son Nannadēva of the Pāṇḍu *vaṁśa*; and it gives besides the name of Nannadēva's son (not, I think, his adopted son) Mahāśiva-Tīvaradēva. Now in the Nāgpur Museum there is a large fragmentary inscription,¹ of which a very faulty account with a rough lithograph has been published in the *Jour. Bo. As. Soc.* Vol. I. p. 148 ff. This inscription, in line 3, mentions a king **Sūryaghōṣa**,² and up to the middle of line 7 relates that he (or a descendant of his whose name may have disappeared), when his son was killed by a fall from the top of the palace, founded a temple or other building connected with the Buddhist religion. It then records, in line 7, that after the lapse of much time another king, named **Udayana**, was born from the Pāṇḍava *vaṁśa*;³ and it evidently stated that this Udayana, who no doubt is the Udayana of the Sirpur inscription,⁴ had four sons. The names of the three first sons are broken away, but from a verse in line 8, which contains a play on the word *bala* and compares one of the younger sons to Viṣṇu (the younger brother of Indra), I conclude that the eldest son was **Indrabala**. The name of the fourth son was **Bhavadēva**. Of him it is stated, in line 9, that he was a lion in battle, *raṇakēsarin*,⁵ and the name **Raṇakēsarin** is actually given to him in line 13 (*sa śrīmān=Raṇakēsari vijayatām*). And line 14 further records that he also bore the name **Chintādurga**.⁶ **Bhavadēva-Raṇakēsarin** repaired the building which has been mentioned before, and the inscription, which was composed by Bhāskarabhaṭṭa, was put up during his reign.—Although Bhavadēva's inscription, in its present state, contains no date, it may, on account of the writing which is similar to, but somewhat older than, that of the

¹ I owe impressions of the inscription to Dr. Burgess, Dr. Fleet, and Dr. Hultzsch. The inscription contains 20 lines of writing, which cover a space of about 4' 6" long by 1' 10½" high. At the end of each line about 30 akṣaras are broken away, and the two last lines are more or less illegible.

² The inscription does not say that Sūryaghōṣa was 'the sovereign lord of Uṛiśi (Orissa).'

³ *Gacchhātī bhūyasi kālā bhūmipatīḥ kṣapita-sakalaripupakṣaḥ | Pā[ṇḍa]va-vaṁśād-guṇavān=Udayana-nmda samutpannaḥ |*

⁴ The same Udayana is also mentioned as a king of the past in line 1 of the Kālāñjar inscription of which a photo-lithograph is given in *Archæol. Surv. of India*, Vol. XXI. Plate ix. L. (*Udayana iti rājā yaḥ kālā Pāṇḍavānām sakala-bhuvana-mūkasya Bhadrāsvarasya | pavana-lulita-chiknam ramyakant-śhṭakābhīr-gṛīha-varaṁ-atibhaktya kṛitāṁ tēna pūrvvām ||*).

⁵ *Kṛipāṇa-nakharāṇa-dū vikramya dālayaṁ-vaṇḍ | abhavad-vairi-mattēbhān=sa śhō raṇa-kēsari |*

⁶ *Janayati śatruṣu chintām yō vai durggāśa saṅgarē yaśmāt | tēna raṇa-ghasmarō=sa Chin[tād]urgg-dhhyatā=agamat |*

Kaṇasva inscription of Śivagana,¹ confidently be assigned to the beginning of the 8th century A.D.; and it thus tends to prove that the Rājim copper-plate inscription of Mahāśiva-Tivaradēva undoubtedly belongs to about the middle of the 8th, and the Sirpur inscription to about the beginning of the 9th century A.D.²

TEXT.³*First Plate; Second Side.*

- 1 Ōm⁴ svasti [||*] Śrī-Yayātinagarē ⁵paramamāhēśvara-paramabhāṭṭā-
 2 raka-mahārājādhirāja-pa[ra*] mēśvara-Sōmakulatilaka-Trika-
 3 līngādhipati-śrī-Mahā-Śivaguptarāja dēva-pādānūdyāta⁶-paramamā-
 4 hēś[ra]-paramabhāṭṭāraka-mā(mahārājādhirāja-paramēśvara-Sōmaku-
 5 latilaka-Tri(tri)kalīngādhipati-śrī-Mahā-Bhāvaguptarājādēva-mahi-
 6 pravarddhamāna-kalyāna(ṇa)vijayarājyē trayōdaśa-samvatsarē⁷ ātr-āṅkē sa-
 7 mvata 13⁸ ⁹Vvā(?)maṇḍapāṭṭi(tī)-samāvāsakāta¹⁰ paramamāhēśvara-Maṭhara-
 8 vaṁśhō(sō)dbhava-kulatilaka¹¹-K[ā]lēśvari(rī)¹²varalavdha(bdha)prasāda-pañchadēśapallikā-
 9 dhipati-samadhigatapañchamahāśavda(bda)-maṇḍalika-rāṇaka-śrī-Puṇja(?)¹³

Second Plate; First Side.

- 10 ¹⁴Vvō(?)dā-suta[h*] kuśali(lī) Giḍāṇḍā-maṇḍala-pratīva(ba)ddha-Lōisarā-grāmya¹⁵
 11 sa-gartt-ōśara sa-jala-sthala s-āmra-madhu sa-[vā?] ṭṭa-viṭṭap-āranya chā-
 12 tuḥ-sima-paryānta ā-chāṭṭa-bhāta-pravēsa sarvva-vādhā-vivarji-
 13 ta sarvv-ōparikara-kar-āvām-sahita vrāhmaṇām sampujya tatra pratinivā-
 14 sinō rājaputra-talavargi-sāmavājī¹⁶ cha sarvvē janapadām
 15 samājñāpayati viditam=astu bhavatām Hastipada-vinirgata¹⁷ Kaṇḍīnya(nya)-
 16 gōtra¹⁸ Mitrāvva(va)ruṇa-pravara¹⁹ Kanva(nva)-śākh-āddhyāi²⁰ bhāṭṭaputra-śrī-
 Nārāyaṇa²¹ Da(ja)nārdana-suta²²

¹ See *Ind. Ant.* Vol. XIX. p. 57, Plate.

² The Boramdeo inscription, of which a lithograph is given in *Archaeol. Surv. of India*, Vol. XVII. Plate xx. E., speaks of Bālārjuna (i.e. the Śivagupta of the Sirpur inscription) as a king of the past.

³ From impressions supplied by Dr. Hultsch.

⁴ Expressed by a symbol.

⁵ Originally *parama* was engraved.

⁶ Originally *°dhyātā* | *parama* was engraved.

⁷ Read *-samvatsarē-tr-āṅkē samvat*.

⁸ From here to the end of line 9 the writing seems to have been engraved over a cancelled passage.

⁹ Read *Vāmaṇḍā* (?); below, *vv* is three times written instead of *v*, in *talavargi*, l. 14, *Mitrāvaruṇa*, l. 16, and *pravarddha*, l. 18; compare also *Vvōdā*, l. 10.

¹⁰ Read *-samāvāsakāt*, for *-samāvāsāt* or *-vāsakāt*.

¹¹ One would have expected only either *Maṭharavāmśōdbhava* or *Maṭharakulatilaka*.

¹² The actual reading may possibly be *Kulēśvari*°.

¹³ Read *-Puṇjō*.

¹⁴ Read *Vōdā* (?); see above, note 9.

¹⁵ From here the arrangement and the details of the text are quite incorrect. What the writer meant to say, would be about this:—*Lōisarā-grāmē brāhmaṇa-sampujya tatra pratinivāsinō rājaputra-talavargi(?)*. *sāmavājī*[*k-ādīn*]=*sarvān*=*janapadān*=*samājñāpayati* | *Viditam=astu bhavatām* [*yath=dyam grāmā*] *sa-gartt-ōśara* *sa-jala-sthala* *s-āmra-madhukāḥ* *sa-vāṭa-viṭṭap-āranya* *chātuh-stmā-paryāntō*=*chāṭa-bhāta-pravēśa* *sarva-vādhā-vivarjitā* *sarv-ōparikara-kar-āddna-sahitō Hastipada*.

¹⁶ Originally *talavargi* was engraved, but the upper *v* of the *akṣara* *va* has been struck out. The word *talavargi*[*n*] I have not met with elsewhere; *sāmavājīka* actually occurs in line 11 of the Gañjām plates of Prithivivarmadēva, above, p. 200; and the Kaṭak plates of Mahā-Śivagupta in line 27 apparently read *talāsi(?)ta-sāmavājīka*, where *sāmavājīka* probably is the original of *sāmavājīka*; see above, Vol. III. p. 352, and Plate x. in *Jour. Beng. As. Soc.* Vol. XLVI. Part I.

¹⁷ Read *-vinirgatāya*.

¹⁸ Read *-gōtrāya*.

¹⁹ Read *-pravardya*.

²⁰ Read *-āddhyāinē*.

²¹ Read *°yandya*.

²² The word *suta* is engraved below the line; read *-sutāya*.

i a.

विष्णुपुत्राय नमः शिवाय (श्रीगणेशाय नमः शिवाय)

i b.

८ श्रीगणेशाय नमः शिवाय (श्रीगणेशाय नमः शिवाय)
 २ एकैकं नमः शिवाय (श्रीगणेशाय नमः शिवाय)
 ४ निष्कलं नमः शिवाय (श्रीगणेशाय नमः शिवाय)
 ६ प्रसन्नं नमः शिवाय (श्रीगणेशाय नमः शिवाय)
 ८ श्रुतं नमः शिवाय (श्रीगणेशाय नमः शिवाय)

ii a.

१० श्रीगणेशाय नमः शिवाय (श्रीगणेशाय नमः शिवाय)
 १२ निष्कलं नमः शिवाय (श्रीगणेशाय नमः शिवाय)
 १४ प्रसन्नं नमः शिवाय (श्रीगणेशाय नमः शिवाय)
 १६ श्रुतं नमः शिवाय (श्रीगणेशाय नमः शिवाय)
 १८ एकैकं नमः शिवाय (श्रीगणेशाय नमः शिवाय)

20
 22
 24
 26

28 श्रीगणेशाय नमः । अथ श्रीसुब्रह्मचार्य उवाच ।
 ब्रह्माय नमः । विष्णवे नमः । शिवाय नमः ।
 30 प्राणिनां देवता च यो नमस्कृतवान् ।
 तत्तत्प्राप्तवान् । इति श्रीमद्भगवद्गीता
 32 उपनिषद्संहितायां अष्टादशोऽध्यायः ।
 34 श्रीकृष्णार्जुनसंवादे ।

17 ¹śasiladhārā-puraścharēṇam=a-chandra - t ā r k - ā r k a - k h i t i - s a m a k ā l - ō p a -
18 bhôg-ârttham mâtâpitrôr=âtma[na*]ś=cha punya(ṇya)-yaśô-pivarddha² tāmvrâ-sâ-

Second Plate; Second Side.

19 sanēn=âkari(rî)kritya pratipâditô=smâbhi[h*] śāsana-gauragaura-³
20 vâ dharmma-gauvanâ cha bhavadbhi pratipâlanipâ [h*] Tathâ ch=ôktam dharmma-
21 śâstrê [h*] ⁴Vahubhir=vvasudhâ dattâ râjana Sagar-â[di*]bhi yasya yasya yadâ
22 bh[u]mi tasya tasya tadâ phala [h*] Mâ bhud=aḥ phala-sâmkâ va⁵ para-dat=êti
23 pārthiva sva-dânât=phalam=anyantam⁶ paradat-ânupâlanê [h*] Śasṭhim varṣa-
24 sahasrâṇi svargê [m]ôdati bhumi-da⁷ [h*] Bhumi yah pratigrihnanti yasya bhumi
25 prayachhati ubhau tau punya-karmâṇau niyatautam⁸ svarga-[gâ]minau [h*] Âditya
Varu-
26 nō Vishṇu Vrahma Sômô Hutâśana Śulapâṇis=tu bhagavâmm=abhinandanti bhu-
27 mida [h*] ⁹Bhumi-dâtâ kulê jâtâ sa nyas=trâtâ bhaviṣati [h*] Ubhau¹⁰ punya-ka-

Third Plate; First Side.

28 rmâṇau niyatautam sargga-gâminau [h*] Tadâgânâm sahasrâṇi vâ-
29 japēya-sâtâni cha gavâm kôṭṭi-pradânēna bhumi-harttâ na śu-
30 dhyati [h*] Haratê hâravatê yas=tu manda-vuddhis=tamâ-vṛita sa vaddhaḥ Vâru-
31 nai pâsai tiryagyôni sa gachhati [h*] Sva-datta para-dattâm=vâ y
32 harêd=vasundharâ sa viśṭhâyâm kṛimir=bhutvâ pitribhi saha pa-
33 chyatê [h*] Itih kamaladal-âmvuvindu-lôlâ śrîm=anuchintya manushya-ji-
34 vitam cha sakalam=idam=udâhṛitam vuddhâḥ na hi puruṣam para-kirtima vilô-
35 pyatê [h*] ¹¹Lēnapura-śrêṣṭhi-śrî-Kiraṇa-suta-[Pû]rṇadat[ê]ua idam¹¹ tāmvrâṇi yalikh-
36 tam tat=pramâṇam=iti [h*]

No. 36.—KELAWADI INSCRIPTION OF THE TIME OF SOMESVARA I.;
A.D. 1053.

By J. F. FLEET, I.C.S., PH.D., C.I.E.

Kelawadi, *Kelwadi*, or *Kelôdi*,¹² is a village about ten miles to the north of Bâdâmi, the chief town of the Bâdâmi tâluka of the Bijâpur district. With a slight difference, of the long for the short vowel in the penultimate syllable, its name occurs as *Kelavâdi*, in the present record as well as in others; and in ancient times it was the chief town of a group of towns and villages known as the *Kelavâdi* three-hundred. The stone tablet containing the

¹ Read *saliladhârâ-puraścharam=a-chandra-târak-ârka-kṣiti*.

² Originally *pivarddha* was engraved, but the lower *v* of the *akṣara* *vva* is struck out. Read *vivarddha* *tāmra*.

³ Read *śāsana-gauravâd=dharmma-gauravâd=cha bhavadbhiḥ paripālanīyaḥ*.

⁴ I consider it superfluous to correct the numerous errors in the following verses; the verses all occur in the copper-plates published above, Vol. III. p. 340 ff.

⁵ This is meant for *mâ bhud=vaḥ phala-sâmkâ vâ*; see the Gājām plates of Prithivivarmadêva, above, p. 201, 27.

⁶ Read *anyantam*.

⁷ The second half of this verse has been omitted.

⁸ Read *niyataam*.

⁹ The first half of this verse has been omitted.

¹⁰ This is the second half of the verse in lines 24-25.

¹¹ Originally *ibham* was engraved; read *dattâ=êdam tāmraṇi likhitaṁ*.

¹² Lat. 16° 3', long. 75° 46'; Indian Atlas, sheet No. 41, — 'Kelludee'

greater part of the record was found on the public road outside a temple of Raṅganātha at Keḷawaḍi itself. From this stone, however, a piece is broken away, all the way down, containing the last five to eight letters of each line. The fragment that contains the ends of lines 13 to 32 was found at a temple of Hanumat at the village or hamlet of Timsāgar, just on the north of Keḷawaḍi; and, with the larger portion of the stone, it has been stored at the temple of Raṅganātha. The fragment containing the ends of lines 1 to 12 was not recovered; but nothing historical has been lost in that part of the record.

The writing covers an area about 2' 10" broad by 3' 7" high. Except for parts of some of the letters down the line of fissure, it is in a state of excellent preservation almost throughout.—The sculptures above it, at the top of the tablet, are—in the centre, a *liṅga*; on the proper right, a cow and calf, with the sun behind them; and, on the proper left, the bull Nandi, with, doubtless, originally, the moon (now broken away) behind it.—The characters are Kanarese, of the regular type of the period to which the record refers itself; and they are well formed and boldly cut, throughout. They include decimal figures in lines 21 and 23, and the distinct form of the lingual *ḍ*, which, however, only appears quite clearly in *nibiḍa*, line 17. The *virāma* is represented by its own proper sign, throughout. The size of the letters ranges from about $\frac{1}{16}$ " to $1\frac{3}{8}$ ".—The language is Kanarese.¹ Except for two of the customary benedictive and imprecatory verses in lines 28 to 31, the whole record is in prose; and lines 5 to 20 aim at being alliterative prose. We appear to have, in *suvarṇṇavaṁ*, line 26, and *dharmmavan*, line 27 (but the letter in each case is a little indistinct), the accusative singular neuter formed with *v*, as in the modern language; but in *nivēśanamuman*, line 23, for certain, and probably in *paṁneraḍuman*, line 14, it is formed with *m*. In *kōḍinaluṁ koḷaḡinalu[m*]*, line 26, we have the rather rare copulative form of the locative singular.—The orthography presents nothing calling for special remark.

The inscription refers itself to the reign of the Western Chālukya king Sômesvara I. It mentions a feudatory of his, the *Mahāsāmantādhipati* and *Daṇḍanāyaka* Bhôgadêvarasa, who was governing the Paṅgaragi twelve,—a group of villages, doubtless in the Keḷavāḍi three-hundred, the chief of which was evidently the modern Haṅgargi, about three miles west of Keḷavāḍi. And the object of it is to record that Bhôgadêvarasa's nephew, the *Mahāmātya* Supparasa, granted some cultivable land, and a site for a house, for (the purposes of) the tank at Keḷavāḍi. The tank still exists, and is a well-known place for small game.

As regards the date,—the occasion on which the grant was made was the Uttarâyana-saṁkrānti or winter solstice of the Vijaya *saṁvatsara*, Śaka-Saṁvat 975 (expired). And the corresponding European date is the 24th December, A.D. 1053, on which day the winter solstice, as represented by the Makara-saṁkrānti or passage of the sun into Capricornus, occurred, according to Professor Kero Lakshman Chhatre's Tables, at about 6 *ghaṭis*, 5 *palas*, = 2 hrs. 26 min., after mean sunrise (for Bombay).

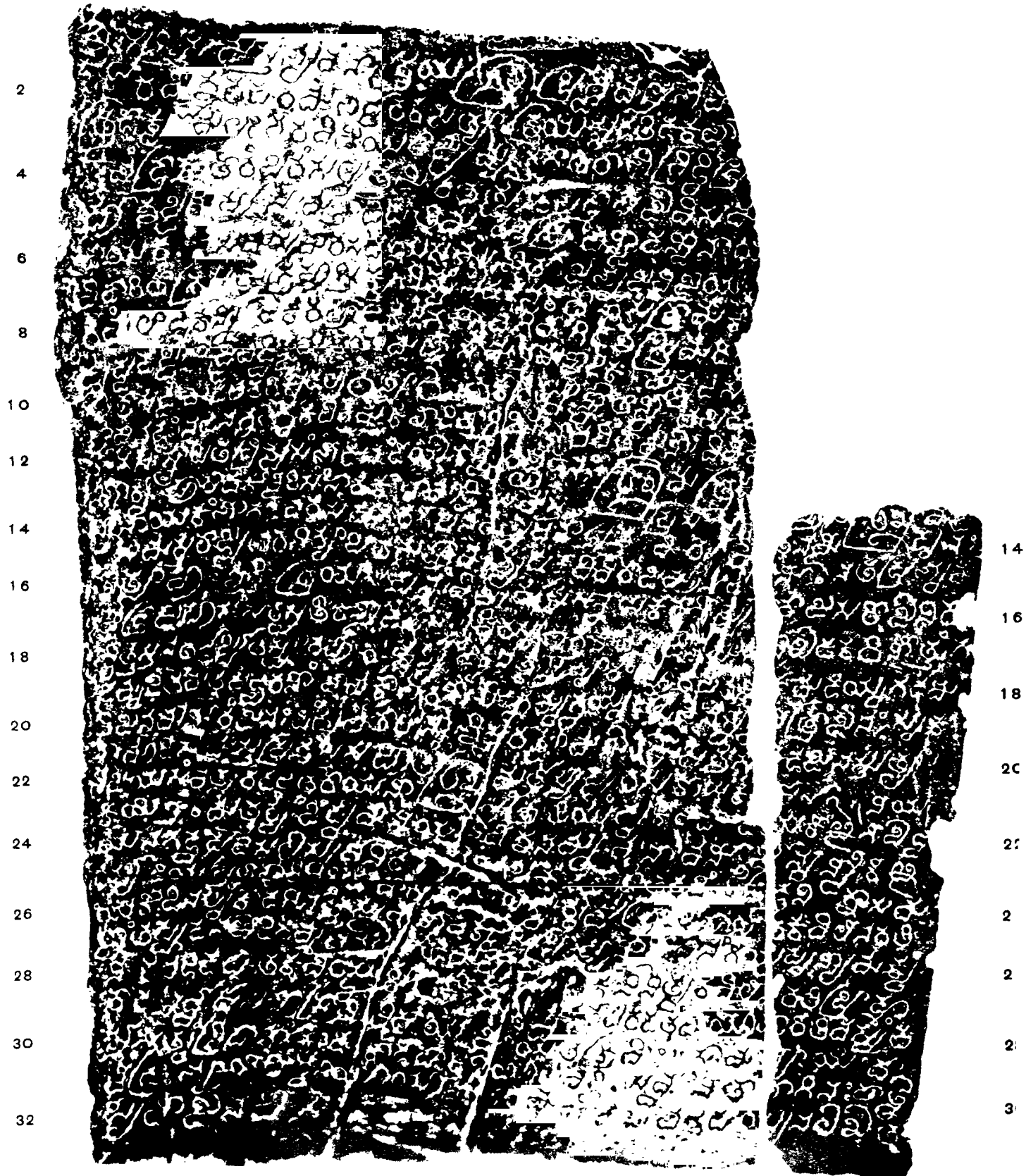
TEXT.²

1	Svasti ³	Samastabhuvanâśraya	śripri(pri)thvivallabha	ma[hārājādhirāja	pa]-
2	ramêśvara	paramabhaṭṭâraka	Satyâśraya-kuḷa-tīlakam	Chā[ṭuky-âbharapaṁ	
		śrīma]-			
3	t-[T*]raiḷôkyamalladi(dê)vara		vijaya-râjyam=uttar-ôra(tta)r-âbhivri(vri)ddhi-		
	pra[varddhamânam=â]-				

¹ The words *maneya* (l. 9), *deyi* . . (l. 12), and *narati* (ll. 25, 27) are unintelligible.

² From the ink-impression.

³ This word is preceded by a symbol which resembles *śri*, but does not seem to be meant for it. The use of *śri* at the commencement of an inscription from the Kanarese country would be very exceptional; in fact, I cannot quote any other instance.



- 4 chaṁdr-ārka-tāraṁ baram saluttam-ire [i*] Tat-pādapadm-ōpajivi sama[dhi-
gatapañchama]-
- 5 hāśabda-mahāsāmantādhipati mahā-prachanḍa-danḍanāya[kam]
- 6 dāyakan¹=asama-samara-samaya-samuchita-nija-bhujā-vijaya
- 7 vidārit-ōgra-samagra-hasti-kumbhi-kumbha-dalana-kāthōra-saṁgrāma-ka
- 8 ravaṁ | Lāṭa-Karṇāṣṭa-Karahāṣṭa-Kalīṅga-Ko[m*]ga-Vaṁgi(ga)-Vemgi-dēsa-strī-
mad-ō
- 9 dūpta(śhṭa)-darppishṭa(śhṭha)-vidviṣṭa m[a]neya-mahāsāmantā-maṇḍalika-makuṭa-
sa [di]-
- 10 śā-paṭṭam | madavad-ari-kuḷa-luṭhat-pāṭhina-ṭham(ṭam)kā[ra]-ghūrṇit-ārṇava-
baḍav[āṇalam ripu]-
- 11 [k]ālāṇalam | naṭa-nagna-bhagna-kavi-gamakavādi-vāgmi-din-ānātha-chimṭāmaṇi |²
vivēka
- 12 raṁga-saṁsthāpita-vri(vri)ksha-saṁbhēdanam deyi . . śirach(ś)-chhēdanam |
śrīmat-[T*]raīlō[kyamalladēva-pādām]-
- 13 bhōruh-ārādhakam vairi-saṁsādhakam | nām-ādi-samasta-prasa(śa)sti-[sa]h[i]t[am]
śrīmad-[d*]a-
- 14 ṇḍanāyakam Bhōgadēvarasam Paṁgaragi-paṁneraḍu[m]an=āḷuttam-ire [i*]
Ātana maidunam |
- 15 Samasta-rājya-bhara-nirūpita-mahāmātya-padavi-virājamāna-m[ā]n-ōmnata-prabhu[tva*]-
mam-
- 16 tr-ōtsāha-śakti-traya-saṁpannam | vibudha-prasannam | sakala-vibhu-rāja-sarōjini-
rā-
- 17 jad-rājaha[m*]sam Sarasvatī-karṇ-[ā*]vatamsa[m i] [pī]vara-subhaga-kāmini-
jaghana-nibīḍa-kāthin-ōttuṁga-
- 18 vri(vri)ttā-stana-ṭha(ta)ṭ-ārppita-sphāra-hāram | Karṇāṣṭa-kanat-karṇapūram
Hara-charaṇa-[ka]maḷa-yugaḷa-ma-
- 19 da-mudita-matta-shaṭcharaṇam | vāchak-ābharaṇam | vidagdha-mugdha-yuvatījana-
sni[g]dh[a-n]ētr-āmjanam | suka-
- 20 vijana-manō-ramjanam | baṁdhu-chimṭāmaṇi | śiṣṭa-rakshāmaṇi | aśhēśa³-
sa[ka]ḷa-jana-stutyaṁ |
- 21 nām-ādi-samasta-prasasti-sahitam śrīmat Supparasar |⁴ Sa(śa)ka-[va]rsha 975-
neya
- 22 Vijaya-saṁvatsarada ut[t*]arāyaṇa-saṁkrāntiy-amdu Keḷavādiya kerege biṭṭa
- 23 keyi 20 mattarum oṁdu maneya nivēśanamuman=āvan-orbban=unṭ=i kere-
- 24 yan=agaḷvam paḍisalisuvan=ida[n=āvan]-orb[b]am kāḷa-kāl-āntaradim̄d=āḷvan=i
śāsa[na*]-ma-
- 25 ryyāḍeyam pratipālisidam Vāraṇāsi-Kuruksheṭradal sāsira-kāvilenarati-
- 26 ya kōḍinalum koḷaginalu[m*] suvarṇavam kaṭṭisi brāhmaṇargge dānam-geyda
punyam=akkum |
- 27 im̄t-appudan=aḷid=i dharmmavan=aḷida mahāpātakan=in̄itu kavile[na]rati brāhma-
- 28 naran=aḷida pātaka-eydugum [i] Ślōka [i] Sva⁵-datt[ām*] para-datt[ā*]m vā
yō harēti(ta) vasm̄dha-

¹ On the analogy of other records, the reading here was probably either *sujaṇa-sukha-dāyakan* or *vipra-va-*
ddyakan.

² Here, and at some places further on, the marks of punctuation between the rhyming adjectives are
superfluous.

³ Read *śāśha*.

⁴ This mark of punctuation is superfluous.

⁵ Metre: Ślōka (Anuṣṭubh).

- 29 rā[m] shashṭir-vvarsha-¹sahasrāṇi vish[ṭhā]y[ām] jāyatê krimiḥ || Sāmā[n]yô²=
yam dha-
30 rmma-sêṭum nripāṇām³ kâlê-kâ[ê] pālanīyô bhavadbhiḥ | sarvvân-êtām⁴
bhāginah⁵ pārthi-
31 vēndr[ān*] bhūyô-bhūyô yāchatê Rāmabhadraḥ || Chaṭṭapayyana likhitam
32 Saivojana besa[diṁ ||*]

ABSTRACT OF CONTENTS.

While the victorious reign of the asylum of the universe, the favourite of fortune and of the earth, the *Mahārājādhirāja*, the *Paramēśvara*, the *Paramabhaṭṭāraka*, the glory of the family of *Satyāśraya*, the ornament of the *Chālukyas*, the glorious *Trailōkyamalladēva* (*Sōmēśvara I.*) (line 3), was continuing with perpetual increase so as to endure as long as the moon and sun and stars might last :—

And while he who subsisted (*like a bee*) on the water-lilies that were his feet (l. 4),—*vis.* the illustrious *Danḍanāyaka Bhōgadēvarasa* (l. 14); a *Mahāsāmāntādhipati* who had attained the *pañchamahāśabda*; of the women of the countries of *Lāṭa*, *Karnāṭa*, *Karahāṭa*, *Kalīṅga*, *Koṅga*, *Vaṅga*, and *Veṅgi* (l. 8); a worshipper of the water-lilies that were the feet of the glorious *Trailōkyamalladēva* (l. 12),— was governing the *Paṅgaragi* twelve (l. 14) :—

His nephew (l. 14), the illustrious *Supparasa* (l. 21), who was endowed with the three faculties of majesty, good counsel, and energy, ennobled by honour, conspicuous in his position of a *Mahāmātya* entrusted with all the affairs of state (l. 15), and who was verily the shining ear-ring of the *Karnāṭa* (l. 18), on the occasion of the *Uttarāyana-samkrānti* of the *Vijaya samvatsara* which was the *Śaka* year 975 (l. 21), gave, to the tank of *Kejavāḍi* (l. 22), 20 *mattars* of cultivable land (l. 23) and one site of a house.

Whosoever (l. 23), excavating and maintaining this tank (*or*) managing (*it*) from time to time, preserves the conditions of this charter, he shall acquire the religious merit of setting gold in the horns and hoofs of a thousand tawny-coloured cows at *Vārāṇasi* and *Kurukshētra* and giving them to *Brāhman*s! Whatever guilty man destroys this (*act of piety*), he shall incur the guilt of slaying the same number of tawny-coloured cows and *Brāhman*s!

Lines 28 to 31 contain two of the customary benedictive and imprecatory verses. And the concluding words tell us that the record was written by *Chaṭṭapayya*,— apparently at the command of *Saivoja*.

No. 37.— DATES OF CHOLA KINGS.

By F. KIELHORN, PH.D., LL.D., C.I.E. ; GÖTTINGEN.

(Continued from page 221.)

A.— KULOTTUNGA-CHOLA I.

20.— Inscription in the *Rājagōpāla-Perumāḷ* temple at *Maṇimaṅgalam* in the *Chingleput* district.⁶

- 1 Svasti śrī || Puḡaḷ-mādu viḷaṅga
3 ⁷kōvirarājakēsaripanma-

¹ Read *shashṭim varsha*.

² Metre: *Śālini*.

³ Read *sêṭur=nripāṇām*.

⁴ Read *êtām*.

⁵ The more usual reading is *bhāvinah*.

⁶ No. 23 of the Government Epigraphist's collection for the year 1896.

⁷ Read *kōv=Irāja°* or *kō Vīra-Rāja°*.

4 r=â[ña] Tribhuvanachakravattigaḷ śrī-Kulōttuṅga-Śōladēvaṅku yāṇḍu 48vadu . .
 7 yāṇḍu [4]0 [8]ḍu¹
 8 Kumba-nāyaṅṅu=ppūrvva-pakshattu davititaiyum² Velli-kkiḷam[aiyu]m [p]eṇṇa
 Śadaiyattu nāl.

"In the 48th year (of the reign) of king Rājakēsarivarman, *alias* the emperor of the three worlds, the glorious Kulōttuṅga-Chōladēva."

"In the [48]th year,³— on the day of Śatabhishaj, which corresponded to a Friday and to the second *tithi* of the first fortnight of the month of Kumbha."

The conclusion arrived at above, p. 72, was that the reign of Kulōttuṅga-Chōla I. began between the 14th March and the 8th October (both days inclusive) of A.D. 1070. If this is right, the month of Kumbha (January-February) of the first year of the king's reign must have fallen in A.D. 1071, in Śaka-Saṁvat 992 expired, and the same month of his 48th year must fall in Śaka-Saṁvat 1039 expired. And for that year this date does work out faultlessly.

In Śaka-Saṁvat 1039 expired the month of Kumbha lasted from the 23rd January to the 21st February A.D. 1118, and during that time the second *tithi* of the bright half ended 15h. 35m. after mean sunrise of Friday, the 25th January A.D. 1118, when the *nakshatra* by the equal-space system was Śatabhishaj for 2h. 38m. after mean sunrise. The date thus confirms the conclusion previously arrived at, which may now be definitely accepted as correct.⁴

B.—VIKRAMA-CHOLA.

21.—Inscription in the Mahālingasvāmin temple at Tiruviḍaimarudūr in the Tanjore district.⁵

1 || Svasti śrī [||*] Pū-mālai midaindu
 3 kō=Pparakēsaripaṅmar=āṇa Tribhuvanaśakravattigaḷ śrī-Vikrama-
 Śōladēvaṅku yāṇḍu 4āvadu [I]shapa-nā[ya]ṅṅu apara-pakshattu aṣṭamiyum
 Tiṅgaḷ-kiḷamai[yum] peṇ[ra] Śadaiyatti=nā.

4 |

"In the 4th year (of the reign) of king Parakēsarivarman, *alias* the emperor of the three worlds, the glorious Vikrama-Chōladēva,— on the day of Śatabhishaj, which corresponded to a Monday and to the eighth *tithi* of the second fortnight of the month of Ṛishabha."

22.—Inscription in the Śvētāranyēśvara temple at Tiruvenkāḍu in the Tanjore district.⁶

1 Svasti śrī [||*] Pū-mālai midaindu
 8 . kō=[Ppa]rak[ē]saripa[ṅ]mar=â[ña] Ti[ri]bh[u]vanachakra]vatti śrī-[V]ikrama-
 Śōladē[va*]ṅku yāṇḍu 5āvadu Simha-nāyaṅṅu a[pa]ra-pakshattu Tiṅgaḷ-
 ki[la]mai[yum] [ē]kādi(da)ṣiyum [p]eṇṇa T[iru]vādirai-nāl.

¹ The figure 8 looks almost like *va*, and it is possible, though not probable, that the actual date is 40vadu.

² Read *dvititaiyum*.

³ Or perhaps 'in the 40th year;' see note 1 above.

⁴ It may be added that, if the reign of Kulōttuṅga-Chōla I. had commenced in A.D. 1063, the *tithi* of the present date would, as a *kṛṣṇa-tithi*, have fallen on Saturday, the 11th February A.D. 1111, when the *nakshatra* by the equal-space system was Pūrva-Bhadrpadā for 5h. 16m. after mean sunrise.

⁵ No. 138 of the Government Epigraphist's collection for the year 1895.

⁶ No. 121 of the Government Epigraphist's collection for the year 1896.

"In the 5th year (of the reign) of king Parakésarivarman, *alias* the emperor of the three worlds, the glorious Vikrama-Chôladêva,—on the day of Ârdra, which corresponded to a Monday and to the eleventh *tithi* of the second fortnight of the month of Simha."

The examination of the date No. 10, above, p. 73, has shown that the accession of Vikrama-Chôla very probably took place on either the 18th July A.D. 1108 or the 15th July A.D. 1111; and I have stated that the manner in which the date No. 10 works out, in my opinion, speaks rather in favour of the first of those two days. With the earlier day, the date No. 21, of the month of Rishabha of the king's 4th year, would be expected to fall in April-May A.D. 1112, in Śaka-Saṃvat 1034 expired, and the date No. 22, of the month of Simha of the king's 5th year, in July-August A.D. 1112, also in Śaka-Saṃvat 1034 expired. With the later day for the king's accession, the date No. 21 would have to fall in April-May A.D. 1115, in Śaka-Saṃvat 1037 expired, and the date No. 22 in July-August A.D. 1115, also in Śaka-Saṃvat 1037 expired.

Now, with the 18th July A.D. 1108 as the day of Vikrama-Chôla's accession, the two dates, for Śaka-Saṃvat 1034 expired, actually work out as follows:—

In Śaka-Saṃvat 1034 expired the month of Rishabha lasted from the 24th April to the 24th May A.D. 1112, and during that time the 8th *tithi* of the dark half ended 19h. 19m. after mean sunrise of Monday, the 20th May A.D. 1112, when the *nakshatra* by the equal-space system was Śatabhishaj for 0h. 39m. after mean sunrise.

In the same year the month of Simha lasted from the 27th July to the 26th August A.D. 1112, and during that time the 11th *tithi* of the dark half ended 21h. 40m. after mean sunrise of Monday, the 19th August A.D. 1112, when the *nakshatra* was Punarvasu (which follows immediately upon Ârdra) for 17h. 44m. after mean sunrise.

On the other hand, with the 15th July A.D. 1111 as the day of the king's accession, the two dates, for Śaka-Saṃvat 1037 expired, would work out thus:—

In Śaka-Saṃvat 1037 expired the month of Rishabha lasted from the 24th April to the 25th May A.D. 1115, and during that time the 8th *tithi* of the dark half ended 23h. 13m. after mean sunrise of Tuesday, the 18th May A.D. 1115, when the *nakshatra* was Śatabhishaj for 5h. 55m. after mean sunrise.

In the same year the month of Simha lasted from the 28th July to the 27th August A.D. 1115, and during that time the 11th *tithi* of the dark half ended 19h. 58m. after mean sunrise of Tuesday, the 17th August A.D. 1115, when the *nakshatra* was Punarvasu the whole day.

From this it will be seen that, while the week-day of both dates comes out correctly when the king's accession is assumed to have taken place in July A.D. 1108, it would be wrong in both dates on the other alternative; and that in either case the *nakshatra* of the first date would be correct, and that of the second date incorrect. The two dates thus, in my opinion, prove that Vikrama-Chôla's accession cannot have taken place in July A.D. 1111; and they render it extremely probable that his accession really took place in July A.D. 1108.

C.—KULOTTUNGA-CHOLA III.

23.—Inscription in the Śvētāranyēśvara temple at Tiruvenkāḍu in the Tanjore district.¹

- 1 Svasti śriḥ [||*] Puyal vāyppa
 2 kô=P[pa]rakêsaripaṇmar-âṇa Tribuvanachchakkaravattigai
 śri-Kulôttunga-Śôla[d]êvarkku y[â]ṇdu eṭṭâvadu nâ! Karkâṭaka-nâyaṇṇu
 pûrvva-paksha-
 3 ttu daśamiyum Tiṅgaṭ-kilamaiyum peṭṭa A[n]iḷa[t]tiṅ-gāi.

¹ No. 118 of the Government Epigraphist's collection for the year 1896.

"In the eighth year (of the reign) of king Parakésarivarman, *alias* the emperor of the three worlds, the glorious Kulóttuṅga-Chôladêva,— on the day of Anurâdhâ, which corresponded to a Monday and to the tenth *tithi* of the first fortnight of the month of Karkâṭaka."

The conclusion arrived at above, p. 221, was that the first year of the reign of Kulóttuṅga-Chôla III. commenced between the 5th December A.D. 1177 and the 19th September A.D. 1178 (both days inclusive). If this is right, the month of Karkâṭaka (June-July) of the first year of the king's reign must have fallen either in A.D. 1178, in Śaka-Saṃvat 1100 expired or in A.D. 1179, in Śaka-Saṃvat 1101 expired; and the same month of his 8th year must fall in either Śaka-Saṃvat 1107 expired or 1108 expired. As a matter of fact, this new date works out properly only for Śaka-Saṃvat 1107 expired.

In Śaka-Saṃvat 1107 expired the month of Karkâṭaka lasted from the 26th June to the 27th July A.D. 1185, and during that time the 10th *tithi* of the bright half commenced, by the Sūrya-siddhānta 0h. 13m. after, and by the Brahma-siddhānta about 1h. before, mean sunrise of Monday, the 8th July A.D. 1185, and ended shortly after sunrise of the next day,¹ and on the same Monday the *nakṣatra* was Anurâdhâ, by the Brahma-siddhānta from 3h. 17m., and by the equal-space system and according to Garga from 7h. 53m. after mean sunrise.

It is clear that this date reduces the period during which the reign of Kulóttuṅga-Chôla III. must have commenced to the time from the 5th December A.D. 1177 to the 8th July A.D. 1178 (both days inclusive).

24.— Inscription in the Śvêtâranyêśvara temple at Kaḍappéri near Madurântakam.²

- 1 Tribhu[vana]śakravattiga! śrī-Kulóttuṅga-
 Śôladê[var]kku yāṇḍu paḍiṇ-āṅvadu
 2 Âni-
 3 māsatu=[ppa]ttān=t[i]yadīyum śaduttīyum Mūlamum Śani-kkiḷamaiyum=ānav=anṇu.

"In the sixteenth year (of the reign) of the emperor of the three worlds, the glorious Kulóttuṅga-Chôladêva,— on the day which was a Saturday and (the day of) Mūla and a fourth *tithi* and the tenth solar day of the month of Âni."

According to what has been said before, this date, of the month of Âni (or Mithuna, May-June) of the 16th year of the king's reign, would be expected to fall in Śaka-Saṃvat 1115 expired or 1116 expired.

In Śaka-Saṃvat 1115 expired the Mithuna-saṃkrānti took place, by the Ârya-siddhānta, 22h. 51m. after mean sunrise of the 25th May A.D. 1193, and the month of Âni therefore commenced on the 26th May A.D. 1193. Accordingly, the 10th day of Âni was the 4th June A.D. 1193, and on this day the 4th *tithi* (of the bright half) did end, 22h. 48m. after mean sunrise. But the day was a Friday (not a Saturday), and the *nakṣatra* at sunrise was Pushya (No. 8), not Mūla (No. 19).

On the other hand, in Śaka-Saṃvat 1116 expired the Mithuna-saṃkrānti took place 5h. 4m. after mean sunrise of the 26th May A.D. 1194, which therefore was the first day of the month of Âni. The 10th day of Âni, accordingly, was Saturday, the 4th June A.D. 1194, and on that day the *nakṣatra* was Mūla, by the Brahma-siddhānta from 1h. 19m., and according to Garga from 5h. 55m. after mean sunrise. But the *tithi* which ended on the day so found, 13h. 2m. after mean sunrise, was the 14th (of the bright half), not a 4th *tithi*.

¹ The *tithi* therefore was either a current *tithi* or it was a *prathama-dāśamī*.

² No. 131 of the Government Epigraphist's collection for the year 1896.

Now everybody who will compare the results of my calculations of the date will, I feel confident, admit that the fourth *tithi* has been erroneously quoted¹ in the date instead of the fourteenth, and that the proper equivalent of the date undoubtedly is Saturday, the 4th June A.D. 1194. Since this day fell in the 16th year of the reign of Kulōttuṅga-Chōla III., the general result now is that the king's reign commenced between the 5th June and the 8th July A.D. 1178 (both days inclusive).²

For convenience of reference the result of the examination of the 24 dates, so far sent to me by Dr. Hultzsch, may be summed up thus:—

1.—Rājarāja (Nos. 1-3). His reign commenced between the 24th December A.D. 984 and the 26th September A.D. 985. His latest date (No. 3), of the 28th year of his reign, very probably corresponds to the 23rd December A.D. 1012.

2.—Rājendra-Chōla I. (Nos. 4-5). His reign commenced between the 24th October A.D. 1001 and the 23rd October A.D. 1002. His latest date (No. 5), of the 31st year of his reign, corresponds to Monday, the 23rd October A.D. 1032.

3.—Rājādhirāja (Nos. 11-15). His reign commenced between the 15th March and the 3rd December A.D. 1018. His latest date (No. 11), of the 30th year of his reign, falls in Śaka-Samvat 970 current = A.D. 1047-48.

4.—Kulōttuṅga-Chōla I. (Nos. 6-9, and 20). His reign commenced between the 14th March and the 8th October A.D. 1070. His latest date (No. 20), of the 48th year of his reign, corresponds to Friday, the 25th January A.D. 1118.

5.—Vikrama-Chōla (Nos. 10, 21 and 22). His reign most probably commenced on the 18th July A.D. 1108. His latest date (No. 10), of the 340th day of the 5th year of his reign, most probably corresponds to Sunday, the 22nd June A.D. 1113.

6.—Kulōttuṅga-Chōla III. (Nos. 16-19, 23 and 24). His reign commenced between the 5th June and 8th July A.D. 1178. His latest date (No. 18), of the 34th year of his reign, corresponds to Monday, the 19th September A.D. 1211.

No. 38.—SANKALAPURA INSCRIPTION OF KRISHNARAYA; SAKA-SAMVAT 1435.

By E. HULTZSCH, PH.D.

Sankalāpura is a village $1\frac{1}{2}$ miles east of Hosapēṭe (Hospet) and not far from the ruins of Vijayanagara in the Bellary district. Near the wall of the temple of Āñjanēya (Hanumat) stands a slab which is said to have been brought thither from the ruins of another, neighbouring temple. The front of the slab bears at the top a seated figure of Gaṇapati, with the sun to his proper right and a crescent to his left. Below the figure are 41 lines of writing, which is continued on the back of the slab (ll. 42-93). The inscription is rather worn, but just legible. The alphabet is Kanarese, and the languages are Sanskrit and Kanarese. The inscription opens

¹ A fourth *tithi*, ending on the 10th day of the month of Mithuna, would be either the fourth *tithi* of the dark half of the *amānta* Jyāishṭha or the fourth *tithi* of the bright half of Āshāḍha; it is easy to prove that the *nakṣatra* could not possibly be Mūla on either of these two *tithis*. On the other hand, to judge from numerous calendars at my disposal, Mūla ordinarily goes together with Āshāḍha-sudi 14; and it commences on the day of Jyāishṭha-sudi 14, when one of the months that precede Āshāḍha is intercalary. In Śaka-Samvat 1116 expired there was such an intercalary month (Chaitra), and one therefore would *a priori* expect the *nakṣatras* on Jyāishṭha-sudi 14 (= the 4th June A.D. 1194) to be Jyēshṭhā and Mūla, which they actually were.

Or, more accurately, between the 11th day of the month of Mithuna (corresponding to the 5th June) and the 13th day of the month of Karkāṭaka (corresponding to the 6th July) of Śaka-Samvat 1100.

with the Sanskrit words *śrī-Kōṭa-Vināyakāya namaḥ*, 'obeisance to the holy Kōṭa-Vināyaka' (l. 1), and 18 Sanskrit verses, which are identical with verses 1-6, 9, 13, 14, 19, 20, 23-29 of an inscription of **Krishnarāya** at **Hampe**.¹ The subsequent passage in Sanskrit prose (ll. 52-72) is practically identical, as far as line 66, with the corresponding portion of the same Hampe inscription. Then follow two Sanskrit verses (19 and 20), a passage in Kanarese prose (ll. 76-86), three imprecatory Sanskrit verses (21-23), and a few auspicious words in Sanskrit prose (l. 92 f.).

As the whole of the historical portion of the Saṅkalāpura inscription is contained in the Hampe inscription, it is unnecessary to publish the text of the first 62 lines. The inscription records that **Krishnarāya** of **Vijayanagara** (A.D. 1510-1529)² granted the village of **Saṅkalāpura**, where the slab still exists, to a temple of Gaṇapati, which was called **Kōṭa-Vināyaka** (ll. 1, 69, 78 and 92, or **Kōṭa-Gajavakra**, l. 75), i.e. 'the Vināyaka in the Fort,'³ and which was situated "on the eastern side of the **Dēvēri** road in **Vijayanagara**" (l. 66 f.). In honour of the temple, Saṅkalāpura received the surname **Kōṭa-Vināyakapura** (l. 70, also **Vināyakapura**, l. 80 f., or **Kōṭa-Vighnēśapura**, l. 74). The village was situated on the west of **Āṅgulika**, on the north of **Jambunātha**, on the east of **Nāgalāpuri**, and on the south of **Kāranūru** (v. 19). On the *Hospet Taluk Map*, I find the southern boundary of Saṅkalāpura, **Jambunāthana-halli**, which corresponds to the Jambunātha of the inscription. The site of the western boundary, **Nāgalāpuri**, is now occupied by the town of **Hosapēṭe**. The northern boundary, **Kāranūru**, may be connected with the modern **Kārganūru**, which is however on the east of Saṅkalāpura. The eastern boundary, **Āṅgulika**, is the modern **Īṅgaligi**, east of **Kārganūru**.

The date of the grant was **Tuesday**, the 6th *tithi* of the dark fortnight of the *nija* Bhādrapada in the Śālivāhana-Śaka year 1435 (expired), the Śrīmukhi-saṃvatsara (l. 76 f.). According to Sewell and Dikshit's *Indian Calendar*, the corresponding European date is **Tuesday, the 20th September A.D. 1513**. Line 77 further states that the *tithi* was the **Kapilā-shashṭhi**.⁴ Professor Kielhorn found by conjecture the correct reading of this word which I had been unable to make out on the impressions, and favoured me with the following remarks:—"Bhādrapada badi 6 is called **Kapilā-shashṭhi** when joined with Tuesday, Vyatipāta-yōga, and Rōhiṇi-nakshatra; and is particularly auspicious when the sun is besides in Hasta. On Tuesday, the 20th September 1513, the 6th *tithi* of the dark half ended at 17h. 38m. At sunrise the *nakshatra* was **Rōhiṇi** and the *yōga* **Vyatipāta**, which ended at 1h. 58m. and at 11h. 37m. respectively. As the longitude of the sun was 169° 46', the sun was also in **Hasta** (160°—173° 20')."

Besides, some land was given to a certain [Sô]vārya, the son of Mēlarsa of **Chandragiri** (l. 82 ff.). **Chandragiri** is a well-known place in the North Arcot district, which, in the time of the Vijayanagara kings, was the head-quarters of a district named **Chandragiri-rājya**.⁵

TEXT.⁶

63	dhamnyēna	Nāgāmbikā-Nruhari-nrupa-namdanēna ⁷	nikhila-hru. ⁸
64	day-ānamdanēna	samara-mukha-vijayēna	vijayēna diśām
65	Vijayana[ga]rē	siṃhvasanam=ārumhya ⁹	śā[sa]tā sakalām bhu-
66	varin	bhuja-vijita-sāmparāyēna	¹⁰ Krushnarāyēna Vijaya-
67	nagari-Dēvēri-vīdhikā- ¹¹ prāg-dēsa-nivāsāya		sakala-maṃgaḷ-āvā-

¹ *Ep. Ind.* Vol. I. p. 361 ff.

² Above, page 3.

³ *Kōṭa* represents the Kanarese *kōṭe*, 'a fort.'

⁴ See Viśvanātha's *Vratarāja* in Dr. Aufrecht's *Oxford Catalogue*, p. 284b.

⁵ See above, Vol. III. p. 119 f.

⁶ From three inked estampages.

⁷ Read -Nrihari-nrupa-.

⁸ Read -kri-.

⁹ Read *siṃhvasanam=ārumhya*.

¹⁰ Read *Krishna*.

¹¹ Read -vīdhikā-.

- 68 sâya bhuvana-vighna-nivârana-sâ[va]dhânâya śrī-
 69 Kôṭa-Vinâyak-âbhidhânâya Saṅkalâpur-iti pra-
 70 siddha - Kôṭa - Vinâyakapura - pratinaṁka - grâmaś = cha tu -
 71 [s*]-sîm-âbhirâmô [da]ttô vitt-ôpakâripâ Ravitanay-â-
 72 nukârinâ || Paśchâd-bhâgê-mgulikasya (I) Jambbunâthasya
 73 ch=ôttarê | prâg-dê[s]ê Nâgalâpuryâh Kâranûrô[s]-tu dakshi-
 74 nê | [19*] Madhyê śrī-Kôṭa-Vighnêśapur-âkhyam Saṅkalâpuram [I*]
 75 śrī-Kôṭa-Gajavaktrâya [p]râdâ[ch*]=[chh]rī-Krushṇa-bhûpatih¹ || [20*] Svasti
 śrī [I*]
 76 Jay-âbhyudaya-[Sâl]ivâhana-Śaka-varushaṁgalu 1435nêya
 77 Śrimukhi-saṁvatsara n[i]ja-Bhâdrapada ba 6 Maṁgaḷavâra Ka[pi]l[â*]-shashṭhi-
 puṁnya-
 78 kâladalû ²śrī-Kr[u]shṭharâya-Mahârâyarû śrī-Kôṭa-Vinâyika[ka]-dêva-³
 79 rike⁴ pûj[e]-punaskâra-naivêdya-amga[ra]mgavai[bha]va-rath[ôt]sa[vaṁ]galu
 80 sâmgav=âgi naḍaya⁵ bêt=âgi Saṅkalâpurakke [p]ratina[mav]=âda Vinâ-
 81 yakapurav=emba grâmavanû trivâchâ dhâre[ya*]n=eradu kottaru [I*] Y⁶ dha[rma]-
 82 u â-chamdr-ârkkâ-sthâiy=âgi ⁷naḍaya[n[I*]]ladu [I*] Y⁶ grâma[va]n=ûr=[â]gi-
 83 si ho[s]t=âgi keṛa⁹ kaṭṭis[tu]¹⁰ Chamdragiri-Mêlarsa[ra ma]ga [Sô]vâryarige
 84 dasavandav=âgi kottâ gadda¹¹ kha 10 [I*] Ivê âth[â]ra[da]lû¹² battu
 [kha]m[d]n-
 85 ga gaddeyanû¹³ â-chamdr-ârkkam sthâiy=â[g]i nim[nda]¹⁴ putra-pautra-pâram-
 86 pariyav=â[g]i dân-âdhikra[ya]-yôgyav=âgi ¹⁵naḍaya[l=u][I*]]ladu | Sva-dattâ-
 87 [d*]=dvigunam puṁnyam para-datt-â[n]upâlanam | para-datt-âpa-
 88 hârêna sva-dattam nihpalam¹⁶ bhavêt || [21*] Dâna-pâlanayô[r]=ma-
 89 dhyê dânâ[ch*]=chhrêyô=[nu]pâlanam | dânât=svarga[m=a]vâpnô[t]i pâ-
 90 lanâ[d=a]chyutam [pa]dam || [22*] Sva-dattâm para-[da]ttâm=v[vâ] yô ha-
 91 rêta vasumdharam | ¹⁷shashṭhir=varusha-sahasrâni vishṭhâ-
 92 yam jâyatê kri[mi]h || [23*] Śrī-Kôṭa-Vinâyakâ-
 93 ya namaḥ [I*] Śubham=a[st]u | Śrī śrī śrī [I*]

TRANSLATION.

(Line 63.) The fortunate one ; the son of Nâgâmbikâ and of king Nṛihari ; who delighted all hearts ; who was victorious at the head of battles ; who conquered (all) quarters ; who, having ascended the throne at Vijayanagara, was ruling the whole earth ; who won battles by (the strength of his) arm ; Krishṇarâya, who benefitted (others) with (his) wealth like (Karna) the son of the Sun,¹⁸—gave, together with¹⁹ (its) four boundaries, a village which was known as Saṅkalâpuri and which was surnamed Kôṭa-Vinâyakapura, to (the god) whose name is the holy Kôṭa-Vinâyaka, who is assiduous in removing (all) obstacles in the world, who is an abode of all good luck, (and) who resides on the eastern side of the Dêveri road (vîthikâ) in Vijayanagari. (Verses 19 and 20.) The glorious king Krishṇa gave to the holy Kôṭa-Gajavaktra (the village of) Saṅkalâpura, surnamed the holy Kôṭa-Vighnêśapura, (which was situated) in the

¹ Read -Krishṇa-.⁴ Read *rige.⁷ Read nadeyal-.¹⁰ Read kaṭṭisiddha (?).¹³ Read gaddeyâ.¹⁶ Read nihpalam.¹⁹ Compare the *biruda* Pûshpaja-darpa-hrid-ambati-śaṁḍa ; above, Vol. III. p. 148.¹⁹ Literally, 'adorned by.'² Read -Krishṇa-.⁵ Read nadeya.⁶ Read t.¹¹ Read gadda.¹⁴ Read nindu.¹⁷ Read shashṭim varsha-.³ Read -Vinâyaka-.⁶ Read t dharmava.⁹ Read keṛa.¹² Read idê Adhâradalâ.¹⁵ Read nadeyal-.

middle (of the following boundaries),— on the western side of *Āṅgulika*, on the north of *Jambunātha*, on the eastern side of *Nāgalāpuri*, and on the south of *Kāranūru*.

(L. 75.) Hail! Prosperity! In the year 1435 of the victorious and prosperous *Śālivāhana-Śaka*, the *Śrīmukhi-samvatsara*, the 6th (*tithi*) of the dark (*fortnight*) of *nija* *Bhādrapada*, Tuesday, at the auspicious time of the *Kapilā-shashṭhi*,— the glorious *Kṛishṇarāya-Mahārāya*, having poured out water with three-fold repetition of the words ("not mine!"),¹ gave the village called *Vināyakapura*, which was a surname of *Santhalāpura*, to the holy god *Kōṭa-Vināyaka*, in order that the worship, repairs, offerings, all enjoyments,² and car-festivals might be fully provided (to the temple).

(L. 81.) This charity shall continue as long as the moon and the sun exist.

(L. 82.) This village having been converted into a town, and a tank having been newly constructed, 10 *kha[ṇḍugas]* of wet land (*gadde*) were given as free land (*dasavanda*) to [*Sō*]vārya, the son of *Mēlarsa* of *Chandragiri*.

(L. 84.) On the authority of this, (these) ten *khaṇḍugas* of wet land shall continue as long as the moon and the sun exist, (shall belong to) the succession of the sons and grandsons (of the donee), (and shall be) liable to be given away or to be sold (by the owner).

[Verses 21-23 contain the usual imprecations.]

(L. 92.) Obeisance to the holy *Kōṭa-Vināyaka*! Let there be prosperity! Hail! Hail! Hail!

No. 39.— VILAPAKA GRANT OF VENKATA I.

SAKA-SAMVAT 1523.

By E. HULTZSCH, PH.D.

The subjoined text of this copper-plate inscription is based on Sir Walter Elliot's ink-impressions, one set of which I owe to Dr. Burgess and another to Dr. Fleet. A rough facsimile of the plates has been already published in Vol. II. of the *Indian Antiquary*, with a short note by Dr. Burnell (*l. c.* p. 371). I now edit the inscription with a two-fold purpose, *viz.* (1) to substantiate a previous remark³ on Dr. Burnell's genealogical table of the third Vijayanagara dynasty;⁴ and (2) to settle the date of the well-known South-Indian author Appayadikshita.

The first, second, fourth, sixth and eighth pages of the impressions show at the top the Telugu numerals 1, 2, 3, 4 and 5, respectively. Hence it may be concluded that the original, which is said to be still preserved in *Velāppakkam*, consists of five copper-plates, of which the first and last bear writing only on the inner side, and the three middle ones on both sides. The whole is in a state of very good preservation. The alphabet is *Nandināgarī*, with the exception of the last line which is written in large Telugu characters. Among orthographical peculiarities it may be noted that *ry* is represented by *rry* in *turryē* (line 13), *Tātayārryēṇa* (l. 62) and *varryasya* (l. 144), and by *rr* in *turrō* (l. 8) and *ṣaurrēṇa* (l. 26).

The inscription consists of 71 Sanskrit verses, and of a few words in Sanskrit prose at the beginning and end. Of peculiar Sanskrit words the following deserve to be mentioned: *animēśh-āndhaka* (l. 79) = *sura-druma*; *Śaly-āri* (l. 91) = *Yudhishṭhira*; and *amhiti* (l. 98 f.) =

¹ See *Ep. Ind.* Vol. I. p. 401, note 40.

² *Ind. Ant.* Vol. XIII. p. 127, note 17.

³ See *South-Indian Inscriptions*, Vol. I. p. 70, note 5.

⁴ *South-Indian Palaeography*, second edition, p. 55, note.

aṁhātī, 'a gift.'¹ Among the *birudas* of Veṅkaṭa I. occur a number of Kanarese words. As most of these have been already noted by the editors of similar inscriptions, I would only draw attention to *dhaṭṭa* (l. 90) = *daṭṭu*, 'a crowd, an army,' and *disāpaṭṭa* (l. 95) = *disāpaṭa*, 'causing (his enemies) to be scattered in all directions.'² *Chaurāsi* (l. 77) is the Hindūstānī *chaurāsi*, 'eighty-four,' and *sāmul* (l. 81) is perhaps the Arabic *shāmīl*, 'a confederate.' The names of the village granted, of its boundaries, and of the divisions to which it belonged are Tamil. *Aravīṭi* (ll. 17 and 83), *Kandanavōli* (l. 28), *Nellatūri* (l. 137) and *Vēlūri* (l. 138) are Telugu genitives of *Aravīḍu*,³ *Kandanavōlu*,⁴ etc.

The description of the ancestors of Veṅkaṭa I. agrees with the corresponding passages in the three published copper-plate inscriptions of the third Vijayanagara dynasty—*viz.* the Kūniyūr and Koṇḍyāta grants of Veṅkaṭa II. and the Kaḷḷakurśi grant of Rāṅga VI.⁵—as far as the reign of Tirumala I. Of his four sons⁶ the Viḷāpāka grant mentions only Rāṅga II. and Veṅkaṭa I. who were the sons of Veṅgaḷāmbā (vv. 20 and 22). Veṅkaṭa I. possessed five wives whose names are given in verse 24. The next verse (25) runs:— "Forcibly deprived of troops of horses and elephants, weapons, parasols, etc. at the head of a battle by the excellent soldiers of the army of this powerful (king),—the son of **Malikibharāma**, **Mahamandaśāhu**, reaches (his) house in despair (and) reduced (*manda*) in lustre (*maha*), and thus daily makes (his) name significant." The Arabic and Persian originals of the two names **Malikibharāma** and **Mahamandaśāhu** are **Malik Ibrāhīm** and **Muḥammad Shāh**. Both of them were kings of **Golkonda**. Muḥammad Shāh, the son of Ibrāhīm Shāh, reigned from A.D. 1581-1611 and "kept up constant warfare with the princes of Vijayanagara."⁷

Veṅkaṭa I. claims to have ruled over the country of **Karṇāṭa** (l. 107). He also bore the title *Urigōla-suratrāṇa* (l. 86), 'the Sultān of Orāṅgal (P).'⁸ His surnames *Chālīkka-chakravartin* (l. 92 f.), *Kalyāṇapur-ādhipa* (l. 91 f.) and *Vēṅga-Tribhuvanīmalla* (l. 85) are reminiscences of the Western and Eastern Chālukyas. He even boasts to have had as vassals the Raṭṭas and Magadhas (l. 91), the Kāmbhōja, Bhōja, Kāḷiṅga and Karahāṭa kings (l. 104), and to have defeated the king of Oḍḍiya (l. 95), *i.e.* Orissa.

The date of the present grant (v. 41 f.) was the twelfth *tīthi* of the bright fortnight of the month Vaiśākha in the Śaka year reckoned by the powers, the eyes, the arrows and the moon (*i.e.* 1523), which was the cyclic year **Plava** (*i.e.* A.D. 1601-2). The grant was made in the presence of the god **Veṅkaṭeśa** (v. 42), *i.e.* at Tirupavū⁹ in the Ohandragiri tāluka of the North Arcot district. The donee was Tiruvēṅgaḷanāthārya (v. 48), the son of Anantabhaṭṭa of Urputūr and grandson of Sūryadēvāryabhaṭṭa (v. 47). He was conversant with the eighteen *Purāṇas* (vv. 45 and 48) and belonged to the Śrīvatsa *gōtra*, the *Āpastamba-sūtra* and the *Yajuh-sākhā* (v. 43).

The object of the grant was the village of **Viḷāpāka**, surnamed **Jvaraharlingasamudra** (v. 52), which belonged to the **Paḍaviḍu-mahārājya**, the **Paḷuvūr-kōṭṭaka**, the **Arugunna-**

¹ Above, Vol. III. p. 148, and Vol. IV. p. 2.

² See Mr. Kittel's *Kannada-English Dictionary*, p. 790.

³ Mr. K. Venkatakrishnayya, Clerk of the Madras Law College, informs me that the *Madras Manual of Administration*, Vol. III. p. 765, mentions a place named Aravēḍu, 16 miles W.S.W. from Rāyachōṭi in the Cuddapah district.

⁴ This is the Telugu original of the Anglo-Indian name 'Kuruool'; compare the *Manual of the Kurnool District*, p. 1.

⁵ See above, Vol. III. p. 237.

⁶ Nos 11-14 of the Table facing p. 238 of Vol. III. above.

⁷ See Mr. Sewell's *Lists of Antiquities*, Vol. II. p. 167 f. Sapāda or Sapāta, the opponent of Rāma I. (see above, Vol. III. p. 238), has been ingeniously identified by Mr. K. Venkatakrishnayya, Clerk of the Madras Law College, with Yūsuf 'Adil Shāh of Bijāpur (A.D. 1489-1511).

⁸ Compare above, Vol. III. p. 83, note 2.

⁹ The same locality is referred to by the names *Vṛishāśila* and *Veṅkaṭādri* in verse 26.

Parandrāmi-simā, the Perin-Timiri-nāḍu, and the Kalavé-pattu (v. 48 f.), and which was situated on the east of Arugunna, on the south of Kūrapāḍi, on the west of Chātūr and [Sa]travāḍi, and on the north of Timiri (v. 50 f.). Most of these names are found on the *Madras Survey Map* of the Arcot taluka. Viḷāpāka is Velāppākkam (No. 15 on the map). Its surname Jvaraharlingasamudra has to be dissolved into (a) *Jvarahara*, a surname of Śiva,¹ (b) *liṅga*, the emblem of Śiva, and (c) *samudra*, a common ending of village names.² The western boundary of Viḷāpāka, Arugunna, is Ariṅkunṇam (No. 28 on the map); the northern boundary, Kūrapāḍi, is Kūrāmbāḍi³ (No. 16); the eastern boundaries, Chātūr and [Sa]travāḍi, are Śāttūr (No. 14) and probably Śāttiravāḍi, which is mentioned as a hamlet of Velāppākkam in the printed *List of Villages and Hamlets in the Arcot Taluk*; and the southern boundary, Timiri, still bears the same name (No. 35 on the map) and is the seat of a post office at a distance of 5½ miles south of Arcot. The territorial divisions to which Viḷāpāka belonged, can also be identified. Kalavé-pattu is named after Kalavai (No. 96 on the map). Perin-Timiri-nāḍu owes its name to Timiri and is mentioned as Perun-Timiri-nāḍu in other inscriptions.⁴ Arugunna-Parandrāmi-simā⁵ is derived from Ariṅkunṇam, the western boundary of Viḷāpāka, and from Baradarāmi (No. 71 on the map). Paḷuvūr-kōṭṭaka is the same as Paḍuvūr-kōṭṭam, on the extent of which see above, pp. 138 and 180. Paḍaviḍu-mahārājya is a well-known division of the Vijayanagara kingdom.⁶

The grant was made by Venkaṭa I. at the request of a subordinate prince, as stated in verses 57-61 :— “ With a libation of water (poured) over gold, the glorious king Vira-Venkaṭapati-Mahārāja joyfully granted (the village), sanctioning the request of the glorious prince Liṅga, who was the renowned son of prince Bomma of Vēlūru; who was the victorious grandson of prince Virappa-Nāyaka; who was ever devoted (?) to the shrine of Vira at Śrī-Nellaṭūru;⁷ who resembled the sun (in conferring) prosperity on the lotus group— the hearts of scholars; who terrified the mind of prince Ballālarāja; who was engaged in establishing *Mahādēvas* (i.e. *liṅgas* of Śiva) and *Mahidēvas* (i.e. Brāhmaṇas); who was the foremost of those who assert the priority of Śiva; whose pride were the works (relating to) Śiva; who was full of splendour; (and) who, as the moon from the ocean, (rose) from the renowned Anukūla gōtra.” Liṅga's father Vēlūri-Bomma, i.e. Bomma of Vēlūru, is identical with Śiṇṇa-Bommu-Nāyaka of Vēlūr, whose inscriptions are dated in Śaka-Saṁvat 1471 and 1488,⁸ and with Chinna-Bomma, the son of China-Vira, father of Liṅgama-Nāyaka and patron of Appayadikshita.⁹ A comparison of verses 57-61 of the Viḷāpāka grant with the colophons of Appayadikshita's *Sivādityamanidīpikā*¹⁰ shows that Liṅga or Liṅgama-Nāyaka inherited his *birudas* from his father Bomma. As we know now that Appayadikshita lived at the court of Śiṇṇa-Bommu-Nāyaka of Vēlūr, who was a subordinate of the Vijayanagara king Tirumala I.,¹¹ and that Bomma's son, Liṅga, was a contemporary of Venkaṭa I. in Śaka-Saṁvat 1523, it follows that the Venkaṭapati with whose support Appayadikshita composed the *Kuvalayānanda*,¹² must be Venkaṭa I. of Vijayanagara.

¹ *South-Indian Inscriptions*, Vol. I. p. 69.

² Above, Vol. III. p. 225, note 5, and Vol. IV. p. 223, note 4.

³ See above, p. 138.

⁴ See above, p. 138 and note 7.

⁵ Compare *Parandrāmi-pattu* in the Koṇḍyāta grant, *Ind. Ant.* Vol. XIII. p. 132. The village of Koṇḍyāta is found as Koṇḍyāttam near Paṭṭu (No. 94) on the *Gudiyādam Taluk Map*. As required by the description given in the grant, the western boundary of the village is Gūḍanagaram (No. 99); the northern boundary, the Kauḍiṇyanadī; the eastern boundary, Chittātūru (No. 92); and the southern boundary, Veṭṭuvāpam (No. 61 on the *Vellore Taluk Map*).

⁶ See above, Vol. III. p. 149 and note 8.

⁷ Compare *Nellāri-Vira-kāśātraka-malla* in my *Second Report on Sanskrit MSS.* p. 100.

⁸ *South-Indian Inscriptions*, Vol. I. p. 69 f. and p. 84.

⁹ See my *Second Report on Sanskrit MSS.* p. xiii.

¹⁰ See the extracts on p. 100 of the same Report.

¹¹ *South-Indian Inscriptions*, Vol. I. p. 69.

¹² Dr. Aufrecht's *Oxford Catalogue*, p. 213a.

Second Plate; First Side.

- 23 शंकरात्कुलमहीभृतः कन्यका । जयंतममर-
 24 प्रभोरपि शचीव बुक्काधिपाशृत¹ (i) जगति बल्लमाल-
 25 भत रामराजं सुतं । [८*] सहस्रैस्सप्तत्या सहितमपि य[:*] सिं-
 26 धुजनुषां सपादस्थानीकं सुमिति² भुजशौर्येण³ मह[त]। [1*]
 27 विजित्यादत्तेष्मादवनिगिरिदुर्गं विभुतया विधूतेंद्रः कास-
 28 प्योडयमपि विद्राव्य सहसा । [१०*] कंदनवोलिदुर्गमुक् कंदऊद-
 29 भ्युदयो बाहुबलेन यो बहुतरेण विजित्य हरेः । संनिहित-
 30 स्य तत्र चरणांबुषु भक्ततया आतिभिरर्पितं सुधयति स्म
 31 निषेव्य विषं । [११*] श्रीरामराजक्षितिपस्य तस्य चिंतामणेरथि-
 32 कदंबकानां । लक्ष्मीरिवांभोरुहलोचनस्य लकांबिकामुष्य
 33 महित्यलासीत् । [१२*] तस्याधिकैस्समभवस्तनस्तपोभि[:*]⁴ श्रीरंग-
 34 राजनृपति[:*] शशिवंशदीपः । आसन् समुल्लसति धामनि
 35 यस्य चित्रं नेत्राणि वैरिसुदृशां च निरंजनानी⁵ । [१३*] सतीं ति-
 36 रुमलांबिकां चरितलीलयाहंतौप्रथमपि तितित्तया
 37 वसुमतीयशो रुहतीं । हिमां[शु]रिव रोहिणीं हृदयहारि-
 38 णीं सद्गुणैरमोदत सधर्मिणी[म]यमवाप्य वीराग्रणीः । [१४*]
 39 रचितनयविचारं रामराजं च धीरं वरतिरुमलरायं
 40 वेंकटाद्रिचित्तीशं । अजनयत स यैतानानुपूर्व्यां कुमार-
 41 निह तिरुमलदेव्यामेव राजा महौजाः⁷ । [१५*] सकलभुवनकंट-
 42 कानरातीन् समिति निहत्य स रामराजवीरः । भरत-
 43 मनुभगीरथादिराजप्रद्युतयशः प्रशशास चक्रमुव्याः⁸ । [१६*]

Second Plate; Second Side.

- 44 [व्य]राजत श्रीवरवेंकटाद्रिराज[:*] चितौ लक्षणचारु-
 45 [मू]र्तिः । ⁹आघो[ष]दूरीकृतमेघनादः कुर्वन् सुमित्राशय-
 46 हर्षपीषं । [१७*] त्रिषु श्रीरंगस्मापरिभृडकुमारैष्वधिरण¹⁰ वि-
 47 जित्यारिष्मापान्¹¹ तिरुमलमहारायनृपतिः । महौजा[:*]
 48 सांभ्राज्ये सुमतिरभिषिक्तो निरुपमे प्रशास्तुवी¹² सर्वामपि

¹ Read °पाशृतं.⁴ Read °भक्तनयसपोभिः.

Read महौजाः.

¹⁶ Read परिवृढ.² Read समिति.⁶ Read °नानि.⁸ Read °सुव्याः.¹¹ Read °पाशिर°.³ Read शौर्येण.⁶ Read एता°.⁹ Read व्या.¹² Read प्रशास्तुवी°.

- 49 तिसृषु¹ मूर्तिष्विव हरिः । [१८*] ^२यशस्विनामग्रसरसा^३ यस्य पट्टा-
 50 भिषेके सति पार्थिवेदोः । दानांबुपूरैरभिषिच्यमाना देवी-
 51 पदं भूमिरियं दधाति । [१९*] अनंतरं तत्तनय[*] प्रती[त]श्चका-
 52 स्ति हस्तापजितद्युशाखी । श्रीवंगळांबाचिरपुंश्चरासि[*]^४ श्री-
 53 रंगराय[*] श्रितभागधेयः । [२०*] यथाविधि ^५महीसुरात्तमत्त-
 54 ताभिषेकीत्सवे ^६यदीयकरवारिदे कनकवृष्टिदे सर्व-
 55 तः । यशोमयतरंगिणी दशदिगंतरे जृम्भते सतां प्र-
 56 शमितोभवत्कपणतोरुदावानलः । [२१*] विह[त्*]वाणपराय-
 57 णस्तदनुज[*] श्रीवंगळांबापुरापुण्योत्कर्षफलोदय-
 58 स्तिरुमलश्रीदेवरायात्मभूः । संतानदृरिव^७ स्तितस्य-
 59 रगिरौ साम्राज्यशिंहासने^८ (i) सर्वां शास्ति नयेन
 60 वेंकटपतिश्रीदेवराय[*] क्षमां । [२२*] यथा रघु[कु*]लीह-
 61 ह[*] स्वयमरुंधतीजानिना स्वगोत्रगुरुणा सुधी-
 62 तिलकतातयार्थेण यः । यथाविधि यशस्विना^९
 63 विरचिताभिषेक[*] क्षण[१*]दिभिय यवनाशरान्

Third Plate ; First Side.

- 64 विजयते प्रशासन्मही[म्*] । [२३*] श्रीवेंकटांबा व-
 65 रराघवांबा (i) पेदोपमांबापि च कृष्णमांबा [१*]
 66 कौंडांबिका देव्य इमा भजंते शक्तिचर्दनी-¹⁰
 67 तिदया यथा¹¹ इयं । [२४*] यस्यातिप्रथितौजसी र-
 68 णमुखे सेनाभटैरुद्धटेस्माटोपाहृतसैधव-
 69 [दि]पघटाशस्त्रातपत्रादिमः । निर्विषो मलि-
 70 कीभरा[म]तनुभूत्संप्रा[प्य*]¹² गेहं [म]हैर्मदस्यन्
 71 महमंदशाहुरयते ¹³शार्थाभिधा[म]न्वहं । [२५*]
 72 ¹⁴यस्मिन्नंगधनिर्विशेषमखिलासुर्वी भुजे
 73 विभ्रति प्रीताः पद्मगमंडलाधिपकुलक्षी-
 74 लीभूतो निर्भराः । यस्मै भूवलयैकदूर्वहृक्-¹⁵

¹ Read तिसृषु.

² Read यशस्विना°.

³ Read सरसा.

⁴ Read इशि°.

⁵ Read महीसुरीत्तम.

⁶ Read यदीय.

⁷ Read °दृरिव स्थितः.

⁸ Read शिंहासने.

⁹ Read यशस्विना.

¹⁰ Read चयी.

¹¹ Read यदीयम्.

¹² Read °मः सं°.

¹³ Read साक्षा°.

¹⁴ Read यस्मिन्नङ्गद°.

¹⁵ Read धूर्वहृक्.

- 75 लामाशंसमानास्त्वदा सेवन्ते वृषशङ्कता-¹
 76 मधिगता[:*] श्रीवेक[ट]ाद्रीश्वरं । [२६*] वाराशिगांभी-
 77 र्यविशेषधुर्यश्रीराशिदुर्गेकविभा[ऊ]वर्यः² । प-
 78 राष्ट्रदिशायमनःप्रकामभयंकरः शार्ङ्गध[र]i-
 79 तरंगः । [२७*] हृतरिपुरनिमेषानीकहो याचकानां
 80 ह्रीसबिरुदरगंडो रायराहुत्तमिंडः । महि-
 81 तचरितधन्यो मंनियान् सामुलादि- (i) प्रकटि-
 82 तबिरुदश्रीः पाटितारातिलोकः । [२८*] सार[वी]र-
 83 रमया समुल्लसन् आरवोटिपुरहारना-

Third Plate ; Second Side.

- 84 यकः । कुंडलीश्वरमहाभुज[:*] अयन् मंडली-
 85 कधरणीवराहतां । [२९*] वेंगत्रिभुवनीमल्ल[:*] सं-
 86 ख्यचित्तिकलार्जुनः । उरिगोलसुरत्राणो हरिगो-
 87 चरमानसः । [३०*] राज्ञां वरो रणमुखरामभद्र इति
 88 श्रुतः⁵ । वर्णितभिरुदो⁶ नानावर्नश्रीमंडलीकगं[ड]
 89 इति ।⁷ [३१*] आत्रेयगीत्रजानामग्रसरो भूभुजासु-
 90 दारयशाः । अतिबिरुदतुरगधट्टो मतिगुरुरा-
 91 रट्टमगधमान्यपदः । [३२*] शल्यारिनीतिशाली क-
 92 ल्याणपुराधिपः कलाचतुरः । चाळिकचक्रव-
 93 र्ती माणिक[म]हाकिरीटमहनीयः । [३३*] एबिरुदरा-
 94 यराहुत[वे]स्त्रैकभुजंगबिरुदभरितश्रीः⁸ । रम्य-
 95 तरकीर्ति⁹ श्रीडिड्यरायदिशापट्टबिरुद[घो]षेण । [३४*]
 96 ¹⁰श्रीषधिपत्युपमाइतगंडस्तो[ष*]णरूपजितासम-
 97 कांडः । ¹¹भाषगेतप्पुवरायरगंडः पोषणनिर्भर-
 98 भूनवखंडः । [३५*] राजाधिराजबिरुदो राजराजसम[i]-
 99 [हि]तिः । मूराराय[र]गंडांको मेरुलंघियशोभरः [i] [३६*]
 100 परदारिषु विमुखः (i) पररायभयंकरः । शिष्ट-
 101 संरक्षणपरो दुष्टशार्ङ्गलमर्दनः । श्रीभगंड-

¹ Read 'सेवता'.

² Read 'श्रीराशि'.

³ Read 'शार्ङ्ग'.

⁴ Read 'सन्नार'.

⁵ Read 'श्रुतः'.

⁶ Read 'वर्णितभिरुदो नानावर्ण'.

This verse consists of half a *śloka* and half an *ārya*.

⁸ Read 'वैश्वैक'.

Read 'श्रीर्तिरीडिड्य'.

¹⁰ Read 'भाषित'.

¹¹ Read 'भाषेने'.

- 102 मेरुंडो हरिभक्तिसुधा[नि]धिः । [३७*] इत्यादिविरुदै[र्व]-
 103 दितत्या नित्यमभिष्टुतः । जय जीवेति वादिन्या

Fourth Plate ; First Side.

- 104 जनितांजलिबंधया । [३८*] कांभोजभोजकाङ्गिकरहाटादि-
 105 पार्थिवैः । प्रतीहारपदं प्राप्तेः प्रस्तुतस्तुतिघोषणः । [३९*] सीयं नी-
 106 तिजितादिभूषिततति[*] सुत्रामशाखी सुधीसार्थानां भुजतेज-
 107 सा स्ववश्यन् 'कर्नाटसिंहासनं । आ सेतोरपि चाहिमा[द्रि] वि-
 108 मतान् संहृत्य^१ शासनमुदा (।) सर्वोर्वी^२ प्रचकास्ति वेंकटपति-
 109 श्रीदेवरायाग्रणीः । [४०*] शक्तिनेत्रकळंबेंदुगणिते शकवत्सरे ।
 110 [३]वसंवत्सरे पुण्ये माशि^३ वैशाखनामनि । [४१*] पक्षे [व]-
 111 ऋक्षे पुण्यर्त्ते पुण्यायां 'हादसोतिथौ । श्रीवेंकटेशपा-
 112 दाजसंनिधौ श्रेयसां निधौ । [४२*] 'श्रीमत्श्रीवस[ञ्च]गोचा-
 113 य वरापस्तंबसूत्रिणे । यशस्विने यजुश्शाखाध्यायिनेभी-
 114 ष्टदाइने^४ । [४३*] यजनादिमष्टकर्मभजनात्पावनात्मने । नि-
 115 त्यनैमित्तिकाचारनिर्मलस्त्रांतवृत्तये । [४४*] मृष्टान्नदानसं-
 116 'तुष्टशिश्टाचारद्विजन्मने । अष्टादशपुराणार्थद्वष्टाश-
 117 यसरोरुहे । [४५*] अवताराय वा[ल्मी]किरंशाय च बृहत्स-^५
 118 ते[*] । राजन्यास्थानरत्नाय रक्षिताशेषबंधवे । [४६*] सूर्यदेवा-
 119 [र्य]भट्टस्य पौत्रायामित[तेजसे]^६ । उर्पुटूरनंतभट्टपुत्रा-
 120 ^{१०}य्यातियशस्विने । [४७*] तिरुवेगळनाथार्यपौराणीकविप-^{११}
 121 श्रिते । पडवीडुमहाराज्ये पळुवूर्कोट्टके स्थितं । [४८*] [अ]रग-^{१२}
 122 [नपरं]दागिसीमालक्ष्मीविभूषणं । पेरिंतिमिरिना-

Fourth Plate ; Second Side.

- 123 दुस्थं (।) कलवेपत्तुशोभितं । [४९*] अरुगुन्नमहाग्रामप्रा-
 124 चीभागमुपाश्रितं । संप्रोक्षसत्कूरपाडिदक्षिणस्यां^{१३}
 125 दिसि^{१४} स्थितं । [५०*] ^{१५}श्रीचातु[र]तत्रवाद्योस्तु पश्चिमा[शामुपाश्रितं] [।*]

^१ Read कर्णाट.

^२ Read संहृत्य.

^३ Read माशि.

^४ Read हादशौ.

^५ Read श्रीमच्छ्रीवत्स.

^६ Read दायिने.

^७ Read 'तुष्ट.

^८ Read बृहत्सतेः.

^९ तेजसे appears to be corrected from कर्षिने ; compare below, line 138.

^{१०} Read 'याति°.

^{११} Read पौराणिक.

^{१२} Read अरुगुन्नपरंद्राणि.

^{१३} Read 'पाडिदक्षिणस्यां.

^{१४} Read दिसि.

^{१५} The fourth syllable is indistinct and may be meant for *rpu*, *rpu*, *rshu* or *rnu* ; read श्रीचातुर्ष्व°.

126. तिमिरिग्रामराजस्य कौबेरी¹ दिशमाशृतं² । [५१*] ज्वरहर्त्ति-
 127 गससुद्र(य)प्रतिनामसमन्वितं । विष्ठापाकाख्यसुग्रा[मं]
 128 शोभितं शोभनैर्गुणैः । [५२*] सर्वमान्यं चतु[ः]सीमासहितं च सम-
 129 तंतः³ । निर्धनिक्षेपपाषाणसिद्धसाध्यजलान्वितं [॥ ५३*] अक्षिण्य[1*]-
 130 गामिसयुक्तं⁴ येकभोज्यं सभुक्छं⁵ । वापीकूपतटाकैश्च क-
 131 च्चारामैश्च⁶ संयुतं । [५४*] पुत्रपौत्रादिभिर्भोज्यं क्रमादाचंद्रतारकं ।
 132 दानाधमनविक्रीतियोग्यं विनिमयोच्चितं⁷ । [५५*] परीतः प्रयते⁸ छि-
 133 ग्धैः पुरोहितपुरोगमैः । विविधैर्विबुधैः[*] ⁹श्रीथपथिकैरधिकै-
 134 र्गिरा । [५६*] ¹⁰[स्थातानुकूलगोत्राब्धिसुधांशोर्महसां प्रभोः । शिवा]-
 135 [दिवादिमूर्धन्यसिवश]स्त्राभिमानिनः¹¹ । [५७*] महादेवमहीदे[वप्र]-
 136 ¹²तिष्ठानिरतस्य ह । बल्लाळरायभूपालमनोभीतिप्रदाइनः¹³ । [५८*] विहज-¹⁴
 137 ¹⁵नहृदांभोजकुलाभ्युदयभास्ततः । ¹⁶अनेल्लटुरिवीराख्यचेत्रस्थान-
 138 वतस्सदा । [५९*] वीरप्पनायकस्त्रापपौत्रस्यामित्रकर्षिनः¹⁷ । वेलूरिवो-
 139 मनृपतेः (i) पुत्रस्यातियशस्विनः [॥ ६०*] श्रीमतो लिंगभूपाल¹⁸ विघ्नमिमु-
 140 पालयन् । श्री[वी]रवें[क*]टपतिमहारायमहीपतिः । सहिरंस्थपयोधा-
 141 रापूर्वकं दत्तवान्मुदा ॥ [६१*] विद्वान् वेंगळभट्टाख्यः (i) रामयाभिध-
 सूरिणे । स-
 142 भापतिवरायास्मै शिल्पिने कामया[य] च । [६२*] दत्तवान् भागमेकं
 तत्¹⁹ भोगाष्ट-
 143 कसमन्वितं । ²⁰शासनो[ख्ये]खनद्रव्यनिमित्ताय [ह]योरपि ॥ [६३*]

Fifth Plate.

- 144 श्रीवेंकटपतिरायक्षितिपतिवर्यस्य कीर्तिधुर्य-
 145 ख(र) । शासनमिदं सुधीजनकुवलयचंद्रस्य भूमहं-
 146 द्रस्य । [६४*] वेंकटपतिरायगिरा सरसमभाषीत्सभापतेः
 147 पौत्रः । कामकोटिसुतो रामकवि[*] शासनवांक्षयं ²¹[६५*] श्री-
 148 वेंकटपतिरायस्त्रापतिदेशेन कामयाचार्यः । गण-

¹ Read कौबेरौ.

⁴ Read संयुक्तमेकं.

⁷ Read योचितम्.

¹⁰ The bracketed passage in l. 134 f. is engraved on an erasure.

¹¹ Read शिवशास्त्रां.

¹⁴ Read विहज्जं.

¹⁷ Read कर्षिणः.

²⁰ Read नोल्लेखन.

³ Read ०माश्रितम्.

⁵ Read सभुक्छम्.

⁸ Read प्रयतेः.

¹² Read ०तिष्ठा.

¹³ Read हृदमोज.

¹⁶ Read भूपस.

²¹ Compare p. 275, note 7.

⁶ Read समन्वितः.

⁹ Read कच्छारामैश्च संयुतम्.

¹⁸ Read श्रीत.

¹⁹ Read ०दायिनः.

²² Read टूरि.

²³ Read तु (?).

- 149 पयतनय[:*] शा[स*]नमलिखदि¹ वीरणानुजस्तामं । [६६*] दानपा-
 150 लनयोर्मध्ये ²दाना[श्रि]योनूपालनं [।*] दाना[त्*] स्वर्गमवाप्नोति
 151 पालनादच्युतं³ पदं । [६७*] स्वदत्ता[द*]द्विगुणं पुण्यं परदत्तानुपा-
 152 लनं । पर[द*]त्तापहारेण स्वदत्तं निष्फलं भवेत् । [६८*] स्वदत्तां
 153 परदत्तां वा यो हरेत् वसुंधरां । षष्टिं वर्षसहस्राणि⁴
 154 विष्ठायां जा[य]ते क्रिमिः । [६९*] ऐकैव⁵ भगिनी लोके सर्वे[षा*]मेव
 भूभु-
 155 जां । न भोज्या न करयाद्या विप्रदत्ता वसुंधरा । [७०*] सामान्यो-
 [यं]
 156 धर्मसेतुं⁶ नृपाणां काले काले पालनीयो भवद्भिः [।*] सर्वानितां⁷
 157 [भ]ाविनः पा[रिर्वे]द्रान् [भू]यो [भूयो*] याचते राम-
 158 चंद्रः ॥ [७१*]
 159 श्रीर्विकटेश⁸ [॥*]

No. 40.— KARHAD PLATES OF KRISHNA III.;
 SAKA-SAMVAT 880.

By R. G. BHANDARKAR, M.A., Ph.D., C.I.E.

These copper plates were found at **Karhād** in the **Satara** district while the foundations of an old and dilapidated house were being dug out, and were put into my hands by Mr. Hari Narayan Apte, the present manager of the **Ānandāśrama** in **Poona**. They are three in number, and each is 13½ inches long and 9 inches broad. The first and the third plates are engraved on one side, and the second on both. The letters are well-formed and legible throughout, except in one place where an original mistake has been corrected by something else being engraved in its place (line 21).

The inscription on the plates records the grant of the village of **Kaṅkēm** (ll. 62 and 65), situated in the district of **Karahāṭa** and belonging to the **Kalli** group of twelve (l. 61 f.), by **Kṛishṇarāja** (v. 24), who was also called **Akālavarsha** and **Vallabha** (l. 55), and who was **Kṛishṇa III.** of the **Rāshṭrakūṭa** family. The grantee was **Gaganaśiva** (ll. 61 and 65), who was versed in all the *Śivasiddhāntas*. He was the pupil of **Īśanaśiva** of **Karahāṭa** (l. 59 f.),—the modern **Karhād**;—and the grant was made for the maintenance of the ascetics that lived at the place (l. 61).

The date of the grant was **Wednesday**, the thirteenth *tithi* of the dark fortnight of **Phālguna** of the cyclic year **Kālayukta**, the **Śaka** year being 880 *past* (l. 56 f.). Professor **Kielhorn** has favoured the Editor with the following remarks on this date:—“**Śaka-Samvat** 880 expired by the southern luni-solar system *was* **Kālayukta**, and the equivalent of the date is

¹ Read 'लिखदिदं.

⁴ Read सहस्राणि.

⁷ Read 'नैतान.

² Read दानाश्रयो.

⁵ Read ऐकैव.

⁸ This word is engraved in large Telugu characters.

³ Read 'दच्युतं.

⁶ Read 'सेतुं पार्या.

Wednesday, 9th March A.D. 959, when the 13th *tithi* of the dark half of the *amānta* Phālguna commenced 2 h. 33 m. after mean sunrise. The reason why the *tithi* has been joined here with the day on which it commenced, very probably is this, that the *nakshatra* on that day (*viz.* on the Wednesday) was Śatabhishaj; for, the conjunction of the 13th *tithi* of the dark half of the *pūrṇimānta* Chaitra or *amānta* Phālguna with the *nakshatra* Śatabhishaj—a conjunction at which the *tithi* is called *Vāruṇi*—is very auspicious,¹ so that donations *etc.* made on such an occasion, are as meritorious as those made at an eclipse *etc.*"

The account of the different princes of the family is given word for word in the same verses as those occurring in the plates found at Dêôli near Wardhâ which have been published by me in Vol. XVIII. of the *Journal of the Bombay Branch of the Royal Asiatic Society*; and consequently the present grant, issued, as it was, eighteen years after the other, confirms the important statements contained in the latter, which have enabled us to clear all the existing difficulties in the genealogy and history of the family. There is, however, some additional information given in this grant. In the introduction, instead of the words *Sātyaki-vargabhājah*, we have in the Karhād plates (v. 6) *tuṅga-yasaḥ-prabhāvāḥ*. Still the reading of the Dêôli plates is not a mistake, and the family was regarded as belonging to the Sātyaki branch of the Yādava race, as we have a statement to that effect in the Navasārī grants, also edited by me. But the varied reading of the present grant enables me to make out that the Râshṭrakūṭas sprang from a family that was known by the name of *Tuṅga*. Hence it is that so many of the princes have their names ending in that word. Krishna I. was called Śubhatuṅga; Gôvinda III., Jagattuṅga; and Śarva or Amôghavarsha, Nripatuṅga. Then in the description of Dantidurga we have one verse more than in the Dêôli plates, in which his having wrested the supreme sovereignty for his own family from the Chālukyas is mentioned distinctly (v. 9). There is also an additional verse about Nripatuṅga or Amôghavarsha, who therein is represented, as in the Navasārī grants, to have "burnt" or destroyed the Chālukya race (v. 14). In the account of Amôghavarsha, the Baddiga of the Khârêpāṭaṇ grant, the father of Krishna III., we have two additional verses (22 and 23) descriptive of his virtues.

The account in the Dêôli plates ends with the coronation of Krishna III.; and all that he is therein represented to have done, he did while he was a *Kumāra*, or crown-prince, and *janak-âjñā-vāsa*, *i.e.* acting under his father's orders, or subordinate to him. In the present grant there is one verse more about him in this part, in which he is represented to have conquered Sahasrârjuna, who was an elderly relative of his mother and his wife (v. 25). Sahasrârjuna is the mythical hero to whom the Kalachuri rulers of Chêdi traced their descent, and who, in the story in the *Mahābhārata*, is represented to have killed Jamadagni, the father of Paraśurāma, and in revenge to have had his thousand arms cut off by the latter. Very likely, the rulers of Chêdi generally, or some of them at least particularly, were called by the name of Sahasrârjuna after their mythical ancestor, and the name Arjuna does occur in the list of the princes belonging to that family. The Sahasrârjuna, therefore, conquered by our Krishna, must have been a ruler of Chêdi or must have belonged to that family. And it is also likely that he was a relative of his mother and his wife. For Amôghavarsha, the father of Krishna, is in the Karḍā plates represented to have married Kandakadêvi, the daughter of Yuvarāja, who must have been the same as the fourth prince in the list given by Professor Kielhorn;² and it appears that Krishna himself married a lady from the same family. Who the particular prince conquered by Krishna III. was, it is difficult to say. The name Arjuna or

¹ "A still more auspicious conjunction is that of the same *tithi* with a Saturday and Śatabhishaj; and an even more auspicious conjunction is that of the same *tithi* with Saturday, Śatabhishaj, and the Subhāyôga. In the former case the *tithi* is called *Mahādruṇi*, and in the latter *Mahāmahādruṇi*."

² *Ep. Ind.* Vol. II. p. 304.

Sahasrârjuna does not occur in Professor Kielhorn's list. But many other names of the Kalachuri princes related to the Râshtrakûṭas also do not occur therein. The following is a list of those princes :—

1. Kôkkala, whose daughter was married to Akâlavarsha and was the mother of Jagattuṅga.
2. Raṇavigraha, his son, whose daughter Lakshmi was married to Jagattuṅga and who was his maternal uncle.
3. Arjuna, the eldest son of Kôkkala and therefore brother of the above.
4. Aṅgaṇadêva, his son, whose daughter Vijâmbâ was married to Indra-Nityavarsha.
5. Yuvarâja, whose daughter Kandakadêvi was the wife, or one of the wives, of Amôghavarsha-Baddiga according to the Kardâ plates.
6. Sahasrârjuna or Arjuna, the prince mentioned in the present grant as having been conquered by Kṛishṇa III.

Of these, the names Raṇavigraha, Arjuna and Aṅgaṇadêva do not occur in Professor Kielhorn's list. Perhaps they were collaterals and not ruling princes. But that there was a ruling prince of Chêdi of the name of Raṇavigraha, is shown by the following verse occurring in Jahlaṇa's *Sûktimuktâvalī*, attributed to Râjasêkhara :—

नदीनां मेकलसुता नृपाणां रणविग्रहः । कवीनां च सुरानन्दबेदिमखलमखनम् ॥

“Of rivers the Mēkalasutâ (*i.e.* Narmadâ), of kings Raṇavigraha, and of poets Surânanda, are the ornaments of the country of Chêdi.” Jagattuṅga's maternal uncle and father-in-law is called Śaṅkaragaṇa in the Kardâ plates; but that is probably a mistake. The name Śaṅkaragaṇa does occur in Professor Kielhorn's list down below; but he was not the son of Kôkkala and consequently could not be the father-in-law of Jagattuṅga. Where to place these three princes, therefore, in the Chêdi list, must be left to future researches.

After the account of Kṛishṇa's coronation, there are in the Karhâḍ plates two verses more about the reigning monarch, in which we are told that he deposed some of his chiefs from their places and raised others to the dignity, separated some from each other and united others (v. 34); that, with the intention of conquering the south, he exterminated the Chôḷa race and placed its country under his own dependents, and that, having made the Chêranma, the Pândya and the Simhala his tributaries, he erected a triumphal column at Râmêśvara (v. 35). The statement about the conquest of the Chôḷas and the annexation of their territory is confirmed by two inscriptions found at Tirukkalukkuṇṇam in the Chingleput district of the Madras Presidency and edited and translated by Mr. Venkayya.¹ These inscriptions are dated in the seventeenth and nineteenth years of Kaṇṇaradêva, and he is there spoken of as the conqueror of Kachchi (or Kâñchîpura) and Tañjai (identified with Tañjâpura or Tañjâvûr, *i.e.* Tanjore). This last was the capital of the Chôḷa princes. Another inscription at Vellore is dated in the twenty-sixth year of his reign,² and there are two more in South Arcot. Kaṇṇaradêva is evidently Kṛishṇadêva; since Kannara we do find as an ordinary way of pronouncing Kṛishṇa. Kṛishṇa of the Yâdava dynasty is in several inscriptions called Kanhara or Kanhâra. The very fact that so many inscriptions in the country governed by the Chôḷas and the Pallavas are dated in Kṛishṇa's reign, shows that the country formed part of the territory ruled over by him. As stated by me in the paper on the Dêḷi plates, Bûtnga or Bûtayya, the same as the Bhûtârya of our grants, whom Kṛishṇa had raised to the throne of the Gaṅga kingdom, is represented in an inscription at Âtakûr³ to have assisted Kannaradêva in destroying Râjâditya, the Chôḷa prince. But the conquest of the Chôḷa country was effected after Śaka-Saṁvat 862, the date of the Dêḷi grant, since it is not mentioned in it, and before Śaka-Saṁvat 880, the date of the Karhâḍ grant. As the destruction of Râjâditya is

¹ Above, Vol. III. pp. 282-85.

² Above, p. 61.

³ *Ep. Ind.* Vol. II. p. 173.

alluded to in the Âtakûr inscription as a recent event, it must have taken place a little before Śaka 872 *current*, the date of that inscription. And the present grant affords direct evidence for Kṛishṇarāja's occupation of the Chôla country. For it was issued while he was encamped with his victorious army at Mēlpāṭi for establishing his followers in the southern provinces, for taking possession of the estates of the provincial chiefs, and for constructing temples to Kālapriya, Gaṇḍamārtanda, Kṛishṇésvara and others (ll. 57 to 59). The Mēlpāṭi where he was encamped for settling the southern provinces, must be Mēlpāḍi in the Chittûr tâluka of the district of North Arcot.¹ Whether there are now any temples at Mēlpāḍi or in the vicinity corresponding to those, to construct which was another of the objects of the Râshṭrakûṭa prince, must be left to be determined by those who are intimately acquainted with the country. The conquest of the Pallava country, however, was effected before, since we have a mention of it in the Dêôli plates.

The boundaries of the village granted are specified in line 63 f. There is a village of the name of Kanki some miles to the south-east of Karhâḍ, which is now included in the Junior Miraj State. That village is, I am told, bounded on the south by another of the name of Pandûr, and on the west by a third called Âḍhî. The Kankēm of the grant is therefore the modern Kankî; Pēndurēm, Pandûr; and Âḍhēm, Âḍhî. The river in the vicinity is, I am told, now called Agrani; but the Kṛishṇavēṇâ, which corresponds to the Prākṛit form Kanhavannâ of the grant, is not far. Perhaps Vannâ, the latter part of the compound, was the old name of the Yerla, which flows through the district, and the river meant is the Kṛishṇâ after its confluence with the Yerla. There is also a village of the name of Kallî in the vicinity; and the twelve villages of which it was or is the chief, have now the following names:—

1. Kallî.	5. Âḍhî.	9. Khaṭāv.
2. Kankî.	6. Saigar.	10. Nignûr.
3. Âjûra.	7. Bêkônki.	11. Pandrêgâmv (Pandûr?).
4. Sijûr.	8. Titûr.	12. Tâvêl.

TEXT.²

First Plate.

- 1 श्री³ [॥*] स जयति जगदुक्तवप्रवेशप्रथनपरः करपञ्चवी मुरारेः । लसद-
मृतपयःकणांकलक्ष्मीस्तनक-
2 लशाननलक्षसंनिवेशः⁴ ॥ [१*] जयति [च] ⁵गिरिजाकपोलविम्बादधिगतपत्र-
विचि[चित]भिभित्तिः⁶ । ⁷तपुरविज-
3 यिनः प्रियोपरोधावृतमद[न]भयदानशासनेव ॥ [२*] श्रीमानस्ति नभस्तलै-
कतिलकक्षैलोकनेत्रोत्सवी देवो
4 मन्मथवान्धवः⁸ कुमुदिनीनाथः सुधादीधितिः । [नि]:शेषामरतर्पणार्पिततनु-
प्रचीरतालङ्कते-

¹ Above, p. 140, and Mr. Sewall's *Lists of Antiquities*, Vol. I. p. 155.

² From the original plates.

³ Expressed by a symbol.

⁴ Read लक्ष्म.

⁵ Read विम्बा°.

⁶ Read °तांस.

⁷ Read चिपुर.

⁸ Read बान्धवः.

- 5 र्यस्यांशः शिर[सा] ¹गुणप्रियतया नूनं धृतः शम्भुना ॥ [३*] तस्माद्विका-
सनपरः कु[मुदाव]लीनान्दोषा-
- 6 अकारदलनः ²परिपूरितांशः । ज्योत्स्नाप्रवाह इव दर्शितशुद्रपक्षः³ प्रापर्तत'
क्षितितले क्षितिपा-
- 7 लवंशः ॥ [४*] अभवदतुलका[न्ति]स्तत्र [सु]क्तामणीनां गण इव यदुवंशो
दुग्धसिन्धुमाने । अधिग-
- 8 तहरिनीलप्रोक्षस[त्र]ायकश्रीरशधिलगुण[सं]गी भूषणं यो भुवीभूत् ॥ [५*]
उद्धृत्तदै[त्य]कु-
- 9 ⁴लकन्दलशान्तिहेतुस्तत्रावतारमकरीत्युरुषः पुराणः । तद्वंशजा जगति [तुं]गय-
शः[प्र]-
- 10 भावास्तु[ग]ा इति [क्षि]तिभुजः प्रथिता⁵ वभूवुः ॥ [६*] क्षितितलतिल-
कस्तदन्वये च क्षतरिपुदन्तिघटीजनिष्ट⁷ र-
- 11 दृः । [त]मनु च सुतराङ्गकूटनाम्ना भुवि विदितोजनि राङ्गकूटवंशः ॥
[७*] तस्मादरातिवनिताकुचचारुहार-
- 12 नोहारभानुरदगादिह दन्तिदुर्गाः । एकं चकार ⁸चतुरब्दुपकण्ठसोम क्षेत्रं
य एतदसिलांगलभि[त्र]दुर्गाः ॥ [८*]
- 13 सुस्त्रिधां घनपत्रसंचयकृत[च्छ]ायां मनोहारिणीमूढीदारफलां समाश्रितजन-
आन्तिव्यपोहक्षमा⁹ ।
- 14 यश्चालुक्यकुलालपालवल[य]ादुद्धृत्य¹⁰ लक्ष्मीलतां सिक्तां दन्तिमदाम्बुभिः¹¹ स्थिर-
पदासक्तिं स्ववंशेकरोत् । [९*]
- 15 तस्म[त्]ा¹²दपालयदिमां वसुधां पितृ[व्य]ः श्रीकृष्णराजनृपतिः शरदभ्रशुभ्रैः ।
यत्कारितेश्वरगृ-
- 16 हैर्वसुमत्य[नेक]कैलासशैल[नि]चितेव चिरं विभा[ति] ॥ [१०*] गोविन्दराज
इति तस्य वभूव¹³ [न]ाम्ना सू-

Second Plate; First Side.

- 17 नुस्स [भो]गभ[र]भंगुरराज्यचिन्तः । आत्मानुजे निरूपमे विनिवेश्य [स]म्य-
[क्ष]ा[स]ाज्यमीश्वरपदं शिथिली-

¹ Read गुणप्रिय^०.

² Read प्रावर्तत.

³ Read प्रथिता वभूवुः.

⁴ Read चतुरब्दुप^०.

⁵ Read दान्तिभिः.

⁶ Read परि^०.

⁷ कुल is corrected by the engraver from कुला.

⁸ दन्ति is corrected by the engraver from दान्ति.

⁹ Read समान्.

¹⁰ Read वभूव.

¹¹ Read शुभ्र.

¹² Read क्षयात्.

- 18 चकार ॥ [११*] 'खे[त]ातपतु[त्रि]तये[न्दु]वि[स्व]लीलो[द]याद्रेः^१ कलिवल्ल-
भाख्यात् । ततः कृतारातिमदेभमंगौ
- 19 जातो. जग[त्तु]गमृगाधिराजः ॥ [१२*] तत्सूनुवानतनृपो [नृ]पतुंगदेवः सो-
भूत्स्वसैन्यभरभंगुरिताहिरा-
- 20 जः । यो मान्यखेटममरे[न्द्रपु]रोपहासि गीर्वाणगर्वमिव खर्वयितु^२ व्यधत्त
॥ [१३*] चालुक्खवंशं दहता^३ य-
- 21 दीय[प्र]तापवक्त्रेरभिलक्षजन्मा^४ । 'ब्रह्माण्डभाण्डोदर - - - - नाद्यापि विश्वा-
न्तिमुपैति श[ब्द]ः^५ ॥ [१४*]
- 22 त[स्यो]त्तर्जित[गू]र्जरो हृतहटक्काटोद्गतश्रीमदो गौडानां विनयव्रतार्पणगुरुः
सामुद्र[र]निद्राहरः ।
- 23 द्वारस्थांगकलिंगगांगमगधैरभ्यर्षिताश्चिरं सूनूसूनृतवाग्भवः परिवृढः श्रीकृष्ण-
राजोभ[वत्] ॥ [१५*]
- 24 अभू[ञ्ज]स्वत्तुंग^६ इति प्रसिद्धस्तदंगजः स्त्रीनयनामृतांशुः । 'अलक्षराज्यः स
दिवं विनिन्ये दिव्या-^{१०}
- 25 गनाप्रार्थनयेव^{११} धात्रा ॥ [१६*] तद्वन्दनः क्षितिमपालयदि[न्द्र]राजो य-
द्रूपसंभवपराभवभीरुणे-
- 26 व । मानात्पुत्रैव मदनेन पिनाकपाणिकोपाग्निना निजतनुः क्षयते^{१२} स
भस्म ॥ [१७*] तस्माद[मोघ]वर्षा
- 27 रौ[द्र]धनुर्भ[ग]जनितवलमहिमा^{१३} । राम इव रामणीयकमहानिधिर्हृशरथा-
[ञ्ज]ातः ॥ [१८*]
- 28 क्षिप्रं दिवं पितुरिव प्रणया[द्भ]तस्य तस्यानुजो मनुजलोकललामभूतः ।
राज्यं दधे मद[न]-^{१४}
- 29 सौख्यपिलास[कन्दो]^{१४} गोविन्द[रा]ज इति विश्रुतनामधेयः ॥ [१९*]
[सो]प्यंगनानयनपाशनिर्ह्व-^{१५}
- 30 दिरु[क्ष]ार्मासंगविमुखीकृतसर्वसत्त्व[ः] । [दोष](र)प्रकीपद्विषमप्रकृतिः^{१६} अथांगः
प्रापत्क्षयं

^१ Read 'पत्र; चितये' is corrected by the engraver from चिततये°.

^२ Read विस्व.

^३ Read खर्वयितुं.

^४ Read दहती.

^५ Read 'लक्ष.

^६ Read ब्रह्माण्ड.

^७ Read ब्रह्म.

^८ Read 'वज्रगुह्य.

^९ Read अलक्ष.

^{१०} Read दिव्याङ्गना.

^{११} The न of 'नयेव is entered below the line.

^{१२} Read क्षयते.

^{१३} Read बल.

^{१४} Read विलास.

^{१५} Read व.

^{१६} Read विषम.

- 31 सहजतेजसि जातजाद्ये ॥ [२०*] साम[न्ते]रघ रट्टरा[ज्य]महिमालम्बार्धम-
भ्यर्थितो^१ देवेनापि पि-
32 नाकिना हरिकुलोक्ता[सै]षितो^२ प्रेरितः । अध्यास्त प्रथमो विवेकिषु जग-
त्तुंगालजोमी-

Second Plate; Second Side.

- 33 ^३घवाक्पेयूषाधिरमोघवर्षनृपतिः श्रीवीरसिंहासनं ॥ [२१*] धर्मो मनुस्मर-
कर्मणि कार्त्त[वी]-
34 यो वीर्यो^४ वलिर्जनम[नो]हरणे दिलीपः [१*] उच्चै[श्चिरन्त]नयशांसि हर-
न्नपीत्यं वृत्तेषु नम-
35 च[रि]तो विनयेन [यो]भूत् । [२२*] किमिव सुक्त[त]राग्नेर्वै[र्ष्य]ते^५ तस्य
चित्रं युधि रिपुभिर[शे]षैर्विद्वितो
36 भज्यमानैः । वियति निकटवर्त्ती यस्य जातः सहायः प्रसन्नहरिविरिञ्चा-
भ्यर्चित[स्त्र]न्दमै[लि]ः^६ ॥ [२३*]
37 श्रीकृष्णराजनृपतिस्तस्मात्परमेश्वरादजनि [स्त्र]नुः । यः शक्तिधरः स्वामी
कुमा[र]भावेव्यभू[ङ्ग]-^७
38 वने ॥ [२४*] [र]ामहत[स]हस्रभुजो भुजदयाक[लि]तसमदरामेश्व (रामेश्व)
। [जननीपद्मी]गुह्यरपि
39 येन सह[स्र]ार्जुनो [विजि]तः ॥ [२५*] श्रीरट्टराज्यपुरवररक्षापरिष्ठां भदेन
यस्यान्नां । विपुलां विलंघ-
40 यन्तः स्वयमपत[न्] द्रोहिणीधस्तात् ॥ [२६*] येन मधुकैटभाविष पुन-
रुत्सन्नौ जनोपमर्दाय ।
41 श्रीवल्लभेन [नि]हितौ भुवि द[न्ति]गवप्युगौ दु[ष्टौ] ॥ [२७*] र[ज्य]ाम-
ल्लवि[षट्ठ]मसुद[स्य] निहितेन योक्त-
42 त सर्गायां । भूतार्यपु[ण्य]तरुणा वाटीमिव गंगपाटीश्च ॥ [२८*] परि-
मलितास्त्रिगपल्लवविपत्ति-
43 रासीन् विस्मयस्थानं । विस्फुरति [य]ज्ञतापे शेषितविहेषिणागौघे ।
[२९*] यस्य पक्षेक्षिताखिल-
44 दक्षिणदिग्दुर्गविजयमाकर्ष्य । गलिता गूर्जरहृदयात्का[लं]जरचिचकूटाग्रा ॥
[३०*] अनमन्ना पूर्वाप-

^१ Read °लम्बाध°

^२ Read वलि°

^३ Read °भावेव्यभू°

^४ Read °सेविषा.

^५ Read रात्रि°.

^६ Read °बाभि°

^७ Read मौलिः

[illegible][illegible]

- 45 रजलनिधिहिमशैलसिंहलक्ष्मीपात् । [यं] जनकाग्रा[वश]मपि मण्डलिनचक्र-
दण्डभयात् ॥ [३१*] स्निग्ध[स्त्र]।
46 मरुचा 'प्रलम्बभुजया पीनायतीरस्कया मूर्च्छा कीर्त्तिलताहितामृतजलेर्वृत्तैश्च
सत्वोद्भवैः ।
47 ज्ञात्वा यं पुण्योत्तमं भरसहं विश्वभराभ्युदृती शा[स्त्रे घ]।[स्त्रि] लयं
गतः प्रशमिनामाद्यः छ-
48 तार्थः पिता ॥ [३२*] [ह]स्ते नृत्तसुरांगने सरभसं दिव्यविदत्ताशिवि'
श्रीकान्तस्य निताम्ब[तो]षितह-
49 [रे] रा[ज्य]।भिषेकीकृते । 'यस्या[वधकरग्रहीय]मभवत्कम्पानुरागोदयादिज्ञान्याः
स्वसमर्पणा-

Third Plate.

- 50 र्यमभवत्त[म्]।नुकूलप्रियाः ॥ [३३*] लुप्ताः केपि निजस्यदाहुरभृतः केचि-
त्यतिष्ठापिताः केप्य[न्त्री]न्यविमेदती
51 [वि]रलिताः केचित्तु • सं[ज्ञे]षिताः । येनात्सूज्जितशब्दतन्त्रपतिना' वरुणा
इवोच्चावचां नीता [म]ण्डलिनो दशां सुमहत्तस्त्रि-
52 हिं पद[स्ये]च्छता ॥ [३४*] कृत्वा दक्षिणदिग्जयोद्यतधिया चोलान्वयो-
न्मूलनं तद्गुमिं 'निजस्यभर्मापरितोषेरक्षपा-
53 ण्डादिकान् । येनो[स्त्रे]स्त्रह सिंहलेनं करदान्मण्डलाधीश्वरा[श्च]स्तः
कीर्त्तिलताङ्कुरप्रतिकृतिस्तम्भश्च [रेमेस्त्ररे]^६ । [३५*] [स च]
54 परमभट्टारकमहाराजाधिराजपरमेश्वरश्रीमदमीधवर्षदेवपादा[नु]ध्यातपरमभट्टारक-
महाराजाधि-
55 राजपर[मे]स्त्र[र]श्रीमदकालवर्षदेवः पृथ्वीवत्तमश्रीमद्वत्तमनरेन्द्रदेवः कुशली
सर्वानेव यथासम्बध्य-^७
56 मानकाग्राष्ट्रपतिविषय[प]तिशामकूटमहत्तरयुक्तकोपयुक्तकान्तमादिशत्यस्तु वः संवि-
दितं यथा शक[नृ]पका-
57 ल[र]।*तीत[सं]वत्सरशतेश्वर[शी]त्यधिकेषु कासयुक्तसंवत्सरान्तर्गतफ[र]।*नानवहुल-
च[यो]दस्तां^८ वुधे दक्षिणदि-
58 [कृ]ण्डलानि मृत्वे[भ्यो] जीवनं कर्तुं^९ मडलेश्वरसर्वस्वानि प्रतिग्रहीतुं^{१०} काल-
प्रियगण्डमात्तंण्डलणेश्वरा-

^१ Read प्रलम्ब.^३ Read 'विधि.^५ Read यस्यावह^०.^४ Read शब्द.^६ Read वरु.^७ Read रामेश्वरे.^७ Read संवत्स^०.^८ Read बहुलकयोदस्तां वुधे.^९ The *anusadras* of कर्तुं runs into the वु which stands over it; read मण्डलेश्वर.^{१०} यद्गीतुं is corrected by the engraver from गृहीतुं.

- 59 द्यायतनानि निष्पादयितं मेल्पाटीसमावासितश्रीमद्विजयकटकेन मया कर-
हाटीयवल्कले-
- 60 [ख]रस्थानपतिकरंजखेटसंततिविनिर्गतेशानशिवाचार्यशिष्याय¹ महातपस्विने सक-
लशि-
- 61 [व]सिद्धान्तपारगाय गगनशिवाय(१) कार्त्तिक्यां [सं]कल्पित[स]कलतपोधना(या)-
सनाच्छादननिमित्तं कर-
- 62 ²हाटविषयप्रतिवडकस्निहादशकान्तर्गतः कंकेनामा ग्रामः सवृक्षमालाकुलः
सधान्यहिरण्यादेयः
- 63 सदण्डदोषदशापराधः सर्वोत्पत्तिसहित आचन्द्राकर्मस्यो मया दत्तः ।
यस्य पूर्वतः कन्हवन्ना
- 64 [नदी] [१*] दक्षिणतः [पेंदु]रे । पश्चिमतः आर्देनामा ग्रामः । उत्तरतः
सैव कन्हवन्ना नदी [१*] एवं चतुराघाटवि-
- 65 शुङं ³कंकेसंज्ञकं ग्रामं गगनशिवस्य कृषतः कर्षयतो भुंजतो भोजयतो
वा न केनचिद्वाघातः का-
- 66 र्यः । यश्च करोति स पञ्चभिरपि महापातकैः संयुक्तः स्यादुक्तञ्च ॥
षष्टिवर्षस[ह]स्र[१*]णि स्वर्गे तिष्ठति
- 67 भूमि[दः] । आच्छेत्ता चा[नु]म[न्त]ा च तान्ये[व] नर[के] वसेत् ॥
[३६*] सा[म]ान्योयं धर्म[सेतु]र्नृपाणां काले काले [प]ाल[नी]-
- 68 यो [भ]वद्भिः । सर्वानि[व] भाविभः⁴ पार्थिवे[न्द्र]ाभ्यूयो⁵ भूयो याचते राम-
भद्रः ॥ [३७*] यो[स्वर्गमेन] लिखितमिति [॥*]

TRANSLATION.

Om. (Verse 1.) Triumphant is the leaf-like hand of (Vishṇu) the enemy of Mura, which, being placed on the jar-like breast and the face of Lakshmi, that are marked by shining particles of nectar-water, proclaimed the entrance of the world on a joyous festival.

(V. 2.) And triumphant is the rampart-like shoulder of (Śiva) the conqueror of the three cities (or of Tripura), which is adorned by the coloured figures impressed on it by (the close contact of) the cheeks of (Pārvati) the daughter of the Mountain, and which thus bears, as it were, through regard for his beloved, an edict promising safety to the god of love.

(V. 3.) There is (the Moon), the glorious god, the only ornament of the surface of the sky, the delight of the eyes of the three worlds, the friend of Love, the lord of the night-lotuses, whose rays are full of nectar, whose thinness, produced by his having given up his body for the gratification of all the gods, is his ornament, and a portion of whom is worn on the head by Śaṁbhu (Śiva)—verily on account of his love for excellent qualities.

¹ Read शिष्याय.² Read बड.³ Read कंके.⁴ Read भाविनः.⁵ Read भ्यूयो.

(V. 4.) From him sprang forth on earth a race of princes,—like a stream of moonlight,—which extended the series of the joys of the world, as the other unfolds the series of night-lotuses; which destroyed the darkness of sin, as the other destroys the darkness of night; which fulfilled all desires, as the other fills all quarters; and which had unblemished adherents, as the other constitutes the bright half of a month.¹

(V. 5.) In that (*race*), which resembled the ocean of milk, arose the family of **Yadu**,—like a necklace of pearls,—which, like it, had a matchless splendour; the leadership of which was gracefully borne by the dark-complexioned Hari when he flourished, as the beauty of the central gem in the other is borne by a sapphire when it is put in; which possessed indelible virtues, as the other is firmly strung on a thread;² and which was the ornament of the earth.

(V. 6.) In that (*family*) the eternal being (**Kṛishṇa**) became incarnate in order to destroy the crowds of **Daityas** who had grown turbulent; and princes of that family, whose fame and valour were pre-eminent, became known in the world as **Tuṅgas**.

(V. 7.) In that race was born **Raṭṭa**, the ornament of the surface of the earth, who destroyed the arrays of the elephants of his enemies; and after him the **Rāshṭrakūṭa** family became known in the world by the name of (*his*) son **Rāshṭrakūṭa**.

(Vv. 8 and 9.) From that (*family*) arose in this (*world*) **Dantidurga**, who was a sun to the fog in the shape of the charming necklaces on the breasts of the wives of his enemies, and who, having broken the uneven ground (*or the strongholds*) by a ploughshare in the shape of his sword, made this (*earth*) a single field with the shores of the four oceans for its boundaries; who plucked out, from the surrounding water-basin in the shape of the **Chālukya** family, the creeper in the shape of supreme sovereignty, which has a glossy appearance, is shady on account of its thick foliage and charming, bears abundant fruit, and is able to remove the fatigue of men resorting to it, and planted it firmly in his own family by feeding it with the rut-water of his elephants.

(V. 10.) After him, (*his*) paternal uncle, the prosperous king **Kṛishṇarāja**, protected this earth,—he who constructed temples of **Īśvara** (**Śiva**), white as clouds in autumn, by which the earth shines for ever as if decorated by many **Kailāsa** mountains.

(V. 11.) He had a son of the name of **Gōvindarāja**. Sensual pleasures made him careless of the kingdom; and, entrusting fully the universal sovereignty to his younger brother **Nirupama**, he allowed his position as sovereign to become loose.

(V. 12.) From him who was (*also*) called **Kalivallabha**, and who was an artificial hill on which rose the moon in the shape of the triad³ of white parasols, was born **Jagattuṅga**, the lion who destroyed the maddened elephants of his enemies.

(Vv. 13 and 14.) His son, to whom kings bowed, and who oppressed the king of serpents by the mass of his army, was that **Nṛpatuṅgadēva** who founded **Mānyakhēṭa**, which derided the city of the Indra of the gods, in order to humble, as it were, the pride of the gods; and the sound arising from the fire of whose prowess, when it burnt the **Chālukya** race, [telling] the interior of the vessel in the shape of the universe, has not yet ceased.

(V. 15.) His son, the prosperous **Kṛishṇarāja**, became for a long time the lord of the earth,—he who spoke pleasant words, who terrified the **Gūrjara**, who destroyed the egregious pride, generated by prosperity, of the arrogant **Lāṭa**, who was the preceptor charging the **Gaudas** with the vow of humility, who deprived the people on the sea-coast (**Sāmudra**) of their

¹ The epithets here are used in two meanings, one of which is applicable to the race of the Moon, and the other to the moonlight.

² The epithets *adhigata-harindla-prōllasen-vāyaka-īrth* and *asīthila-guṇa-saṅgaḥ* have two meanings, one applicable to the family of Yadu, and the other to the necklace of pearls.

³ Compare above Vol. III. p. 17, note 5.—E. H.]

sleep, and whose command was honoured (i.e. obeyed) by the **Aṅga**, the **Kaliṅga**, the **Gāṅga** and the **Magadha**, waiting at his gate.

(V. 16.) He had a son known as **Jagattuṅga**, a moon to the eyes of women. He was taken to heaven by the Creator without obtaining the kingdom, as if at the request of the heavenly nymphs.

(V. 17.) **Indrarāja**, his son, protected the earth. It was from fear, as it were, of the indignity likely to be caused (in future) by his beauty, that the god of love, even before, had his body reduced to ashes through pride by means of the fire of the wrath of (Śiva) the wielder of the *pināka*.

(V. 18.) From him was born **Amôghavarsha**,—as **Rāma** was from **Daśaratha**,—the greatness of whose power was shown by the breaking of a terrible bow,¹ as that of the other by the breaking of the bow of **Rudra**,² and who (like the other) was a great store-house of beauty.

(V. 19.) He having immediately gone to heaven, as if through affection for his father, his younger brother, the ornament of the world of men, and the source of the sportive pleasures of love, known by the name of **Gōvindarāja**, ruled the kingdom.

(V. 20.) He, too, with his intelligence caught in the noose of the eyes of women, displeased all beings by taking to vicious courses; his limbs becoming enfeebled as his constitution was deranged on account of the aggravation of the maladies, and the constituents of the (political) body becoming non-coherent as the subjects were discontented on account of the aggravation of the vices,³ and his innate strength and prowess becoming neutralized, he met with destruction.

(V. 21.) Then king **Amôghavarsha**, the son of **Jagattuṅga**, the first among the wise, the sea of the nectar of whose words was unfailing, being entreated by the feudatory chiefs to maintain the greatness of the sovereignty of the **Baṭṭas**, and also prompted by the god (Śiva), the wielder of the *pināka*, who desired the prosperity of the family of **Hari** (**Kṛishṇa**), ascended the glorious throne of heroes.

(V. 22.) In righteousness he was a **Manu**, in battle a **Kārtavīrya**, in valour a **Bali**, in attracting the hearts of men a **Dilīpa**; though he thus acquired pre-eminent and permanent fame, his behaviour towards elderly persons was humble through modesty.

(V. 23.) How possibly can the store of his merits be extolled when—O wonder! the moon-crested (Śiva), bowed down to and worshipped by **Hari** (**Vishṇu**) and **Virūṇcha** (**Brahmā**), was in battle seen by all his flying enemies to be near him in the sky and to assist him?

(V. 24.) From that sovereign lord, as from **Paramēśvara** (Śiva), was born a son, the prosperous king **Kṛishṇarāja**, who, though a prince (i.e. not a crowned king), exercised power in the world and was the lord, as the other was **Kumāra**, **Śaktidhara** and **Svāmin**.⁴

(V. 25.) He conquered **Sahasrārjuna**, though he was an elderly relative of his mother and his wife,—(**Sahasrārjuna**) whose thousand arms were cut off by **Rāma** (i.e. **Paraśurāma**) who, maddened as he was, was in his turn (only verbally) put down by him (viz. **Kṛishṇarāja**) by means of his two hands, he having held intoxicated young women (*rāmā*) with his two hands.⁵

¹ [This may refer to a war with the Chēra king, whose crest was a bow; compare *South-Indian Inscriptions*, Vol. II. p. 92, note 5, and *Ind. Ant.* Vol. XXI. p. 323.—E. H.]

² *Raudra-dhanur-dhara* has two meanings.

³ The epithet *dēśa-prakōpa* etc. has two meanings, one physical and the other political. So also *tējas* in *sahaja-tējas* has to be taken in two meanings.

⁴ These are three of the names of the god **Kārttikēya**. The words are to be interpreted also in their ordinary sense as above.

⁵ *Bhujadvay-dakṣiṇa* etc. is to be interpreted in two ways.

(V. 26.) His enemies, madly transgressing his command which was the wide moat that protected the great city in the shape of the sovereignty of the prosperous **Raṭṭas**, fell down themselves.

(V. 27.) He, **Śrīvallabha**, killed the wicked **Dantiga** and **Vappuga**, who seemed to be (*the two demons*) **Madhu** and **Kaiṭabha**, risen again on earth to torment men.

(V. 28.) He planted in **Gaṅgapāṭi**, as in a garden, the pure tree **Bhūtārya**, having uprooted the poisonous tree **Rachhyāmallā**.

(V. 29.) While his prowess, which destroyed numbers of **Gāṅgas**, his enemies, as the heat dries up the stream of the **Gaṅgā**, was glowing, it is no matter for wonder that the **Pallava** (*king*) **Appiga** was beaten and reduced to a sad condition, as it is no wonder that fragrant leaves withered (*by heat*).¹

(V. 30.) On hearing of the conquest of all the strongholds in the southern region simply by means of his angry glance, the hope about **Kālañjara** and **Chitrakūṭa** vanished from the heart of the **Gūrjara**.

(V. 31.) (*All*) the feudatories from the eastern to the western ocean and from the **Himālaya** to the island of **Simhala** bowed to him out of fear of severe punishment, though he himself was obedient (*i.e.* subordinate) to his father.

(V. 32.) By his body which had a dark, glossy colour, long arms, and a broad and massive chest, and by his virtuous deeds which were the nectar-water that fed the creeper in the shape of his fame, knowing him to be an excellent man (*or* **Vishṇu**), able to deliver the earth (*or to uplift the submerged earth*),— his father, the best of sages, who had attained the object of life, vanished into the peaceful abode.

(V. 33.) When the festival of the coronation of this beloved of Prosperity, who had greatly propitiated **Hari** (**Vishṇu**), at which celestial nymphs danced and heavenly **Rishis** pronounced benedictions, had taken place amidst joy, the quarters which began to tremble and to be submissive on account of his preparation to exact tribute, as girls would have manifested tremor and affection at his preparation to take their hand, became pleasing to him in consequence of their observing the proper time for paying it of their own accord, as the others would have been dear to him in consequence of their keeping to the auspicious juncture for giving away themselves.²

(V. 34.) He, a powerful master of the science of politics, desirous of obtaining a lofty position, deprived some of his subordinate chiefs of their places and established others who were deserving, separated some from each other by producing disunion and united others, and thus arranged them in a high or low position; as a proficient master of the science of words (*i.e.* grammar), desirous of making up a long form, drops some letters from their position and introduces others in their *guṇa* form, separates some on account of their dissimilarity and unites others, and places them in order, above or below.

(V. 35.) Having, with the intention of subduing the southern region, uprooted the race of the **Chôlas**, given their land to his own dependents, and made the lords of great countries, *viz.* the **Chêranma**,³ the **Pāṇḍya** and others, along with the **Simhala**, his tributaries, he erected a high column at **Rāmēśvara**, which was the image (*as it were*) of the sprout of the creeper in the shape of his glory.

(Line 53.) And he, the **Paramabhāṭṭāraka Mahārājādhirāja Paramēśvara**, the prosperous **Akālavarshadēva Prithivīvallabha**, the prosperous **Vallabhanarēndradēva**, who meditates on the feet of the **Paramabhāṭṭāraka Mahārājādhirāja Paramēśvara**, the prosperous **Amôghavarshadēva**,— being well, commands all the governors of districts and heads of

¹ There is a play here on the words *pratāpa*, *parimalita*, *Gāṅga* and *Pallava*.

² The second half of this verse has a double meaning.

³ [This seems to be a Sanskritised form of the Tamil *Sêramān*, 'the Chêra king.'— E. H.]

The Malayālam alphabet of this inscription offers the following peculiarities. The group *kk* is expressed by adding a second horizontal stroke above the line which passes through the middle of the single letter. The vowel *ai* consists of three symbols, the second and third of which are considered sufficient in modern Grantha and Malayālam to denote that vowel. The first two would now be used when the *ai* is prefixed to a consonant. This peculiarity occurs twice, viz. in *aintōla* (for *andōla*) (l. 9) and in *aiñ-kammālar* (l. 11). Probably the engraver was only accustomed to Vatteluttu, but not well conversant with Malayālam. The Tamil rough *r* is used twice, while in all other cases the Vatteluttu form occurs. These are: *ru* in *peru* (l. 7) and *rā* in *pēr-āga* (l. 18). In the first case the *u* is added exactly as in modern Malayālam, i.e. by adding about the bottom of the letter a small semicircle. In the second case the *ā* of *rā* is made a distinct symbol instead of its being added to the *r* as in Tamil. This shows that the writer had only a superficial knowledge of the Tamil characters as well as of the Malayālam alphabet.

The language of the inscription is Tamil prose, mixed with a few Malayālam forms, of which the following deserve to be noticed: *irumarula* (l. 5) (for *irundarula*), *alannu* (l. 12) (for *alandu*); *pāvāda* (l. 9) (for *pāvādai*), *kuḍa* (l. 10), *aḍima* (l. 11), *para* and *nira* (l. 12), *sakkara*, *eṇṇa*, *iḍa*, and *uḷḷada* (l. 14), and *iḍa* (l. 16); and *viśeshāl* (l. 16) (for *viśeshāt*). *Kōyil-agam* (l. 5) would in modern Tamil mean 'the inside of a temple.' In ancient Tamil inscriptions of the time of Rājārāja I.¹ the word *kōyil* alone is used in the sense of 'a royal palace.' In the present inscription *kōyilagam* means 'a royal palace' as in modern Malayālam. Of the words mentioned above, *pāvādai*, *kuḍai* and *parai* occur also in the Cochin plates.² The fact that they are there spelt exactly as in Tamil, and that in the subjoined grant they are spelt as in modern Malayālam, suggests that the Kōttayam plate is later than the Cochin grant. The form *uḷḷada* (l. 14) occurs in the former, while *irukkumadu* and *perumadu*³ occur in the latter. This again points to the same conclusion. The transitional form *eṇṇira* (l. 13), which resembles the *seyyinra* of the Cochin plates,⁴ also deserves to be noted.

The inscription belongs to the reign of Vira-Rāghava-Chakravartin, who claims to be a lineal descendant of Vira-Kēraja-Chakravartin. It is dated on the day of the *nakshatra Rōhiṇī*, a Saturday, which corresponded to the twenty-second day of the solar month *Mina* of the year during which Jupiter was in *Makara*. On this day the king, while residing in the great palace,—probably at Koṇḍūgūlūr, which is mentioned further on (l. 15),—conferred the title of *Maṇigrāmam* and certain honours and rights connected therewith on Iravikkorṇaṅ⁵ of Magōdaiyarpaṭṭiṇam, who was also called Śēramāṇ-lōka-pperuñ-jeṭṭi.⁶ The oil-mongers and the five classes of artisans were made his slaves. The inscription then enumerates the sources of income available to the grantee as lord of the city—by which we have probably to understand Koṇḍūgūlūr—and defines the limits within which his authority was to extend over Koṇḍūgūlūr. It is further stated that the grant was not personal, but hereditary and perpetual. The witnesses to the grant are then mentioned, and the inscription closes with the signature of the goldsmith who engraved it and who boasted of the title Śēramāṇ-lōka-pperuñ-dattāṇ, i.e. 'the great goldsmith of the world (which belongs to) the Chēra king.'

The approximate date of the inscription is not easy to ascertain.⁷ Dr. Burnell,⁸ speaking of the date of this grant, remarked: "Some time ago I showed the passage to the ablest

¹ *South-Indian Inscriptions*, Vol. II. p. 2, text line 5 of the first section.

² Above, Vol. III. p. 68, text lines 9 and 10.

³ *Ibid.* p. 68, text line 14.

⁴ *Ibid.* p. 67.

⁵ The name Iravikkorṇaṅ is evidently a vulgar form of the Tamil Iravikkorṇa, which means 'the sun-king.' According to the rules of Tamil Grammar the *k* of *korṇa* would have to be doubled in this compound.

⁶ Dr. Gundert has explained this name as 'the great merchant of the Chēramāṇ world.' The meaning of this curious title is probably 'the great merchant (*jeṭṭi*) of the world (which belongs to) the Chēra king.'

⁷ From elaborate astronomical calculations Mr. Kookel Keloo Nair concluded that A.D. 230 was unquestionably the date of the grant! See the *Mudras Journal*, Vol. XXI. p. 39.

⁸ *Ind. Ant.* Vol. I. p. 229.

native astronomer in Southern India ('K. Kṛiṣṇa Jōsiyār' in a footnote), and in two days he brought me the calculation worked out, proving that A.D. 774 is the *only* possible year." As Dr. Hultzsch has stated,¹ this categorical assertion rests on the assumption that both the Kōṭṭayam inscriptions must belong to the eighth century A.D. Professor Kielhorn has shown that there is another possible date ninety-four years before Dr. Burnell's.² In the centuries following A.D. 774 there will probably be many more possible equivalents. The original plate, which I examined while at Kōṭṭayam in the year 1895, does not appear to be so old as the eighth century A.D. Besides, the alphabet of the inscription does not seem to support Dr. Burnell's theory. As I have already remarked, the Vaṭṭeḷuttu characters of this grant appear to be more modern than those of the Cochin plates of Bhāskara Ravivarman and of the Tirunelli plates. It may not, however, be quite safe to base any conclusions on the Vaṭṭeḷuttu portion, because no dated inscriptions in that character are published and available for comparison. The Malayāḷam portion clearly shows that the inscription cannot be so old as the eighth century A.D. The symbols for *a*, *ā*, *ai*, *ka*, *gha*, *ṭa*, *ta*, and *ya* differ but slightly from their modern Malayāḷam equivalents. The secondary form of the vowel *u* which is added to consonants, is almost the same as in modern Malayāḷam. I have compared the Malayāḷam portion of this inscription with several stone inscriptions from the Western Coast. One of the stones in the Trivandrum Museum contains a much defaced inscription³ dated in Kollam 239 (= A.D. 1064), which begins with some Sanskrit words written in ancient Malayāḷam or Grantha. The alphabet employed in it is much more archaic than that of the subjoined grant. The vowel *ai*, which may be taken as a test letter and which occurs in the Trivandrum inscription,⁴ resembles the corresponding symbol in the Tirunelli plates.⁵ The only three inscriptions known to me whose characters bear some resemblance to those of the Vira-Rāghava plate, are Nos. 266, 269 and 270 of the Government Epigraphist's Collection for 1895. Of these the first is dated in Kollam 427 (= A.D. 1252), and the last in Śaka-Saṁvat 1296 (= A.D. 1374). From these facts I am led to think that the present inscription is much later than the Cochin grant and the Tirunelli plates as well as the Trivandrum inscription quoted above. If this conclusion is correct, the Vira-Kēraḷa-Chakravartin whose descendant Vira-Rāghava professes to have been, may perhaps be identified with Jayasimha *alias* Vira-Kēraḷavarman, who is mentioned in two inscriptions from the Western Coast as the founder of a race of kings,⁶ and with Jayasimha, the father of Ravivarman *alias* Kulaśēkhara of the Arulāla-Perumāl and Raṅganātha temple inscriptions.⁷ As Ravivarman, the son of Jayasimha, ascended the throne about A.D. 1300, Vira-Rāghava could not have lived before the 14th century A.D., which would be about the period to which palaeography leads us to assign the grant.

As stated before, Vira-Rāghava conferred the title of **Maṇigrāmam** on the merchant Iravikkorṇaṇ. Similarly **Añjuvaṇṇam** was bestowed by the Cochin plates on the Jew Joseph Rabbān.⁸ The old Malayāḷam work *Paiyyanūr Paṭṭōla*,⁹ which Dr. Gundert considered 'the oldest specimen of Malayāḷam composition,' refers to **Añjuvaṇṇam** and **Maṇigrāmam**. The context in which the two names occur in this work, implies that they were trading institutions. In the Kōṭṭayam plates of Sthānu Ravi both **Añjuvaṇṇam** and **Maṇigrāmam** are frequently mentioned.¹⁰ Both of them were appointed along with the Six-Hundred to be "the protectors" of the grant. They were "to preserve the proceeds of the customs duty as they were collected

¹ *ibid.* Vol. XX. p. 289.

² *ibid.* Vol. XXII. p. 139.

³ No. 275 of 1895 in Dr. Hultzsch's *Annual Report* for 1894-95.

⁴ The *ai* of *Aiyapoḷil* in l. 4.

⁵ *Ind. Ant.* Vol. XX. Plate opposite p. 291, l. 26.

⁶ Above, p. 146, note 2.

⁷ Above, pp. 145 and 148.

⁸ Above, Vol. III. p. 67.

⁹ Dr. Gundert's account of this poem, published in the *Madras Journal*, Vol. XIII. Part II. pp. 14-17, is reprinted in Mr. Logan's *Malabar*, Vol. II. Appendix xxi. p. cclxvii.

¹⁰ See Dr. Gundert's translation of this grant in the *Madras Journal*, Vol. XIII. Part I. pp. 130 to 134.

day by day"¹ and "to receive the landlord's portion of the rent on land." "If any injustice be done to them, they may withhold the customs, and the tax on balances and remedy themselves the injury done to them. Should they themselves commit a crime, they are themselves to have the investigation of it." To Añjuvannam and Manigrāmam was granted the freehold of the lands of the town (of Kollam?). From these extracts and from the reference in the *Payyanūr Paṭṭōla* it appears that Añjuvannam and Manigrāmam were semi-independent trading corporations like the Vaññiyar who will be noticed below.² The epithet *ṣeṭṭi* (merchant) given to Ravikkorṇaṇ, the trade rights granted to him, and the sources of revenue thrown open to him as head of Manigrāmam, confirm the view that the latter was a trading corporation. There is nothing either in the Cochin grant or in the subjoined inscription to show that Añjuvannam and Manigrāmam were, as was believed by Dr. Gundert and others,³ Jewish and Christian principalities, respectively. It was supposed by Dr. Burnell⁴ that the plate of Vira-Rāghava created the principality of Manigrāmam and the Cochin plates that of Añjuvannam and that, consequently, the existence of these two grants is presupposed by the plates of Sthānu Ravi which mention both Añjuvannam and Manigrāmam very often. The Cochin plates did not create Añjuvannam, but conferred the honours and privileges connected therewith to a Jew named Joseph Rabbān. Similarly, the rights and honours associated with the other corporation, Manigrāmam, were bestowed at a later period on Ravikkorṇaṇ. Therefore Añjuvannam and Manigrāmam must have existed as institutions even before the earliest of these three copper-plates was issued. It is just possible that Ravikkorṇaṇ was a Christian by religion. But his name and title give no clue in this direction,⁵ and there is nothing Christian in the document except its possession by the present owners.

Ravikkorṇaṇ was to have authority over Koḍuṅgūlūr, which is the present Koḍuññālūr (Cranganore in the Cochin State). He was a native of Magōdaiyarpaṭṭiṇam. In Dr. Gundert's translation this place is spelt Mahōdēvarpaṭṭnam.⁶ This has been further changed into Mahādēvarpaṭṭiṇam.⁷ The Śaiva saint Sundaramūrti Nāyaṇār mentions in his *Dēvāraṃ* a place called Magōdai which was situated on the sea coast and not far from Tiruvañjaikkalām near Cranganore.⁸ In an inscription of the Chōla king Rājādhirājādēva, Rājendra-Chōla, one of his predecessors, is said to have captured "Magōdai in the west."⁹ In Śēkkiḷār's *Periyapurāṇam* Magōdai is identified with Koḍuṅgūlūr, the modern Koḍuññālūr, and said to belong to king Kōdai.¹⁰ Magōdai was thus another name of Cranganore. It is very unlikely that the Magōdaiyarpaṭṭiṇam of the subjoined grant is identical with Koḍuṅgūlūr, because the

¹ *Anr=anru padum=ulgu Añjuvannamum Mañikkirāmamum ilachchichchu raippaddavum*; l. 46 f. of Dr. Gundert's transcript on p. 128 of the volume quoted in the preceding note. Dr. Gundert read *ulagu* instead of *ulgu*, and hence his translation differs from the one adopted here. On the meaning of the word *ulgu* see above, Vol. III. p. 69, note 4.

² See p. 296, note 2.

³ See the *Madras Journal*, Vol. XIII. Part I. p. 116, and Mr. Logan's *Malabar*, Vol. I. p. 111.

⁴ *Ind. Ant.* Vol. III. p. 333 f.

⁵ On this name Dr. Gundert first said: "Iravi Corttan must be a Nasrani name, though none of the Syrian priests whom I saw could explain it or had ever heard of it;" see the *Madras Journal*, Vol. XIII. Part I. p. 120. Subsequently (p. 146) he added: "I had indeed been startled by the Indian looking name 'Iravi Corttan,' which does not at all look like the appellation of a Syrian Christian: still I thought myself justified in calling Manigrāmam a Christian principality—whatever their Christianity may have consisted in—on the ground that from Menezes' time, these grants had been regarded as given to the Syrian Colonists." It thus appears that Dr. Gundert himself was not quite sure whether Manigrāmam was a Christian principality or not. Mr. Kookel Keloo Nair considered Iravikkorṇaṇ "a mere title in which no shadow of a Syrian name is to be traced;" *Madras Journal*, Vol. XXI. p. 40.

⁶ *Madras Journal*, Vol. XIII. Part I. p. 118.

⁷ Mr. Logan's *Malabar*, Vol. I. p. 205.

⁸ *Kadalāṅgarai-mēṇ=Magōdaiy=aniy=ār-polil=Añjaikkalatt=appaṇē* in the hymn on Tiruvañjaikkalām.

⁹ Dr. Hultzsch's *Annual Report* for 1894-95, p. 3.

¹⁰ *Kōdaiy=araśār Magōdai*; *Periyapurāṇam*, Madras edition of 1870, p. 328, verse 4.

same place could not have been called Koṇṇūgūlūr in one part of the inscription and Magôdaiyarpattinam in another. Perhaps Magôdaiyarpattinam was a quarter or suburb of Cranganore. But the derivation of the name is indisputable. Magôdaiyarpattinam means 'the town of the great Chêra king,' and is correctly spelt in the present grant. It is therefore unnecessary to correct it into Mahôdêvarpattinam or Mahâdêvarpattinam.

At the end of the inscription the villagers of Sôgiram and Paṇṇiyûr are mentioned as witnesses to the grant. Sôgiram is identical with the modern Śukapuram in the Ponâni tâluka of the Malabar district,¹ which in its inscriptions is called Sôgiram (Nos. 208, 209, 210 and 211 of 1895). Paṇṇiyûr is identical with Panniyûr, another village in the Ponâni tâluka.² Śukapuram and Panniyûr are said to have been the original Nambûdiri settlements in Malabar.³ Of the districts mentioned at the end of the grant, Vênâḍu is, as is well known, identical with Travancore. Êrânâḍu and Valluvanâḍu are the old names of the two tâlukas Ernâḍ and Valluvanâḍ of the Malabar district. Vênâḍu, Êrânâḍu (an earlier form of Êrânâḍu) and Valluvanâḍu are also mentioned in the Cochin grant.⁴ Dr. Gundert has identified Ôḍunâḍu with Ônâḍu whose capital was Kâyaṅḡulam.⁵

TEXT.⁶

First Side.

- 1 Hari śrī Mahāgaṇapatê⁷ [na]ma[h*] [l*] Śrī-pûpâla-narapati⁸ [śrī]-Vira-Kêra-
 2 la-śakravartti⁹ ādiy=āyi mura-murāyê pala-nûrāyiratt-â[n]ḍu
 3 sēṅḡol naḍattāyiniṇṇa śrī-Vira-Râghava-śakrava[r*]ttikkū⁹ tiruv-irâ-
 4 chyam¹⁰ chellāyiniṇṇa Makarattu¹ Viyâlam ¹¹Mina-nāyaru irubattōṇṇu
 5 sēṇṇa Śa[n]ji Rôhani-nâl perun-gôyilagatt=irunnaru¹la Magôdaiyarpattina-
 6 ttu Iravikorttanṇ-āya Sêramāṇ-lôka-pperuñ-jettikkū Manikkirâma-
 7 patta[n]=guḍuttôm [l*] vilâv-āḍeyum pavaṇa-ttāṅgum peru pērum kaḍut[t]u¹²
 8 va[l]lēñjiyamu[m*] valaṇṇiyattil [ta]ṇi-chcheṭṭum muṇ-chchollum muṇ-ṇa-
 9 ḍeyum pañcha-vādyamum sām̐khum pagal-vilakkum pāvāḍayum aintôlamum¹³
 korra-
 10 kkuḍayum vaḍuga-ppaṇeyum idupaḍi-tôraṇamum nâlu sê[r]ikkum taṇi-

Second Side.

- 11 chcheṭṭum kuḍuttôm [l*] vāṇiyarum aim-kammâlāreyum aḍima kuḍuttôm [l*]
 12 nagarattukku karttāv=āya Iraviko[r]ttanukku paṇa koṇḍ=alānnu niṇa koṇ-
 13 ḍu [t]ūkki nûl koṇḍu vâgi eṇṇiṇṇadilum eḍukkiṇṇadilum u[pa]-
 14 nōḍu¹⁴ śakkarayōḍu kasturiyōḍu¹⁵ vilakkennayōḍu idayil uḷḷada eppēr-
 15 [p]attāḍiṇum taragum aḍiṇ=aḍutta sūṅgamum kûḍa Koṇṇūgūlūr alivi-
 16 yōḍu gôpurattōḍu visêshâl nâlu taliyum talikk=aḍutta kirāmattōḍ=ida-
 17 yil nir¹⁶ mudal=āyi sēpp=ēḍu eludi kuḍuttôm [l*] Sêramāṇ-lôka-pperuñ-je-
 18 ttiy-āya Iravikorttanukku ivaṇ makkal makkalkkê vâli-valiyê pēr-āga=kkuḍu-
 19 ttôm¹⁷ [l*] id=ariyumu Paṇṇiyûr-kkirāmamu[m*] Sôgira-kkirāmamum ariya=
 kkuḍuttō[m] [l*] Vê-

¹ Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 251.

² *ibid.* p. 251. The name of the village is here by mistake spelt 'Punnayûr.'

³ Mr. Logan's *Malabar*, Vol. I. p. 120.

⁴ *Above*, Vol. III. p. 68.

⁵ *Madras Journal*, Vol. XIII. Part I. p. 124.

⁶ From ink-impressions prepared by myself in 1895.

⁷ Read *gaṇapatayê*.

⁸ Read *dhûpâla*.

⁹ Read *chakra*.

¹⁰ Read *irâjyam*.

¹¹ Read *Mina*.

¹² Read *kaḍattū*?

¹³ Read *andôlamum*.

¹⁴ Read *uppiṇōḍu*.

¹⁵ Read *kasturiyōḍu*.

¹⁶ Read *nir*.

¹⁷ The *ē* of *tô* is engraved at the end of the previous line.

subdivisions, chiefs of villages, leading persons, officers and employés, so far as they may be concerned with these presents :—

(L. 56.) “Be it known to you that, while my glorious and victorious army is encamped at **Mēlpāṭi** for the purpose of creating livings out of the provinces in the southern region for my dependents, of taking possession of the whole property of the lords of provinces, and of erecting temples of **Kālapriya**, **Gaṇḍamārtanda**, **Kṛishṇésvara**, etc., eight hundred and eighty years of the era of the Śaka king having elapsed, on Wednesday, the thirteenth *tithi* of the dark fortnight of **Phālguna** of the (cyclic) year **Kālayukta**,— I have granted the village named **Kaṅkēm**, one of the **Kalli** group of twelve (villages), situated in the district (*viśhaya*) of **Karahāṭa**, along with the rows of trees in it, the assessment in grain and gold, the flaws in measurement, the inflictions of fate, and all the produce, to **Gaganaśiva**, a great ascetic, versed in all *Sivasiddhāntas*, the pupil of the preceptor **Īśānaśiva**, who is the head of the establishment of **Valkalésvara** in **Karahāṭa** and is an emigrant from the **Karaṇjakhēṭa** group (of villages),¹ for the purpose of providing seats and clothes to all ascetics, as promised on the **Kārttikī** (i.e. the full-moon *tithi* of **Kārttika**),— (the grant) to be respected (i.e. not to be interfered with) as long as the moon and the sun endure.”

(L. 63.) To the east of this (village) is the river **Kanhavannā**; to the south, (the village of) **[Pēndu]rēm**; to the west, the village named **Āḍhēm**; to the north, that same river **Kanhavannā**. No one should cause obstruction to **Gaganaśiva** while he cultivates the village named **Kaṅkēm**, defined by these four boundaries, or causes it to be cultivated, enjoys it or causes it to be enjoyed. And he who causes (obstruction), will incur all the five great sins; for it is said :—

(V. 36.) “He who grants land, dwells in heaven for sixty thousand years; (but) he who takes it away and he who abets the act, dwell as long in hell.”

(V. 37.) “**Rāmabhadra** again and again entreats all future kings that they should from time to time protect this bridge of virtue, which is common to all kings.”

(L. 68.) Engraved by **Yô[śyagma]**.

No. 41.— KOTTAYAM PLATE OF VIRA-RAGHAVA.

By V. VENKAYYA, M.A.

The subjoined inscription is engraved on both sides of a single copper-plate which measures 1' 2 $\frac{1}{2}$ " in breadth by 4 $\frac{1}{8}$ " in height and which is in the possession of the Syrian Christians at **Kōṭṭayam**, the head-quarters of the northernmost division in the Travancore State. The plate has no seal; but, instead, a conch is engraved about the middle of the left margin of the second side. This inscription has been previously translated by Dr. Gundert.² Mr. Kookel Keloo Nair also attempted a version of the grant.³ In republishing this record at the suggestion of the Editor, I do not wish to be understood as sitting in judgment over the version of such a distinguished scholar as the late lamented Dr. Gundert. But in the light of recent epigraphical researches a few alterations seem to be necessary in the translation, and the historical bearing of the document has also to be reconsidered. It is from these two points that I undertake to republish this inscription. In the translation I have mainly followed Dr. Gundert.

¹ [Or perhaps— ‘a descendant of the (spiritual) lineage of (the *maṭha* at) **Karaṇjakhēṭa**.’— E. H.]

² *Madras Journal of Literature and Science*, Vol. XXII. Part I. p. 118. Dr. Gundert's translation is reprinted in Mr. Logan's *Malabar*, Vol. II. Appendix xii. p. cxvii. f.

³ *Madras Journal*, Vol. XXI. pp. 35 to 38.

Two alphabets are employed in the grant, viz. Malayālam and Vaṭṭeḷuttu. The Vaṭṭeḷuttu characters of the inscription appear to exhibit a comparatively modern stage in the development of that alphabet. There seem to have been two local varieties of Vaṭṭeḷuttu. One of them is represented by the Tamil portion of the Madras Museum plates of Jaṭilavarman¹ and the small stone inscription which I have published from a photograph along with those plates.² To the second class belong the Tirunelli plates of Bhāskara Ravivarman³ and the Cochin plates of the same king.⁴ The Kōṭṭayam plates of Sthāṇu Ravi⁵ contain both of these two varieties of the Vaṭṭeḷuttu character. The last two sides resemble the Madras Museum plates of Jaṭilavarman, while the preceding portion exhibits closer resemblance to the Cochin plates. The last two sides were probably written originally in the same alphabet as the rest; but subsequently the original writing was erased and what we now find on them was engraved. A few letters of the original writing are still visible here and there on these two sides. In the latter class, i.e. that to which the Cochin plates belong, the characters are more rounded than in the former, for example *a*, *d*, *ñ*, *n*, *t*, *ṇ* and *r*. If we could ascertain why the last two sides of the Kōṭṭayam plates of Sthāṇu Ravi are engraved in a slightly different character from the rest, we should be able to say if the two varieties of the Vaṭṭeḷuttu alphabet coexisted or not. There is, however, very little doubt that the Vaṭṭeḷuttu portion of the subjoined inscription exhibits a very late stage of development of the second variety. One Vaṭṭeḷuttu letter has not yet been found in any other inscription. This is the *ē* of *Ērāṇḍu* (l. 20), in which the length is expressed by adding an additional curve to the left loop of the short letter.

As stated before, the second of the two different alphabets which are employed in the present inscription, is **Malayālam**. A large number of words, some of which are of Sanskrit origin, are written in this alphabet. In Tamil inscriptions as well as in other Vaṭṭeḷuttu records, it is generally the words of Sanskrit origin that are written in Grantha. But in the subjoined inscription many Tamil words also are engraved in the Malayālam alphabet. The following is a list of all the words written in this character:—

Lines 1 and 2. From *Hari* of line 1 to *yi* of *āḍiy-āyi* in line 2.

L. 3. *śrī-Vīra-Rāghava-śakravattī*.

L. 3 f. *tiruv-īrācchyaṃ chellā*°.

L. 5. *haṇi* of *Rōhaṇi*.

L. 7. *pe* of the first *peru*; of *peru* the *r* is Tamil, and the *u* added to it is Malayālam.

L. 9. *pañcha-vādyamum saṃkhum pagal-viḷakkum*, and *aintōlamum*.

L. 11. *aiṇ-kamṇāḷareyūṃ aḍima kuḍuttōm*.

L. 12. *Iravikorttanukku*, and *ṇḍa* of *kond=alannu*.

L. 14. *śakkarayō*°, *kasturiyō*°, *viḷakkennayōḍu*, and *iḍayil*.

L. 16. *viśēśhāl*.

L. 18. *Iravikorttanukku*.

L. 18 f. *pē* of *pēr=āga* and °*ga=kkuḍuttō*°.

L. 20 f. *chandr-ādikshyaka*°, and *nāḷekku kuḍuttōm*.

L. 22. *Nambi Chaḍeya*, *kaiy=e*°, and °*ttu*.

¹ *Ind. Ant.* Vol. XXII, p. 70.

² *ibid.* p. 67.

³ *ibid.* Vol. XX, p. 290.

⁴ Above, Vol. III. Plate opposite p. 72.

⁵ A transcript and translation of this inscription were published by Dr. Gundert in the *Madras Journal*, Vol. XIII. Part I. pp. 123 to 135. It is probable that the name of the king in whose reign this grant was issued, is not Sthāṇu Ravi Gupta as made out by Dr. Gundert, but only Sthāṇu Ravi. Similar names would be Kōḍai Ravi, which occurs among the signatories of the Cochin plates, and Bhāskara Ravi, the name of the king who issued those plates. The original reads *Kō=Ṭṭāṇu-Iravikkuttaṇ*. We have to analyse the compound *Iravikkuttaṇ* not as *Iravi* and *Kuttaṇ* (i.e. Gupta), but as *Iravikku* (the dative of *Iravi*) and *tan*, the genitive of the personal pronoun. This explanation of the name receives some support from the fact that in many other inscriptions the date is preceded by the dative case of the name of the king in whose reign the grant is made. Besides, according to Tamil usage, the *k* would not be doubled if *Kuttaṇ*, the *śaḍbhava* or the Sanskrit *Gupta*, was the word that followed *Iravi*.

- 20 nāḍum Ōḍunāḍum=aṛiya=kkaḍ[u]ttōm [i*] Êṛānāḍum Valluvanāḍum=aṛiya=kku[ḍu]ttōm [i*] [Chandr].
 21 ĩā[d]ikshyakal=ulla nālekku kuḍuttōm [i*] ivargaḷ=aṛiya ēpp-eḍ=eḷudiya Śēramāṇ-lōka-pp[e]run-[d]jaṭ-
 22 tāṇ Nambī Chaḍeyan [k]aiy=eḷuttu [i*]

TRANSLATION.

(Line 1.) Hari ! Prosperity ! Adoration to the great Gaṇapati ! On the day of (*the nakshatra*) Rōhiṇī, a Saturday after the expiration of the twenty-first (*day*) of the solar month Mīna (*of the year during which*) Jupiter (*was*) in Makara, while the glorious Virā-Rāghava-Chakravartin,— (*of the race*) that has been wielding the sceptre for several hundred-thousands of years in regular succession from the glorious king of kings, the glorious Virā-Kēraḷa-Chakravartin,— was ruling prosperously ;—

(L. 5.) While (*we were*) pleased to reside in the great palace, we conferred the title of Maṇigrāmam on Iravikorttan *alias* Śēramāṇ-lōka-pperuṇ-jetṭi of Magōdaiyarpaṭṭiṇam.

(L. 7.) We (*also*) gave (*him*) (*the right of*) festive clothing, house pillars, the income that accrues, the export trade (?),² monopoly of trade, (*the right of*) proclamation, forerunners, the five musical instruments,³ a conch, a lamp in day-time, a cloth spread (*in front to walk on*). a palanquin, the royal parasol, the Telugu (?) drum, a gateway with an ornamental arch, and monopoly of trade in the four quarters (*tēri*).

(L. 11.) We (*also*) gave the oil-mongers and the five (*classes of*) artisans as (*his*) slaves.

(L. 12.) We (*also*) gave, with a libation of water,⁴— having (*caused it to be*) written on a copper-plate,— to Iravikorttan, who is the lord of the city, the brokerage on (*articles*) that may be measured with the para, weighed by the balance or measured with the tape, that may

¹ Read *ddiyyargaḷ*. The secondary form of *d* of *ddikshya*, which ought to have been engraved after *ndra* at the end of the previous line, is inscribed at the beginning of this line.

² The exact meaning of the word *vaḷaṇṇiyam* (or *vaḷeṇṇiyam*, l. 8) calls for some remarks. According to Dr. Gundert's *Malayālam Dictionary*, *vaḷiṇṇiyam* means 'a barber or hair-cutter.' In his translation of this inscription Dr. Gundert has rendered the word *vaḷaṇṇiyam* by 'curved sword (or dagger).' The word *vaḷaṇṇiyar* occurs also in No. 9 of Mr. P. Sundaram Pillai's *Early Sovereigns of Travancore*, where he explains the word as meaning 'feudal barons.' In an unpublished Tamil inscription which was received by Dr. Hultzsch from Mr. Bell, C.C.S., Archaeological Commissioner of Ceylon, the term *vaḷaṇṇeyar* appears to denote a corporation consisting of various classes of merchants. In the *Epigraphia Carnatica* is published a mutilated Tamil inscription (Malavalli Tāluk, No. 74) which begins with the same phrases as the Ceylon inscription quoted above, though it does not contain the word *vaḷaṇṇiyar*. In his *Mysore Inscriptions* Mr. Rice has published three Kanarese inscriptions from Baligāmi (Nos. 38, 55 and 56) which refer to the same corporation of merchants. The description of the guild in these inscriptions is similar to that of the Ceylon inscription, but is more detailed. In one of them (No. 38) the members are styled 'protectors of the *vera-balaṇṇi* rights.' In the second (No. 55) they are called 'baṇaṇṇijigas,' and are said to follow the *baṇaṇṇi dharma*. The title *maṇigāra* is prefixed to the names of four of the merchants (*seṭṭi*) who, at the time of the inscription, were members of the guild. This name *maṇigāra* is probably connected with the *Maṇigrāmam* of our grant. The third inscription from Baligāmi calls the members of the guild 'the protectors of the *citra-baṇaṇṇi dharma*.' In this inscription as in the one from Ceylon quoted above, there is a list of the various classes of merchants which composed the guild. In Kanarese *baṇaṇṇija* is still used to denote a class of merchants. In Telugu the word *baḷija* or *baḷijiga* has the same meaning. It is therefore probable that the words *vaḷaṇṇiyam*, *vaḷaṇṇiyar*, *balaṇṇi*, *baṇaṇṇi*, *baṇaṇṇija* and *baḷija* are cognate and derived from the Sanskrit *vaṇij*. Accordingly *vaḷaṇṇiyam* probably means here 'trade.' *Kaḍuttu* is perhaps a mistake for *kaḍattu*. If this correction is accepted, *kaḍattu vaḷaṇṇiyam* would mean 'export trade.'

³ The expression *pañcha-vādyā* confirms the correctness of the explanation of the frequent title *pañcha-mahāśābda* by 'the sounds of five musical instruments;' see *Ind. Ant.* Vol. XIV. p. 202, note 42, and Dr. Fleet's *Gupta Inscriptions*, p. 296 ff., note.

⁴ Dr. Gundert has translated the phrase *atr mudal-dyi* by 'as eternal.' But it is evidently a Tamil equivalent of the Sanskrit *udaka-pūroṣam*, which occurs in many grants and means 'with a libation of water.'

First Side

1. பதினாறு பத்திரிகைகள் இயங்கிவருகின்றன. இவை 1950
 2. 1951-52-ல் கிடைத்திருக்கின்றன. அவை 24-ல் விநியோக
 3. 4-ல் விநியோகமாகும். இவை 1951-52-ல் கிடைத்திருக்கின்றன. அவை 24-ல்
 4. 5-ல் விநியோகமாகும். இவை 1951-52-ல் கிடைத்திருக்கின்றன. அவை 24-ல்
 5. 6-ல் விநியோகமாகும். இவை 1951-52-ல் கிடைத்திருக்கின்றன. அவை 24-ல்
 6. 7-ல் விநியோகமாகும். இவை 1951-52-ல் கிடைத்திருக்கின்றன. அவை 24-ல்
 7. 8-ல் விநியோகமாகும். இவை 1951-52-ல் கிடைத்திருக்கின்றன. அவை 24-ல்
 8. 9-ல் விநியோகமாகும். இவை 1951-52-ல் கிடைத்திருக்கின்றன. அவை 24-ல்
 9. 10-ல் விநியோகமாகும். இவை 1951-52-ல் கிடைத்திருக்கின்றன. அவை 24-ல்
 10. 11-ல் விநியோகமாகும். இவை 1951-52-ல் கிடைத்திருக்கின்றன. அவை 24-ல்

Second Side

[illegible]



be counted or weighed, and on all other (*articles*) that are intermediate,—including salt, sugar, musk (*and*) lamp oil,—and also the customs levied on these (*articles*) between the river mouth of Koḍuṅgūlūr and the gate (*gōpura*),—chiefly between the four temples (*taḷi*) and the village adjacent to (*each*) temple.

(L. 17.) We gave (*this*) as property to Śēramāṇ-lōka-ppēruṇ-jēṭṭi *alias* Iravikorttan and to his children's children in due succession.

(L. 19.) (*The witnesses*) who know this (*are*):— We gave (*it*) with the knowledge of the villagers of Paṇṇiyūr and the villagers of Śōgiram. We gave (*it*) with the knowledge (*of the authorities*) of Vēṇāḍu and Ōḍuṇāḍu. We gave (*it*) with the knowledge (*of the authorities*) of Ēṇāṇāḍu and Valluvanaḍu. We gave (*it*) for the time that the moon and the sun shall exist.

(L. 21.) The hand-writing of Śēramāṇ-lōka-ppērun-daṭṭāṇ Nambi Śaḍēyaṇ, who wrote (*this*) copper-plate with the knowledge of these (*witnesses*).

No. 42.— BAI HARIR'S INSCRIPTION AT AHMADABAD; A.D. 1499.

By Rev. J. E. ABBOTT.

This inscription was first edited by the late Mr. H. B. Blochmann, M.A., in the *Indian Antiquary*, Vol. IV. p. 367, from an impression taken by Dr. Burgess. It was translated by Mr. Hari Vaman Limaya, B.A.; but the text was in many places wrongly read, and needs revision. I edit it now from an inked estampage taken by myself, and I have verified my readings by a careful examination of the original.

The inscription is found at Asārva, a suburb of Ahmadābād, in a well, known as Dādā Harir's Well.¹ It is clearly cut on a marble slab, placed in a niche in the south wall of the first gallery leading down to the water. The slab measures 2' by 1' 3". The alphabet is Nāgarī. The language is Sanskrit, both prose and verse.

The date of this inscription is in [Vikrama-]Samvat 1556, and in the current Śāka year 1421, on Monday, the 13th *tithi* of the bright fortnight of Pausa (l. 12 f.). This corresponds to the 25th December 1499 (new style), or the 16th December 1499 (old style).² It has to be noted that this date does not agree with that of the Arabic inscription on the opposite wall, the date of which is thus translated by Mr. Blochmann in the *Indian Antiquary*, Vol. IV. p. 367:—"On the 8th Jumāda I. of the 26th year, 896 [19th March 1490]." As Maḥmūd began to reign in A.H. 863, the 26th year would be A.H. 888 or A.H. 889, and not A.H. 896. The Hijrī year corresponding to Samvat 1556 is A.H. 905, so that there is a confusion in dates which I am unable to explain. Professor Kielhorn kindly contributes the following note. "The date is incorrect. In Vikrama-Samvat 1556 expired = Śāka-Samvat 1421 expired,³ the 13th *tithi* of the bright half of Pausa ended on Sunday, the 15th December A.D. 1499, 12 h. 15 m. after mean sunrise. For the dark half of the same month the date would regularly correspond to Monday, the 30th December A.D. 1499, when the 13th *tithi* of the dark half ended 11 h. 41 m. after mean sunrise."

The places mentioned are Ahmadābād (l. 7) and its suburb Harirpur (l. 10). The persons mentioned are Sultān Maḥmūd I. (Baiqara) (ll. 8 and 18), who reigned from A.H.

¹ For a description of this well see the *Bombay Gazetteer of Ahmadabad*, p. 282.

² For the corresponding Christian dates I am indebted to the calculations of Mr. N. V. Nene, of the Colaba Observatory, Bombay.

³ "Pravartamānā" is also used with expired years."

863 to 917 (A.D. 1458-1511), one of the best known of the Sultāns of Gujarāt. Bāi Ḥarir is described in line 8 f. as "the general superintendent at the door of the king's harem," and in line 18 as "the powerful, religious, chief councillor of king Maḥmūd." The local traditions regarding the builder of the well are confused. Forbes¹ calls it "the Nurse's Well," which corresponds with Mr. Blochmann's translation of the Arabic inscription, which names the builder as "Śrī-Bāi Ḥarir, the royal [slave], the nurse."² Briggs, in his *Cities of Gujarashtra*, records the tradition that the builder was a man, which corresponds with the popular name by which the well is now known as Dādā Ḥarir's Well. The overseer was a Musalmān, and the artisans were Hindūs (l. 24 ff.).

The substance of the inscription is that Bāi Ḥarir caused a well to be built in the Gūrjara country, in the village of Ḥarirpur, north-east of Aḥmadābād, at a cost of 3,29,000 (*Maḥmūdīs*), for the refreshment of men, beasts, birds, insects and plants, and to please God. The name of the coin is not mentioned, but it was probably the *Maḥmūdī*, the standard silver coin of that period. The following note on the *Maḥmūdīs* has been kindly prepared for me by Rev. Geo. Taylor of Aḥmadābād, who has made a careful study of the coins of the Sultāns of Gujarāt, and possesses a unique collection.

"During the reign of Maḥmūd Shāh I., surnamed Baiqara (A.H. 863-917; A.D. 1458-1511), the silver coin in most frequent use throughout the province of Gujarāt was the *Maḥmūdī*. It is still by far the most common of the coins that have come down from the period of the Gujarāt Sultanate (A.H. 799-980; A.D. 1396-1572); and I imagine quite half of all the silver coins of that period, now procurable in the *bāzārs* of Gujarāt, were issued during the long reign of this Maḥmūd, and bear his name.

"There is considerable variation in the designs impressed on these coins, some bearing an elaborate device executed with much skill, while others, especially those of an early date, are distinctly inferior both in design and workmanship. The type quite the most common of all has on the obverse the legend السلطان الاعظم ناصر الدنيا والدين ابر الفتح and the *Hijrī* date, the whole enclosed within a circle; and on the reverse, within a square, are the words محمد شاه السطاني, with marginal readings varying according to the mint.

"As to the value of the *Maḥmūdī* it is impossible to speak with precision owing to its frequent changes in weight. The two heaviest in my possession turn the scale each at 177 grains, and are perhaps "double *Maḥmūdīs*;" the lightest is but 33 grains. The average weight of fourteen, all of the same type, is 87 grains, or slightly less than the weight of half a rupee. An almost perfect specimen, dated 905 A.H., weighs 89 grains.³ Early writers on India gave widely different values of the *Maḥmūdī*, their estimates ranging from 4 to 24 of the rupee. A probable explanation of this difference is that any coin bearing the name of the Sultān Maḥmūd (Baiqara) might with reason have been called a *Maḥmūdī*, and some travellers may have based their estimate on one, others on another, of the very diverse coins issued by this Sultān. For a like transference of a sovereign's name to his coin compare the *Muzaffarī* and the Napoleon."

TEXT.⁴

- 1 नमः दृष्टिर्बर्णे । नमोऽपां पतये तुभ्यं सर्वजीवन- (i)
- 2 पित्रे । वरुणाय नमस्तुभ्यं नमः सुकृतसाक्षिणे [॥*] १ [॥*]
- 3 जयति⁵ जगन्नयजननी कुंडिलिनी⁷ नामतः परा श-

¹ *Oriental Memoirs*, Vol. III. p. 140 (new edition, p. 209).

² *Ind. Ant.* Vol. IV. p. 367.

³ [I possess an undated specimen weighing 90 grains.—E. H.]

⁴ From an inked estampage, and from the original.

⁵ Metre: Anushtubb.

⁶ Metre: Āryā.

⁷ Read: कुंडिलिनी.

- 4 त्तिः । सुरनरवन्दितचरणा वापीरूपात्मना सततं । २ [॥*]
 5 नमामि¹ विश्वकर्माणं सकलाभीष्टदायकं । कृपातो
 6 यस्य सर्वे स्युः कर्तुं² कर्म कर्तुं क्षमा नराः ॥ ३ [॥*] स्वस्ति श्री
 [॥*]
 7 गूर्जरधरिण्या श्रीमदहिम्नदावादनगरे पातुसा-
 8 हश्रीश्रीश्रीमहमूदविजयराज्ये राज्ञोऽतःपुरद्वारि स-
 9 वाधिकारिणी बाईश्रीहरीरनाम्नी श्रीनगरादीशान-
 10 दिगाग्रितहरीरपुरमध्ये चतुर्दिगायातानेकतुषा- (1)
 11 कुलमनुष्यपशुपक्षिहृन्नादिचतुर(र)शीतिलक्षजी-
 12 वोपभोगाय परमेश्वरप्रीत्यर्थं संवत् १५५६ वर्षे श्रा-
 13 के १४२१ प्रवर्त्तमाने पौषशुदि १३ सोमे वापी कार-
 14 यामास ॥ यस्यामगाधामृतपानीयराशिमवली-
 15 क्का क्षीरोदधिनिवासमकरोदिव । सा स्वेदजांड-
 16 जोद्विज्जरायुजपोषणार्थं माचंद्रार्कं स्थिरा भू-
 17 यात् ॥ तत्र व्ययीकृतद्रव्यसंख्या ३२८००० सर्वं ॥ [॥*]
 18 'महमूदमहोपालमंत्रिसुख्या प्रतापिनी । धर्मार्थिनी हरीरा-
 19 ख्या 'वापीमियमचीकरत् ॥ १ [॥*] चतुष्पथे चरन्नारुचतुर्दिग्ज-
 20 नसंकुले [॥*] आचंद्रार्कमियं वापी मधुरा पीयतां जनैः । २ [॥*]
 21 दुर्म्माणि पुष्टानारामान् शतशश्च जलाशयान् । पदे
 22 पदे[॥*]सन्नाशि धनिनः संति शोभनाः । ३ [॥*] महाधनव्य-
 23 यं कृत्व[॥*] विश्वोपकृतिहेतवे । बाईश्रीहरीरनाम्नी वा-
 24 'पीमियमचीकरत् ॥ ४ [॥*] वापीनिर्माणेऽधिकारी' परमेश्वराज्ञा-
 25 पालक मलिक श्रीबिहामद । तथा गजधर वैश्य सूत्र० वीरा त-
 26 'थाज्ञाकर सू० देवा श्रीगिरणा' महं सायाप्ता तथा महं वीरा [॥*]

TRANSLATION.

(Line 1.) Obeisance to the Creator !

(Verse) 1. Obeisance to thee, the lord of the waters, who hast the form of all water¹⁰ !
 Obeisance to thee, O Varuṇa ! Obeisance to (thee), the witness of charitable deeds¹¹ !

¹ Metre : Anuṣṭubh.

² Cancel this word,

³ Read 'चार्यमा'.

⁴ Metre of verses 1-4 : Anuṣṭubh.

⁵ Read वापीमियमाम'.

⁶ Read 'पीमियमाम'.

⁷ Read निर्माणे.

⁸ The letter च is engraved over another, erased letter.

⁹ The *gi* of *Girāṇa* was engraved at a lower level than the other letters in the same line, because the letter *ka* of *Bihdmada* in the preceding line was in its way.

¹⁰ [This meaning of *jiṇasa* fits Varuṇa's nature better than the usual one.— E. H.]

¹¹ [This epithet alludes to the libations of water, which accompany gifts.— E. H.]

(V.) 2. Victorious is the mother of the three worlds, the supreme *Śakti*, *Kuṇḍalini*¹ by name, whose feet are praised by gods and men, (*and*) who ever (*exists*) in the form of wells.

(V.) 3. I bow to *Viśvakarman*, the giver of every desired (*object*), by whose grace all men are able to perform work.

(Line 6.) Hail ! Prosperity ! In the *Gūjara* country, in the glorious city of *Aḥmadābād*, in the victorious reign of the *Pādshāh*, the thrice glorious *Mahmūd*,— the general superintendent at the door of the king's harem, *Bāi Śrī-Harir* by name, caused a well to be built, in order to please God, in *Harirpur*, situated to the north-east of the glorious city, for the use of the eighty-four *lākhs* of the various living beings, (*viz.*) men, beasts, birds, trees, *etc.*, who may have come from the four quarters, and are tormented with thirst, in *Samvat 1556* (*and*) in the current *Śāka* year *1421*, on the 13th (*tithi*) of the bright (*fortnight*) of *Pausa*, on *Monday*.

(L. 14.) If one looks at the mass of the deep, nectar-like water (*of this well*), it seems as though the ocean of milk had taken up its abode in it.

(L. 15.) As long as the moon and the sun (*endure*), may this (*well*) remain for the nourishment of insects, birds, plants and animals !

(L. 17.) The amount of money expended on this (*well*) was 3,29,000 in all.

(Verses) 1 and 2. This well was built by the powerful, religious, chief councillor of king *Mahmūd*, *Harir* by name, at a place where four roads meet, crowded with good men who come from the four quarters. As long as the moon and sun (*endure*), may (*the water of*) this sweet well be drunk by men !

(V.) 3. (*By founding ?*) forts, pure groves, pools of water by hundreds, and feeding-houses step by step, the wealthy earn merit.

(V.) 4. (*The lady*) *Bāi Śrī-Harir* by name built this well at great expense, in order to benefit the world.

(Line 24.) At the building of the well the overseer (*was*) His Majesty's servant, *Malik Śrī-Bihāmad*;² also the *gajadhara*, the Vaiśya *sūtra[ādhara]*³ *Virā*; also the servant, *sū[tradhāra]* *Dēvā*; *Śrī-Girānā*; *Mahan[t]* *Sāyā*; also *Mahan[t]* *Virā*.

No 43.—NANDAMAPUNDI GRANT OF RAJARAJA I., DATED IN HIS
THIRTY-SECOND YEAR [A.D. 1053].

By F. KIELHOEN, PH.D., LL.D., C.I.E.; GÖTTINGEN.

The plates which contain this inscription were received by Dr. Hultzsch from the Collector of the Gōdāvarī district, and are deposited now in the Madras Museum. There is no information as to where or by whom they were discovered. At Dr. Hultzsch's request, I edit the inscription from impressions supplied by him.

These are five copper-plates, the first and last of which are inscribed on one side only, and each of which measures about 10 $\frac{1}{4}$ " broad by 5" high. Their edges are raised into high

¹ [According to the dictionaries, *Kuṇḍalin* is a name of *Varuṇa*, and *Kuṇḍalini* the name of a *Śakti*. In this inscription she is evidently represented as the *Śakti* of *Varuṇa*.— E. H.]

² [This name is derived from the Persian *بیهامد*.— E. H.]

³ *Sūtra*° in line 25 and *sū*° in line 26 are abbreviations of *sūtradhāra*, 'a carpenter, artisan,' and *gajadhara* is probably a synonym of it, derived from the Persian *چهار* 'a yard.'

rims, and the writing, in consequence, is well preserved throughout.¹ The plates are strung on a ring, which had been already cut when this grant was received by Dr. Hultzsch. The ring is $\frac{1}{2}$ " thick and $5\frac{1}{2}$ " in diameter, and bears on an expanded flower a circular seal, which is $2\frac{3}{4}$ " in diameter. This seal has on a countersunk surface, across the centre, the legend *śrī-Tribhuvanāṁkusa* in raised Telugu letters; above the legend, in high relief, a boar facing the proper left, with, over it, the sun and the moon's crescent between two *chauris*, in front of it a conch-shell, and at the back of it, a drum; and beneath the legend, an elephant-goad, with, below it, an expanded flower with a water-lily on the proper right and a throne on the left of it. The flower and the water-lily Dr. Hultzsch suggests to be symbols of the rivers Gaṅgā and Yamunā, which are mentioned among the *sāmṛājya-chihṇāni*, or insignia of universal sovereignty, of the Eastern Chālukyas.²—The characters throughout belong to the same southern alphabet, but represent two successive stages of it. Up to the commencement of line 50 (line 6 of the second side of the third plate) they closely resemble the characters of the copper-plates of Amma II. (*Ind. Ant.* Vol. VII. p. 15, Vol. XII. p. 91, and Vol. XIII. p. 248, and Plates),³ and the same characters originally were continued to the end of the third plate in lines 50-55, where, however, they have been beaten in. On the other hand, the characters on the fourth and fifth plates, and in the last six lines of the third plate (excepting the first three *akṣharas* of line 50) as we have them at present, are exactly like those of the Korumelli plates of Rājārāja I. (*ibid.* Vol. XIV. p. 48, and Plates), and were written by the writer of that inscription, Gaṇḍāchārya. From this it would appear that the first three plates of this grant originally formed part of a somewhat earlier grant, and that the statement (in line 92) regarding the writer of this inscription, and probably also that concerning the author of the verses, cannot refer to lines 1-49, nor to the verses contained in them.—The average size of the letters is about $\frac{1}{4}$ ".—The language is Sanskrit, except in the description of the boundaries of the village which was granted by this inscription, in lines 80-88, where it is Telugu.⁴ The Sanskrit portion contains 28 verses, of which verses 7-20 are given continuously in lines 44-65, and verses 21-26 in lines 68-77, while verses 1-6, singly or in pairs, are scattered through lines 1-30. The rest of the text, excepting the two benedictive and imprecatory verses 27 and 28, in lines 89-91, is in prose. Of the verses 1-20, seven (*viz.* verses 1-6 and verse 20) occur in exactly the same, and one (verse 15) in a slightly different form, also in the Korumelli plates of Rājārāja I.; and some of the remaining verses show that their reputed author, Nanniyabhaṭṭa, knew other verses of the Korumelli plates, or verses of which those of the Korumelli plates were themselves copies or imitations.⁵ Under any circumstances, the two men who in the two inscriptions are mentioned as the authors of the poetry, very probably composed only some of the verses that are assigned to them. The language and phraseology of the text in general present no difficulty,⁶ but line 77 contains an epithet of the donee,

¹ Dr. Hultzsch informs me that, owing to the great height of the rims, it was impossible to take perfect impressions. I nevertheless believe that, with perhaps the exception of the first half of verse 18, my text may be relied on as correct.

² See line 27 of the text of the present inscription.

³ I would draw attention to the fact that the same neatly drawn ornamental design which we find at the commencement of the first two inscriptions, above referred to, also occurs, in exactly the same form, at the beginning of the present inscription. Compare with it the different, much ruder design at the commencement of the Korumelli plates of Rājārāja I.

⁴ For a transcript of the Telugu portion of the inscription, with an English translation of it, I am indebted to Dr. Hultzsch's Assistant, Mr. H. Krishna Sastri.

⁵ A comparison of the poetry of the two inscriptions does not seem to me to favour the view that the verses of the Korumelli plates are imitations of those of the present plates.

⁶ The construction of the verb *piśā* with the Genitive case, in verse 7, shows that the author of the verse knew his grammar well; but it may be questioned whether *pari-āri*, which occurs in the same verse, really conveys the sense in which it is used by the writer. The construction of *ana* with the Ablative case, in verse 10, also, can hardly be called correct. *Mahi* for *maḥi*, in line 48, and *bhujā* for *bhuja*, in line 60, are unusual, but correct.

ashtādaś-āvadhāraṇa-chakravartin, which I cannot find elsewhere and am unable to explain.¹—In respect of orthography, it will be sufficient to say that the syllable *ri* is used instead of the vowel *ri* in the name *Richuka* (for *Ṛibhuka*), l. 7; *gh* instead of *h* in *siṅghāsana*, l. 26, and *Jayasīṅgha*, ll. 35 and 37; and *s* instead of *ś* in *sudh-āmsur*, l. 3, and *asva*, l. 10; that *t* is (correctly) doubled in *antarvattnā*, l. 22, and *dh* in *°nō-ddhyarddha*, l. 40; and that the word *sāmbrājya*, which is correctly written in line 51, is spelt *sāmbrājya* in line 27.

The inscription records a grant by the king *Rājarājadēva* [I.], otherwise called *Vishṇuvardhana*, of the Eastern *Chālukya* family. Excepting the details of this grant in lines 65-93, it contains nothing whatever that is new to us. Up to the end of line 52 the information furnished by it, mythical, legendary and historical, is in every particular the same as that contained in lines 1-55 of the Korumelli plates of the same king, and in lines 1-46 of the Chellūr plates of *Vira-Chōḍadēva*.² And lines 53-65, also, only relate, what is more fully stated in lines 55-74 of the Korumelli plates, that *Rājarāja-Vishṇuvardhana*, 'the crest-jewel of the *Chālukyas*,' was the son of his immediate predecessor *Vimalāditya* and his wife *Kundavādēvi*, 'the goddess of fortune of the family of the Sun' (meaning the *Chōḍa* family), and record the date of his coronation, which is given in identical terms in the Korumelli plates, and has been shown³ to correspond to Thursday, the 16th August A.D. 1022.

In line 65 ff., 'the asylum of the whole world,' the glorious *Mahārājādhirāja Vishṇuvardhana*, the supreme lord of kings, the *Paramabhaddāraka*, the devout worshipper of *Mahēśvara* (*Śiva*), he who is most devoted to religion,⁴ the glorious *Rājarājadēva*, having called together the cultivators, headed by the *Rāshṭrakūṭas*, dwelling in the *Bendērulunaḍimi-vishaya*, thus issues a command in the presence of the *Mantrin*, *Purōhita*, *Sēnāpati*, *Yuvarāja*, *Dauvārika* and *Pradhāna*⁵ :—

"Be it known to you! In⁶ the *Hārta gōtra* there was a distinguished *Āpastamba Brāhmaṇa*, *Kaṇchena*, a *Sōma-yāga* sacrificer (l. 69). His son was *Kaṇchenārya*, honoured by all the learned (l. 71). His son, again, was the minister (*amātya*) *Akalāṅkāśaṅkana*, known by the name of *Śauchāñjanēya*, 'a Hanumat in purity' (l. 73). To him his wife *Sāmekāmbā* bore a son, *Nārāyaṇa*, who, on account of his skill in composing poetry in the *Saṁskṛita*, *Karṇāṭa*, *Prākṛita*, *Paisāchika* and *Āndhra* languages,⁷ is renowned as *Kavirājasēkhara*, 'the crest of the kings of poets,' and who, because by his clever verses he puts to shame would-be poets, is rightly called *Kavibhava-jrāṅkuśa*, 'the adamantine elephant-goad of poets' (l. 76). To this *Nanni-Nārāyaṇa*,⁸ who is endowed with qualities that are extolled

¹ With *ashtādaś-āvadhāraṇa* I would compare the phrases *aṭṭhārasa vijjattihānāni*, 'the eighteen branches of knowledge,' and *aṭṭhārasa sippāni*, 'the eighteen attainments,' so frequently met with in the Pāli *Jātakas*.

² I refer the reader to Dr. Hultzsch's translation in *South-Ind. Inscr.* Vol. I. p. 57 ff., and to the full abstract of the contents, given by Dr. Fleet in *Ind. Ant.* Vol. XIX. p. 433 ff.—In line 5 of the 'present inscription the names of *Puru* and *Janamējaya* have been omitted by an oversight of the writer (just as the name of *Suhōtra* is omitted in line 10 of the Chellūr plates), and the reading *tad-anujō* in line 39 is clearly a mistake for *tat-tanujō*. In line 45 our inscription states that *Rāja-Bhīma*, besides expelling *Yuddhamalla* from the country, crushed other adversaries; this also was known already from other inscriptions (see *Ind. Ant.* Vol. XX. pp. 269 and 270).

³ See *Ind. Ant.* Vol. XIX. p. 129, and Vol. XXIII. p. 181, No. 110.

⁴ Since the word *brahman* also is synonymous with *brāhmaṇa*, the word *paramabrahmaṇya* also means 'one who is most devoted (or kind) to *Brāhmaṇas*'; see the *Mahābhāṣya* on *Pāṇini*, v. 1, 7.

⁵ i.e. 'the councillor (or councillors), family priest, commander of the army, heir-apparent, doorkeeper and chief minister (or ministers).' In the Chellūr plates of *Vira-Chōḍadēva*, l. 114, 'the five *Pradhānas*' are mentioned as the executors of the king's order.

⁶ Of verses 21-26 I consider it sufficient to give an abstract of the contents.

⁷ Compare Dr. Hultzsch's note 10 in *Ind. Ant.* Vol. XV. p. 202; also *Ep. Carn.* Part I. p. 50, l. 10 from the bottom.

⁸ According to the Rev. F. Kittel's *Dictionary* the Kanarese word *nanni* means 'love, affection, attachment.'—[Compare the *śirudās* *Nanniya-Gaṅga* and *Nannisaṁudra*; above, Vol. III. pp. 183 and 268.—E. H.]

by the whole world, and is an ear-ornament of (the goddess of eloquence) Sarasvatī, and an *ashṭadai-āvadhāraṇa-chakravartin*, we, (after pouring out) a stream of water, have given on the occasion of a lunar eclipse, free from all taxes, the village named Nandamapūṇḍi in your *viśaya*, having constituted it an *agrahāra* (l. 79).

“The boundaries of this (*village are*):— In the east the boundary (*is*) in the middle of the *Koṇḍiyagunṭa* (tank) in a pit on the margins of the fields of this village and of *Billemapeddapūṇḍi*. In the south-east the boundary (*is*) the meeting-point¹ of the margins of the fields of this village and of *Billemapeddapūṇḍi* and of *Nerapula*. In the south the boundary (*is*) a *rēva* (tree) (*surrounded*) by palmyra trees on the margins of the fields of this village and of *Nerapula*. In the south-west the boundary (*is*) the meeting-point of the margins of the fields of this village and of *Nerapula* and of *Mundaramuna*. In the west the boundary (*is*) the meeting-point of the margins of the fields of this village and of *Mundaramuna* and of *Maḍakuriti*. In the north-west the boundary (*is*) the *rēva* (tree) of the cowherds at the meeting-point of the margins of the fields of this village and of *Maḍakuriti* and of *Billemapeddapūṇḍi*. In the north the boundary (*is*) the bank of a river on the margins of the fields of this village and of *Billemapeddapūṇḍi*. In the north-east the boundary (*is*) a tamarind tree near a palmyra tree with a banyan tree on the margins of the fields of this village and of *Billemapeddapūṇḍi*” (l. 88).

‘Nobody shall cause any obstruction to this (*grant*); he who does it, becomes possessed of the five great sins. And the holy Vyāsa has said: [*Here follow two benedictive and imprecatory verses*].

‘The *Ājñapti*² of this (*grant*) is (the ?) *Kaṭakādhirāja*; the author of the verses is *Nanniyabhaṭṭa*;³ (*and*) the writer is *Gaṇḍāchārya* (l. 92).

‘This order was made in the prosperous thirty-second year of (*our*) reign of victory’ (l. 93).

Regarding the localities which are mentioned in the inscription, I can only say that the name of the district to which the village of Nandamapūṇḍi belonged, *Beṇḍ-ērulu-naḍimi-viśaya*, means, as Dr. Hultzsch informs me, ‘the two-rivers-middle-district,’ and is thus the Telugu equivalent of *Sindhuyugmāntara-dēśa*, which is mentioned in lines 66-67 of the *Piṭhāpuram* inscription of *Prithvīśvara* (above, p. 36).

As to the date,—since the 32nd year of *Rājarāja*’s reign commenced (approximately) on the 16th August A.D. 1053 and ended (approximately) on the 16th August A.D. 1054, the day on which the grant was made in all probability is Sunday, the 28th November A.D. 1053 (the full-moon day of the month *Mārgaśīrsha* of Śaka-Samvat 975 expired), because during the period from the 5th June A.D. 1053 to the 13th April A.D. 1055 this is the only day on which there was a lunar eclipse.⁴

TEXT.⁵

First Plate.

1 ✽ 6Śrī-dhāmnah purushōttamasya mahatō Nārāyaṇasya prabhōr= nnābh ī-
pamkaruhād=ba[ḥḥū]va

¹ See above, p. 96, note 4.

² i.e. ‘the executor’ (*dātaka*). On *Kaṭakādhirāja*, which seems to be the title of an official, see the note on the text.

³ [This person is perhaps identical with *Nanniyabhaṭṭa*, the first Telugu translator of the *Mahābhārata*, whose patron was *Rājarāja* of *Rājamahēndri*; see my *Annual Report* for 1895-96, p. 6 f.—E. H.]

⁴ The full-moon *tithi* ended 13h. after mean sunrise, and the eclipse, therefore, was visible in India.

⁵ From impressions supplied by Dr. Hultzsch.

⁶ Metre: *Sārdūlavikrīḍita*. The *Korummelli* plates of *Rājarāja* I. (*Ind. Ant.* Vol. XIV. p. 53) commence with the same verses 1 and 2.

- 2 jagatas=srashtâ Svaya[m*]bhûs=tatah | jajñê mânasa-sûnur=Atrir=iti yas=tasman=munêr=Atritas=Sômô vam[sa].
- 3 karas=sudh-âmsu(śu)r=udita¹ Śrikamtha-chûdâmanih |(II) [1*] ²Tasm[â*]d=âsit=Sudhâsûtêr=Bbudhō budha-nutas=tatah | jâtaḥ.
- 4 Purûravâ nâma chakravartî sa-vikramah |(II) [2*] Tasm[â*]d=Âyur-Âyushō Nahushah | Nahushâd=Yayâti-chakrava-
- 5 rttî vamśa-karttâ |³ Tataḥ Pr[â*]chisâḥ [1*] Pr[â*]chisât=Sainyayâti[h] [1*] Sainyayâtêr=Hayapatiḥ=⁴Haya-
- 6 patês=Sâ[rvva]bhaumah | Sârvvabhaumâj=Jayasênah | Jayasênân=Mahâbhaumah | Mahâbhaumâ-
- 7 d=Aisânakah [1*] Aisânakât=Krôdhânanah [1*] Krôdhânanâd=Dêvakih | Dêvakêb Richukah | Richukâd=Rikshakah [1*] Ri-
- 8 kshakân=Mativarah |⁶ satrâyôga-yâjî Sarasvatînadî-nâthaḥ | Tataḥ Kârtyâ(tyâ)yanah | Kârtyâ(tyâ)yanân=Nilah [1*]
- 9 Nilâd=Dushyantah | Tat-sutah | Âryyâ | ⁷Gaṁgâ-Yamunâ-tirê yad-avichchinnam nikhâya yûpân=kramasâḥ | kri-
- 10 tvâ tath=śva(śva)mêdhân=nâma Mahâkarmma-Bharata iti yô=labhataḥ(ta) |(II) [3*] Tatô Bharatâd=Bhûmanyuh | Bhûmanyôs=Suhôtraḥ [1*]
- 11 Su[hô]trâd=Dhastî | Hastinô Virôchanah | Virôchanâd=Ajamilah | Ajamilât=Samvaranah | Samvara[na*]sya.

Second Plate; First Side.

- 12 Tapanâ-sutâyâs=Tapatyâs=cha Sudhanvâ | Sudhanvanah Par[i]kshit | Parikshitô Bhimasênah | Bhîmasênât=Pradi-
- 13 panah | Pradîpanâs=Chantanuh⁸ [1*] Śāntanôr=Vvichitraviryayḥ [1*] Vichitraviryayât=Pāṇḍurâjah || ⁹Putrâs=tasya cha Dha-
- 14 rmmaja-Bhim-Â[r]juna-Nakula-Sahadêvâḥ [1*] pañchêndriyavat pañcha syur=vishaya-grâhiṇas=tatra || [4*] Vṛttam |
- 15 ¹⁰[Yê]n=âdâhi vijitya Kâ(khâ)ṇḍava-mathô gâṇḍivînâ Vajriṁam yuddhê Pâsupat-âstram=A[m]dhaka-ripôs=ch=âlâbhi Dai-
- 16 [tyâ]n=bahû[n]=¹¹Indr-ârdhâsanam=adhyarôhi jayinâ yat=Kâlikêy-âdikân=hatvâ svairam=akâri
- 17 [vam]śa-vipina-chchê(chchhê)daḥ Kurûp[â]m vibhōḥ |(II) [5*] tatô=rjjunâd=Abhimanyuh | Abhimanyô[h*] Parikshit [1*]
- 18 Parikshitô Janamējayah | Janamējayâ[t=] Kshēmukah | Kshēmukân=Naravâhanah | Naravâ-
- 19 hanâ[ś=Cha]tānikah¹² | Śatānikâd=Udayanah || Tataḥ param tat-prabhritishv=avichchi(chchhi)nna-santānêshv=Ayôdhyâ-sinhâ-

¹ According to the *Vyâsa-tîkshâ*, *oisarga* is dropped before a group of consonants the first of which is a sibilant, even when the second consonant of the group is a *sonant* letter, and this rule, according to Dr. Lüders, is generally observed in South-Indian manuscripts.

² Metre: Ślōka (Anushtubh).

³ Here the names of Puru and Janamējaya are omitted; the Korumelli plates of Râjarâja I., ll. 5 and 6 have: *tataḥ Purur=iti chakravartî | tatô Janamējayô=śvamêdha-tritayasya kartî[â*] tataḥ Prâchîsâḥ*.

⁴ Read ^opatîḥ |.

⁵ Read ^okêr=Ribhukah | *Ribhukâd=*.

⁶ Read ^ovarah satrayâga.

⁷ Metre: Âryâgîti; the same verse in the Korumelli plates, ll. 9-11. Compare also above, p. 231, verse 4.

⁸ Read ^ondch=Śantanuh.

⁹ Metre: Upagîti; the Korumelli plates, l. 14, have the word *dryyâ*, 'an Âryâ verse,' before this verse.

¹⁰ Metre: Śârdûlavikrîdita; the same verse in the Korumelli plates, ll. 15-17.

¹¹ Read ^obahûn | *Indr=*.

¹² Read ^ondch=Śatâ.

- 20 san-âsinêshv-êkâ[dna]shashti-chakravarttishu gatêshu tad-varnasyô Vijayâdityô
nâma râjâ vijigîshayâ Dakshi-
21 [nâ]patham ga[tvâ] Trilôchana-Pallavam-adhikshipya daiva-durîhayâ lôk-
ântaram=agamat [*] Tasmin=sa[m*]kulê pu-
22 [rôhi]têna sâ[rddham=a]ntarvattinî¹ tasya mahâdêvî Mudivêmu-nâm-âgrahâram=
upagamyâ tad-vâstavyêna

Second Plate; Second Side.

- 23 Vishnubhaṭṭa-sômayâjinâ duhitti(tri)-nirvisêsham=abhirakshitâ sati Vishnu-
varddhanan-nâma prasûya² tasya cha ku-
24 mârakasya Mânavyasagôtra-Hâritiputra-dvipaksha-gôtra-kram-ôchitâni karm[m*]ni
kâravitvâ tam=avarddhatay [*] Sa cha mâ-
25 [trâ vidi]ta-vrittântas=san=nirggatya Chalukya-girau Nandâm bhagavatim
Gaurim=ârâdhya Kumâra-Nârâyana-Mâtrigana=samta[rppya]³
26 [êvê]tâtapatr-aikâsamkha-pamchamahâsâbda - p â l i k ê [t a *] n a - p r a t i d h a k k â -
varâhalâmcha(chha)na-pimcha-kunta-ginghâ(hâ)sana-
27 makarâtôraṇa-kanakadandâ-Gaṅgâ-Yamunâ[n-â*]dîni svakula-kram-âgatâni
[ni*]kshiptân=iva tat-sâmbrâ.⁵
28 jya-chi[hnâ]ni samâdâya Kaṇṇabha-âdi-bhûmipân=nirjitya Sêtu-Narmmadâ-
madhyam sârdha-
29 sapta-laksham Dakshinâpatham pâlayâm-âsa [(||) Ślôkam(kah) | *Tasy=
âsîd=Vijayâdityô Vishnu-
30 varddhanâ-bhûpatêh [*] Pallav-ânva⁴-jâtâyâ mahâdêvyâs=cha nandanah [(||)
[6*] Tat-sutah Polakêsi-vallabhah [(||) Tat-putrah
31 Kirttivarmma [*] Tasya tanayah | Svasti [*] Śrîmatâm sakala-bhuvana-
samstûyamâna-Mânavyasagôtrân[m] Hâ-
32 ritiputrânâm Kausîki-varaprasâda-la bha-râjyânâm Mâtrigana-paripâlitânâm
Sv[â*]mi-Mahâsêna-[pâ]-
33 dânuudyâtânâm bhagavan-Nârâyana⁶-prasâda-samâsâdita-vara-varâhalâmcha(chha)n-
êkshana-kahana-vasîkṛit-ârâ[ti]-

Third Plate; First Side.

- 34 maṇḍalânâm=aśvamêdh-âvabhṛita(tha)śaśa-pavitrîkṛita-vapushâm Châlukyânâm
kulam=alamkarishpôe=Satyâśra-
35 ya-vallabhêndrasya bhrâtâ Kubja-Vishnuvarddhanô=shtâdaśa varshâni Vêngi-
dêsam-apâlayat⁷ | tad-âtma-jô Jayasingha(ha)-
36 vallabhah[h]⁸ trayastrîmśatam | tad-annj-Êndrarâjas=sapta dinâni | tat-sutô
Vishnuvarddhanô nava⁹ [(||) tat-sa(sû)nur=Maṅgi-Yu-
37 varâjah pamchavîmśatim | tat-putrô Jayasingha(ha)-vallabhas=trayôdaśa |
tad-avarajah Kokki(kki)lish=shan(n)=nâsân [*] tasya
38 jyêshthô bhrâtâ Vishnuvarddhanâ¹⁰-tam=uchchâtya ssa(sa)ptatrîmśatam | tat-
putrô Vijayâditya-bhaṭṭarakô=sh[â*]da-

¹ According to Pânini, iv. 1, 32, *antarvattinî* (not *antarvatt*) is the proper feminine form in the classical language; the *t* is doubled by Pânini, viii. 4, 47.

² This sign of punctuation should have been omitted.

³ Read *samâsa*.

⁴ Read *-pichôkha-*, or *-pinoôkha-*.

⁵ Read *-edmdr-*.

⁶ Metre: Ślôka (Anushtubh); the same verse in the Rommelli plates, II. 30-31.

⁷ The *akshara la* was originally omitted, and is entered below the line.

⁸ Read *vallabhah*.

⁹ After this the word *varâhâsi* has been omitted.

- 39 śa | tad-anujô¹ Vishṇuvardddhanash=shaṭṭrimśataṁ | tat-sūnur=Vvijayāditya-
Narēndramrigarājaś=ch=āshṭ[ā]-
40 chatvārimśataṁ | tat-sutaḥ Kali-Vishṇuvardddhanō-ddhyarddha-varshaṁ
tat-autō Guṇaga-Vijayāditya-
41 ś=chatuschatvārimśataṁ | tad-bhrātur=Vvikramāditya-bhūpatēs=tanayaś=Chālukya-
Bhi(bhi)mas=trimśataṁ | tat-sutaḥ Kolla-
42 b[i]gaṇḍa-Vijayāditya[h*] shaṇ=māsān [i*] tat-sūnur=Ammarājas=sapta
varsh[ā*]pi | tat-sutaṁ Vijayādityaṁ b[ā]-
43 lam=uchchātya Tāḍapō māsam=ēkaṁ | taṁ jivā yudhi Chālukya-Bhima-
tanayō Vikramāditya ēkāda-
44 śa māsān | ²tat-Tāḍaparāja-sutō Yuddhamallaḥ ssa(sa)pta varshāpi | Tam³
Yuddhamallam parihṛitya⁴ dē-

Third Plate ; Second Side.

- 45 śāt=pishṭv=ētarēśhām=api śātravānām(ṇām)⁵ [i*] kshamām=Ammarāj-ānuja-
Rāja-Bhimō bhimas=samā dvādaśa rakshati sma || [7*]
46 ⁶Tat-sūnur=vvinat-ārātir=Ammarājō nrip-āgrāṇiḥ | pañchavimśati-varshāpi
Vēṁgi-bhuvam-apālayat || 8*] Dvaimātu-⁷
47 rō=mma-nripatē[r]=Ddāna-nripō Rāja-Bhima-nripa-tanayaḥ [i*] vidyā-kalāpa-
chaturah | ⁸chaturanta-dharām=aśāt=samās=ti-
48 srah | (||) [9*] Ana⁹ Dānārṇna(rṇṇa)vādd(d)=āsīd=daiva-duśchēsṭayā
tataḥ [i*] saptavimśati-varshāpi Vēṁgi-māhir-anāyi(ya)kā || [10*]
49 ¹⁰Atr=ā[nta*]rē Dāna-narēndra-sūnu śri-Śaktivarmma Surarāt-sadharmma[ā*] [i*]
yaś=sauryya-śaktyā vinihatya
50 śatrūn=sa dvādaś=ābdān=samarakshad=u[r]vvīm || [11*] ¹¹Tatas=tad-anujō
virō Vimalāditya-bhūpatiḥ [i*] ma-
51 himaṇḍala-sāmrajya-prājya-lakshmiṁ mud=ādadhāt | (||) [12*] Tājō¹² yadiyam=
akhila-kshitipāla-mauli-mālāsṇ=abhā-
52 d=amala-ratna-ruchi-chchhalēna [i*] pāti sma sapta sa samās=sakalān=
dharitrim bhima-pratāpa-mahitō birud[ā*]mka-bhīmaḥ | (||) [13*]
53 ¹³Tasm[ā*]d=Vimalādityād=Ravikula-lakshmyāś=cha Kuṇḍava-mahadēyyāḥ¹⁴ [i*]
nija-guṇa-vaśīkṛit-ākhila-rājanyō Rājārāja-vibhur=a-

¹ Read *tat-tanujō*.

² Read *tatas=Tā*.

³ Metre: Indravajrā. In the place of this verse, the Korumelli plates, ll. 46-47, have an Anushtubh verse; but the second half of it is corrupt.

⁴ This word is used here in an unusual sense.

⁵ According to Pāṇini, ii. 3, 56, the verb *pish*, in the sense of *himsa*, governs the Genitive case.

⁶ Metre: Ślōka (Anushtubh). The Korumelli plates have no verse corresponding to this.

⁷ Metre: Gīti. The Korumelli plates, ll. 47-48, instead of this, have an Anushtubh verse.

⁸ Read *turāś=chāt*.

⁹ Metre: Ślōka (Anushtubh); one would have expected *ana Dānārṇavam*. The Korumelli plates, ll. 48-49, instead of this, have a verse which I would read: *Tataḥ paraṁ patim labdhum=anurāpam=andya(ya)kā saptavimśati-varshāpi chachār=śva tapah kshamā* ||

¹⁰ Metre: Indravajrā. The Korumelli plates, ll. 49-52, have three Anushtubh verses here, but their wording does not resemble the wording of this verse.

¹¹ Metre: Ślōka (Anushtubh). Compare the Anushtubh verse in the Korumelli plates, ll. 52-53.

¹² Metre: Vasantatilakā. With the last Pāda of this verse compare the verse in ll. 53-55 of the Korumelli plates. *Birudas* ending in *dādaṇala* and *dauraṇala*, such as are distinctly referred to in the verse of the Korumelli plates, are not uncommon.

¹³ Metre: Gīti. Compare the verse in ll. 63-65 of the Korumelli plates.

¹⁴ Read *Kuṇḍavā-dēyyāḥ*.

- 54 jani || [14*] ¹Yas-Sômayamśa-tilakaḥ Śaka-vatsarêshu vêd-âmburâśi-nidhi-
varttishu Simha-gê-rkkê | kṛishṇa-dvitiya-divas-Ôtta-
55 rabhadrikâyaṁ vâre Gurôr-vvaniji lagna-varê-bhishiktaḥ | (||) [15*] Imdrô²
yathâ divam=ud[â]ra-yâśas=tâth=ôrvvim³ śauryyêṇa

Fourth Plate; First Side.

- 56 śa[śva]d=akhilâm=abhirakshitum yah | śrî-Vishṇuvarddhana-nṛipô makutaṁ
parârdhyaṁ mû[r*]dhu=âdadhân=maṇi-mayûkha-vi-
57 bhâsit-âśam || [16*] Samrakshati⁴ kshiti-talam kshapit-ârivargg[ê] mâ[r]ggêṇa
yêna⁵ naya-śâlini Mânaveṇa [i*] prîtâḥ
58 prajā [nija-pavi]tra-charitra-tôyaiḥ prakshâlayanti kali-kâla-kalamka-pamkaḥ(kam) ||
[17*] ⁶Sannaggêṇa⁷ kulam kal-[â]gama-
59 [pa]rijñânêṇa [kurvva?]n=dhiyaṁ din-ânâtha-jan-â[r]tthit-â[r]ttha-nivaha-tyâgêṇa
lakshmim sti(sthi)râm [i*] sampûrṇ(rṇ)-âmalâ-chandrikâ-
60 [viśa]day[â] kīrtiâ jagad-gītiyâ yô dik-chakram=alamkarôti sutarâm Châlukya-
chûḍâmaṇiḥ || [18*] Yasya⁸ sph[â]ra-bhuj[â]-
61 kṛipâṇa-dalit-ârâtibha-kumbhasthala-prônmukt-âmalâ-vṛitta-mauktika-chayas=
samgrâma-raṁg-ântarê [i*] dhattê vi[ra]-
62 rasa-kriy-âbhinayana-prastâvanâ-lakshitâm vīrasrī-ra[hi]t-âmjali-pravisarat-pushp-
ôpahâra-śrī-
63 yah(yam) || [19*] ⁹Pitrôr=vvaṁśa-gurû babhûvatur=alam yasya spu(sphu)rat-
têjas[au] Sûryyâ-Chandramasau nirasta-tamas[au]
64 [dê]van jagach-chakshushi | damshtrâ-kôṭi-samuddhrit-âkhila-mahi-chakram
mahat kriḍayâ Vishṇôr=âdivarâha-rûpam=a-
65 bhavad=yach-chhâś(sa)nê lāmchhanam || [20*] Sa sarvvalôkâśraya śrī-
Vishṇuvarddhana-mahârâjâdhirâjô râja-paramêśvaraḥ para-
66 mahattâraḥ ||¹⁰ paramamâhêśvaraḥ paramabrahmanyah śrī-Râjarâjadêvô
Bendêrûlunaḍimi-vishaya-nivâ-
67 sinô râshtrakûṭa-pramukhân kuṭumbinaḥ sam[â*]hu(hû)ya mamtri-purôhita-
sênâpati-hai(yu)varâja-dauv[â*]rika-
68 pradhâna-samaksham=ittham=âjñâpayati yathâ || ¹¹Hârîta-gôtrê Hari-mûrttir=
Âpastambha(ba)-dvija-śrêshṭha-vibhu-

Fourth Plate; Second Side.

- 69 r=vvinitha | sadâ purôḍâśa-pavitra-vaktrô vidvân=abhût=Kamchena-sômayâjî ||
[21*] Tasya¹² śrîmâ-

¹ Metre of verses 15-17: Vasantatilakâ. Verse 15 is identical with the verse in ll. 65-67 of the Korumelli plates, except that the latter commences with the words *Yô rakshitum vasumatim*.

² Compare the verse in ll. 67-68 of the Korumelli plates.

³ Read -yâśas=tâth=.

⁴ Compare the verse in ll. 68-69 of the Korumelli plates.

⁵ Read *yatra* (for *yasmā*), which we actually have in the corresponding verse of the Korumelli plates.

⁶ Metre of verses 18-20: Śârdûlavikṛitâ. The fame (*kīrti*) of the king is differently described in the verse in ll. 69-72 of the Korumelli plates (which reminds one of a verse in the Âmgâchhi plate of Vighrahpâla III., *Ind. Ant.* Vol. XXI, p. 100, ll. 17-18).

⁷ Read *san-mârggêṇa* (?).

⁸ There is no verse corresponding to this in the Korumelli plates. With the first half of the verse we may compare the first half of the verse in ll. 42-44 of the Chellûr plates of Kulôttunga-Chôḍadêva II., *Ind. Ant.* Vol. XIV, p. 57.

⁹ The same verse we have in ll. 72-75 of the Korumelli plates.

¹⁰ This sign of punctuation should have been omitted.

¹¹ Metre: Upajâti.

¹² Metre: Mandâkrântâ.

- 70 n himakara-kara-prasphurat-kirtti-râsêr=âsît=sûnnh sakala-vidushâm=amchitah
Kamchenâ-
- 71 [r]yyah | yam manyamte Yamam=ari-gaṇāḥ kâma-dhênum kav-imdrâḥ
kriḍ-ârâmaṁ parama-suhridô [j]-
- 72 vitam barmdu-varggâḥ |(II) [22*] Tasy=âtma-jô mahâtma samajani
Sô(śau)châmjanêya iti viditah [i*] prajñâ-jita-Vâchaspa-
- 73 tir=Akalamkâsamkan-âmâtyah || [23*] Tasya cha sudharma-patnyâ guṇa-
sâlinyâs=cha Sâmekâmbâyâḥ [i*] abha-
- 74 [va]d=anu[shṭhi]ta-jagad-upakaraṇô Nârâyaṇas=tanayah |(II) [24*] Yah
Samskrîta-Karṇâ(rṇâ)ta-Prâkrîta-Paisâchi-
- 75 k-Âmdhra-bhâshâsu | Kavirâjasêkhara iti prathitah sukavitva-vibhavêna ||
[25*] ²Kavin=manishâlava-
- 76 durvvidagdhân=manôharâbhir=nnija-sûktibhir=yyah | kurvvann=agarvvân=paṭubhi[r]=
bbibharttiḥ(rtti) Kavibhava-jrâmkûsa-nâ-
- 77 ma sârtham || [26*] Tasmai sakala-jagad-abhinuta-guṇa-sâ[li*]nê Sarasvati-
karnnâ(rṇâ)vatamsây=âshṭâdas-âvadhâraṇa-chakra-
- 78 varttinê Nanni-Nârâyaṇâya bhavad-vishayê Nandamapûṇḍi-nâma-grâmô=
grahârîkrîtya sômagra-
- 79 haṇa-nimittê dhârâ-pûrvvakam=asmâbhis=sarvvakara-³parihârêṇa dattam=iti⁴
viditam=astu vah |(II) Asya simâ-
- 80 nah [||*] Pûrvvataḥ iyy-ûriyum Billemapeddapûṇḍiyum bola-garusuna
pallamuna Koṇḍiyagumta

Fifth Plate.

- 81 naḍuma simâ || Âgnêyataḥ iyy-ûriyum Billemapeddapûṇḍiyu Nerapulayum
bola-garu-
- 82 suna muyyalikuṭra simâ || Dakshinataḥ iyy-ûriyu Nerapulayum bola-
garusuna tâḍla rê-
- 83 va simâ | Nairitya(ta)taḥ iyy-ûriyu Nerapulayu Mumdamunayum bola-
garusuna muyyaliku-
- 84 tra simâ | Paschimataḥ iyy-ûriyu Mumdamunaya Madakuritiyum bola-
garusuna muyyali-
- 85 kuṭra simâ | Vâyavyataḥ iyy-ûriyu Madakuritiyum Billemapeddapûṇḍiyum
bola-garusuna
- 86 muyyalikuṭruna golla-rêva simâ | Uttarataḥ iyy-ûriyum
Billemapeddapu(pû)ṇḍiyum bola-garu-
- 87 suna [yê]ṇuva gaḍḍaya simâ | Aisânya(na)taḥ iyy-ûriyu
Billemapeddapûṇḍiyum bola-garu-
- 88 sa(su)na maṇṇi-tôḍi tâṭiy-odda chintaya simâ || Asy=ôpari na kênachid=
bâdhâ karaṇiyâ [i*] Yah ka-
- 89 rôti sa paṁcha-mahâpâta-ka-yuktô bhavati [||*] Tathâ ch=ôktam bhagavatâ
Vyâsêna | ⁵Sva dattâm para-dattâm vâ yô
- 90 harêta vasundharâm [i*] shasṭim varsha-sahasrâṇi viśṭhâyâ[m] jâyatê
krimiḥ |(II) [27*] Bahubhir=vvasudhâ dattâ bahu-
- 91 bhis=ch=ânupâlita [i*] yasya yasya yadâ bhûmis=tasya tasya tadâ phalam=
[28*] iti⁶ [||*] Âjñaptir=asya

¹ Metre of verses 23-25: Âryâ.

² Metre: Upajâti.

³ The *akṣara ka* was originally omitted, and has been inserted afterwards.

⁴ Read *datta iti*.

⁵ Metre of verses 27 and 28: Śloka (Anushtubh).

⁶ After this there is an ornamental symbol which may be meant for the *akṣara iti*.

- 92 Katakādharaṇḍa¹ kāvyānām karttā Nanniyabhaṭṭō lēkhakō Gaṇḍāchāryyaḥ ||
Dvātrimśattamē vija-
93 yārājya-varsh[ē] varddha[mā*]nē kṛitam-idam śāsanah(nam) !(!) ✽

No. 44.— THREE INSCRIPTIONS FROM NORTHERN INDIA.

By F. KIELHORN, PH.D., LL.D., C.I.E. ; GÖTTINGEN.

A.— Déôgaḍh pillar inscription of Bhôjadêva of Kanauj ; [Vikrama-]Savvat 919

In *Archæol. Surv. of India*, Vol. X. Plate xxxiii. 2, Sir A. Cunningham has given a photozincograph of an inscription which was discovered by him on one of four massive pillars that support a detached portico in front of the principal Jaina temple at Déôgaḍh, in Central India ;² and *ibid.* p. 101 he has given his reading of the text of the inscription and commented on the value of it. I re-edit the inscription from Sir A. Cunningham's own rubbings which have been made over to me by Dr. Fleet, and from an impression, supplied to me some time ago by Dr. Burgess.

The inscription contains 10 lines of writing which covers a space of about 1' 4" broad by 1' 2½" high, and which, with the exception of a few letters, is very well preserved. The size of the letters is about 1". The characters belong to the northern class of alphabets. They include a form of the final *t*, in the word *samvat* in line 6,³ and numeral figures for 1, 4, 7, 8 and 9, in lines 6 and 10. The language is Sanskrit, and the whole is in prose. In respect of grammar, it may be noted that the word *stambha*, 'a pillar,' throughout is treated as a neuter noun, that in *Vrihaspati-dinēna*, in line 7, the Instrumental case is used where we should have expected the Locative case, and that in line 4, where the actual reading is *paribhujyamākē*, the writer probably meant to write *-paribhujyamānakē* (instead of *-paribhujyamānē*). As regards orthography, the letter *ḍ* is denoted by the sign for *v* in *Vrihaspati*-, l. 7, but not, so far as I can make out, in *śabda*, l. 3, and *-āḍa*, l. 10 ; the dental sibilant is used instead of the palatal in *Aśvayuja*-, l. 6 ; and *t* is doubled before *r* in *-nakshatṛā*, l. 8.

The inscription records that, in the reign of the *Paramabhaṭṭāraka Mahārājadhīrāja Paramēśvara*, the glorious Bhôjadêva, while Luachchhagira was possessed (or governed) by the *Mahāsāmanta* or great feudatory Vishpurama,⁴ to whom the five *mahāśabdas* had been granted by Bhôjadêva, the pillar which contains the inscription was caused to be made (or set up) near the temple of the holy [Jaina Arhat] Śānti (or Śāntinātha, at Luachchhagira), by Dêva, a disciple of the *Āchārya Kamaladêva* ; and that it was completed in the year 919, on the fourteenth *tithi* of the bright half of the month *Aśvayuja* (or *Āśvina*), on a Thursday, while the *nakshatra* was *Uttarabhadrapadā*, and made by the *Gôsthika*⁵ Vājuāgagāka. Besides, the concluding line gives, both in words and in figures, the years of the Śaka era 784.

¹ Read *dhīrāja* and compare the similar terms *kaṭakardja*, *kaṭakādhitā* and *kaṭakēla* of cognate inscriptions ; *Ind. Ant.* Vol. XX. p. 267, note 5.

² *Indian Atlas*, quarter-sheet No. 70 N. W., Long. 78° 18' E., Lat. 24° 32' N.

³ The sign of the final *t*, employed in the original, is not in the least like the sign shown in the published photozincograph ; it is essentially the sign for *t* which is used, e.g., in the word *amśakayat* in line 7 of the Kudārkōṭ inscription of Takehadatta (*Ep. Ind.* Vol. I. p. 181, Plate).

⁴ This name, the reading of which appears to me certain, I have not found elsewhere.

⁵ According to Prof. Bühler, *Ep. Ind.* Vol. I. p. 190, note 50, the *gôsthikas* are the members of the *Pañch* or committee entrusted with the management of religious endowments ; compare also *Ind. Ant.* Vol. XI. p. 338, last line of the text, where Dr. Hultzsch has translated the word by 'trustee.'

As I have shown in *Ind. Ant.* Vol. XIX. p. 28, No. 30,¹ the date corresponds, for the *Chaitrādi* Vikrama year 919 expired, which was Śaka-Samvat 784 expired, to **Thursday, the 10th September A.D. 862**, when the 14th *tithi* of the bright half of Āsvinā ended 22 h. 47 m., and the *nakshatra* was Uttarabhadrapadā, by the Brahma-siddhānta from 9 h. 51 m. and according to Garga from 9 h. 12 m. after mean sunrise. It is the earliest of the three dates² which we possess for the reign of Bhōjadēva of Kanauj, and the only one that admits of exact verification.

Luachchhagira, a strange word, for the first part of which I can suggest no etymology, I take to be a name of Dêôgaḍh itself where the inscription is. In an inscription of A.D. 1098, of the time of the Chandēlla Kirtivarman,³ the place (or the fort of it) is called Kīrtigiridurga after Kirtivarman, in whose time the country around it is said to have been conquered by the Chandēllas.

TEXT.⁴

- 1 [Ôm⁵?] [||*] Paramabhaddāra[ka*]-mah[ā]rājādhirāja-paramēśvara-śrī-Bhō-
 2 jadēva-mahīpravarddhamāna⁶-kalyāṇavijayarājyē
 3 t a t - p r a d a t t a - p a ṇ c h a m a h ā ś a b d a - m a h ā ś a m a n t a - ś r ī - [V i] ś h ũ [u] -
 4 [ra]ma-paribhujyamā[k]ṣ⁸ Luachchhagirē śrī-Śāntyāyata[na]-
 5 [sam]nidhē śrī-Kamaladēvachārya-śishyēpa śrī-Dēvēna kārā-
 6 [pi]tam idam stambham⁹ || Samvat¹⁰ 919 Asva(śva)yuja-śukla-
 7 paksha-chaturddasyām Vri(bri)haspati-dinēna¹¹ Uttarabhadrapa-
 8 d[ā]-nakshatrē¹² idam stambham samāptam=iti || ☉ || Vājuā-
 9 gagākēna ¹³gōshṭhika-bhūtēna¹⁴ idam stambham ghaṭitam=iti || ☉ ||
 10 [Śa]kakāl-[ābda]-saptaśatāni ¹⁵chaturāśīty-adhikāni 784 [||]

B.— Rôhtāsgaḍh rock inscription of Pratāpa; Vikrama-Samvat 1279.

This inscription is on the rock near the Lāl Darvāza or 'red gate' of the hill fort of Rôhtāsgaḍh, in the Shāhābād district of Bengal, Constable's *Hand-Atlas of India*, Plate 28, Cc. It has already been edited, by Dr. Rajendralal Mitra, in the *Proceedings Beng. As. Soc.*

¹ See also Dr. Fleet, *ibid.* Vol. XVII. p. 23.

² For the two other dates, of [Vikrama-]Samvat 932 and [Harsha-]Samvat 276, see *Ep. Ind.* Vol. I. pp. 156 and 186.

³ See *Ind. Ant.* Vol. XVIII. p. 238.

⁴ From impressions and rubbings, supplied by Dr. Fleet (who had received them from Sir A. Cunningham) and by Dr. Burgess.

⁵ This apparently was expressed by a symbol, but the greater part of it is broken away.

⁶ The same phrase we have in the dates of Bhōjadēva's successor Mahēndrapāla in the Siyadōṇi inscription (*Ep. Ind.* Vol. I. p. 173, ll. 1 and 4), of his successor Mahīpāla in the Asmī Inscription (*Ind. Ant.* Vol. XVI. p. 174, l. 4), and of his successor Dēvapāla in the Siyadōṇi inscription (*Ep. Ind.* Vol. I. p. 177, l. 28); the Peheva (Pehoa) inscription of the reign of Bhōjadēva, on the other hand, has *abhipravarddhamāna* (*ibid.* p. 186, l. 1).

⁷ This sign of punctuation is superfluous.

⁸ The letter in brackets appears to me undoubtedly to be *k*, and I believe that the reading intended is °*mānā* or more probably °*mānākṣ* (compare *Gupta Inscr.* p. 69). The rest of the line is quite clear in the impressions, and cannot be read differently.

⁹ Read *kāritō=yaṁ stambhāḥ*.

¹⁰ Read *samvat*.

¹¹ For the use of the Instrumental case (to explain which we might supply *sahitdyam* or *samyutdyam*, agreeing with *chaturddasyām*) compare *Sōmavārēna* in *Ep. Ind.* Vol. II. p. 124, l. 33. Read *-dinēna=ōttara*.

¹² Read °*ttrē=yaṁ stambhāḥ samāptam iti*.

¹³ The second *akṣhara* of this word is clearly *śkṣhi* in the impression. Here again the published photozincograph differs altogether from the original.

¹⁴ Read *-bhūtēna=yaṁ stambhō ghaṭita iti*.

¹⁵ Read *chaturāśīty*.

1876, p. 111, but its date was misread and, in consequence, curiously misunderstood.¹ I re-edit it from a rubbing supplied to me some years ago by Dr. Burgess. The inscription contains four lines of well preserved writing which covers a space of about 5' broad by 8' high. The size of the letters is between 1" and 1½". The characters, which seem to be somewhat rudely engraved, are Nāgarī. The language is Sanskrit, and the whole is in verse. In line 2 the word *Yavana* is spelt *Javana*; and in line 4 we have the word *kāṇḍa*, in the sense of 'water.'

The inscription records that, when the year of *Sāhasāṅka* (i.e. *Vikramāditya*)² bore the number made up of 9, the chief munis (7),³ and the lords of the days (12), i.e. in *Vikrama-Saṃvat* 1279, in the month of *Chaitra* which inaugurates the march of conquest of the god of love, on a Sunday, the first of the bright half,— while the illustrious king *Pratāpa* was whitening (*dhavalayati*)⁴ the earth with the great fame of having in mere sport cut up the *Yavanas* (or *Muḥammadans*),— a certain *Mādhava* made a well or tank on the rock, apparently near the spot where the inscription is engraved.

The date regularly corresponds, for the *Kārttikādi* *Vikrama* year 1279 expired, to Sunday, the 5th March A.D. 1223, when the first *tithi* of the bright half of *Chaitra* ended 0 h. 38 m. after mean sunrise. The 'king' *Pratāpa*, in whose reign this date falls, is, I have no doubt, a descendant and successor of the *Jāpiliya Nāyaka* or *Mahāndāyaka Pratāpadhavala*, whose well-known *Tārāchaṇḍī* rock inscription is dated in *Vikrama-Saṃvat* 1225;⁵ of whom there is another short inscription of the same year,⁶ recording the construction of a road by him, at 'Phulwariya';⁷ and whose name is given, with a date which I would read *Saṃvat 1214 Jyaishṭha-vadi 4 Sa(sa)nau*,⁸ in a short inscription on the rock near the *Tatrāhi* falls.⁹ From a slightly damaged undated inscription at 'Phulwariya' it appears that the family to which these chiefs belonged was called the *Khayaravāla*¹⁰ *vaṃśa*.

TEXT.¹¹

1. Om¹² ōm [||*] ¹³Navabhir-atha munīndrair-vāsarāṇām-adhiśaiḥ parikalayati
saṃkhyāṃ vatsarē Sāhasāṅkē | Madana-vijayayātrā-maṃgalē māsi Chaitrē
pratipadi sita-kāntau vāsarē¹⁴ Bhāskarasya || 1 [||*]

¹ Dr. Rajendralal's translation of the date is: 'In the Sah's Śāka year of ninety (90), and (9), and the sages (7), and the Indras (14), and the lords of the days (12), all added up (132), on the day of the festival of the conquest of Cupid (*Madana-vijaya*) in the auspicious month of *Chaitra*, the eleventh of the moon, when the sun, Venus and Jupiter were in Pisces.'

² Compare *Sāhasāṅkasya vatsarē* in the date of *Vikrama-Saṃvat* 1240 from *Mahābā*, given by me in *Ind. Ant.* Vol. XIX, p. 179, No. 127.

³ I know of no other date from an inscription, in which *munīndra* is employed instead of the simple *muni*.

⁴ The use of this word seems to suggest (in this particular case) that the fuller name of the chief was *Pratāpadhavala*; see below.

⁵ For the exact date and further references see *Ind. Ant.* Vol. XIX, p. 184, No. 143.

⁶ See *ibid.* p. 179, No. 126.

⁷ This, or *Phulwari*, is the name of a part of *Rōhtāsgadh*; see M. Martin's (Buchanan Hamilton's) *Eastern India*, Vol. I, p. 450.

⁸ This date, for the *Kārttikādi* *Vikrama* year 1214 expired and the *pūrṇimānta* *Jyaishṭha*, would regularly correspond to Saturday, the 19th April A.D. 1158.— It may be pointed out that in the four dates mentioned in the above, which are all from the *Shāhābād* district in South Behar,— the date of the year 1214, the two dates of the year 1225, and the date of the year 1279,— the years are all expired *Kārttikādi* years, and that in the three of them which quote days in dark fortnights, the months are *pūrṇimānta* months.

⁹ These falls are five miles west of the village of *Tilothu* in the *Shāhābād* district; see the *Imperial Gazetteer of India*, s.v. *Tilothu*.

¹⁰ This name seems to survive in that of the tribe of *Kharawars*, 'who still occupy the table land on which *Rautasgar* (*Rōhtāsgadh*) is situated, with many fastnesses of the south, [and who] claim a descent from the family of the Sun,' see M. Martin's *Eastern India*, Vol. I, p. 405.

¹¹ From a rubbing supplied by Dr. Burgess.

¹² Expressed by a symbol.

¹³ Metre: *Mālinī*; also of the next verse.

¹⁴ Originally *vāre* was engraved, but *re* is altered to *sa* and another *re* is added above the line.

- 2 **Ja(ya)vana**-dalana-līlā-māmsalaiḥ svair=yaśōbhir=ddhavalayati dharitrīm śrī-**Pratāpa**-kshitimdrē | idam=udakam=udārajñāna-bhājā sthirat[v]am namitam=ihā gir-
indrē śrīmatā Mādhavēna || [2 ||*]
- 3 ²**Anāvilam**=anālpiyas=tāpa-nirvvāpa-kāraṇam | svayaśaḥ-sōdaram vāri kārayām-āsa
Mādhavaḥ || [3 ||*] Nijam vacha iva svādu yaśaḥ svam=iva ni[r*]-
malam | êtad=atra suvistīrṇam kâra-
- 4 yām-āsa Mādhavaḥ || [4 ||*] Akāmdê kumḍikā kāmḍa-nidhir=cidhir=apām=iva |
akā[ri] Mādhavê)n=êyam³ prapâtê pātaka-druhi || 5 ||*]

C.—Jōdhpur inscription of Rûpādēvi; [Vikrama-]Sāmvat 1340.

This inscription, of which I owe excellent impressions to Dr. Führer, is on a stone in the Darbār Hall of Jōdhpur in Mārwar, where, to judge from a remark on a rubbing which some time ago was sent to me by Dr. Hoernle, it was brought from the village of 'Burtra.'

The inscription contains 19 lines of well preserved writing which covers a space of 1' 5" broad by 1' 4½" high. The size of the letters is about $\frac{5}{16}$ ". The characters are Nāgarī. The language is Sanskrit; and nearly the whole text is in verse. In line 19 we find the word *pañchapa*, used in the sense of the better known word *pañchakula*.⁴ In respect of orthography it may be noted that the palatal sibilant is used instead of the dental in the word *ātid*-, in line 7.

The inscription, which opens with a verse invoking the blessing of the god Kṛishṇa, records (in verse 6) the construction of a well or tank, at the village of Būdhapatra, by a queen Rûpādēvi, of whom our text gives the following account. First, there was a ruler of the earth, named Samarasimha (v. 2). He was succeeded by the king Udayasimha (v. 3); and his son was the king Chāva, the Chāhumāna⁵ (v. 4). His daughter,⁶ again, born to him from Lakshmidēvi, was Rûpādēvi, who became the wife of a king Tējasimha (v. 5), to whom she bore a son, named Kshêtrasimha (v. 7). Rûpādēvi, according to lines 18 and 19, inaugurated the well in the year 1340, on Monday, the 7th of the dark half of Jyaishṭha, in the reign of the Mahārājakula⁷ Sāmantasimhadēva, while Jāsha and others, appointed by him, held the office of *pañchapas*.

The date regularly corresponds, for the Kārttikādi Vikrama year 1340 expired and the pūrṇimānta Jyaishṭha, to Monday, the 8th May A.D. 1284, when the 7th tithi of the dark half ended 14 h. 14 m. after mean sunrise.

¹ I believe the intended reading to be *gamitam*—.

² Metre: Ślōka (Anushtubh); also of the following verses.

³ I would alter this to =*āyam*, and refer it to *kāmḍa-nidhir*—; 'this reservoir of water, a water-pot (or basin of water) in a waterless spot, was made on the sin-destroying, steep rock.'

⁴ See *Ep. Ind.* Vol. I. p. 166, and the references given there.

⁵ Thus the word is spelt here. The five forms of the word, known to me, are *Chāhamāna*, in the Dhōlpur inscription of Chandamahāsēna of Vikrama-Sāmvat 898 (*Zeitschr. Deutsch. Morg. Ges.* Vol. XL. p. 39); *Chāhamāna*, first in the Harsha inscription of Vīgraharāja of V. 1030 (*Ep. Ind.* Vol. II. p. 119); *Chāhumāna*, first in the Nadōl plates of Ālhanadēva of V. 1218 (*Jour. Bo. As. Soc.* Vol. XIX. p. 80); *Chāhuyāna*, in the plates of the Chalukya Ajayapāla of V. 1231 (*Ind. Ant.* Vol. XVIII. p. 82); and *Chauhāna*, in the 'Pālam Bāoli' inscription of the time of Ghiyās-ud-dīn Balban of V. 1337 (*Jour. Beng. As. Soc.* Vol. XLIII. Part I. p. 108).

⁶ The original has *putrikā*, 'a daughter appointed to raise male issue to be adopted by a father who has no sons.'

⁷ I take this to be a title. We have *Rājakula*, applied to the Paramāra Mahāmāṇḍallīvara Sōmasimha of Chandravati in a Mount Ābū inscription of V. 1287 (Mr. Kathavate's edition of Sōmēśvara's *Kīrtikaumudī*, Appendix B., ll. 2 and 26); *Mahārājakula*, applied to Udayasimha in the date of V. 1306, given by me in *Ind. Ant.* Vol. XIX. p. 175, No. 115; and *Samastamahārājakula*, applied to the Guhila Samarasimha in an Udaypur inscription of V. 1344 (*Jour. Beng. As. Soc.* Vol. LV. Part I. p. 19).

I regret that for the present I am unable to furnish from other inscriptions any certain information regarding the chiefs or princes, mentioned in this record. In a Mount Âbû fragmentary inscription of Vikrama-Saṁvat 1377, of which we have a translation in *As. Res.* Vol. XVI. p. 285 ff., a Châhumâna Samarasimha (apparently of Śākambhari) is mentioned, who, like the Samarasimha of the present inscription, was succeeded by his son Udayasimha; and in *Ind. Ant.* Vol. XIX. p. 175, No. 115, I have given, from one of Prof. Peterson's *Reports*, a date of Vikrama-Saṁvat 1306, of the reign of a prince Udayasimhadêva who might well have been Rûpâdêvi's grandfather. But according to the Mount Âbû inscription Udayasimha was succeeded by his son Mânavaśimha, not by Châva;¹ and I know of no Têjasimha (or Têjaśimha)² and of no Sâmantasimha whom I could place in Vikrama-Saṁvat 1340.

Bûdhapatra apparently is the village of 'Burtra' where the inscription seems to come from. I have not found the place on the maps at my disposal.

TEXT.³

- 1 Ôm⁴ || Ôm namô Vighnarâjâya [||*] Prârambhê⁵ hasitam bhuja-bhrama-kṛitair=âmdôlanair=vismitam mlânâṁ bāhulat-ô-
- 2 papîdana-bhiyâ prôllâsanê bhûbhṛitah | dattâḥ Kṛishṇa-karâbja-sâyini nagê śrêyâṁsi pushṇamtu vò
- 3 gôpibhir=bhujavalli-kamkapa-kapatkâr-ôtna(tta)râs=tâlikâḥ || 1 [||*] Samarasimha⁶ ilâ-
- 4 dhîpa âdimô guṇa-varô sjani simha-parâkramah | svakula-kânana-kalpamahîru-
- 5 haḥ |⁷ svabhûja-nirjjita-râjakadambakaḥ || 2 [||*] ⁸Tat-paṭṭâmbara-chandramâ naya-griham lakshmi-nivâ-
- 6 sô guru⁹ || r=maryâdâ-sahitah payônidhir=iva kshôpi-talê nirmmalê [||*] sa-sthairyah surasadmava-
- 7 [n=*] Manasijô ru(rû)p-âdhyâ âsi(sî)d=iva bhûpâl-Ôdayasimha êsha ravivad=dhâmnâm¹⁰ sudhâm-ôdaya[h]¹¹ || [3 ||*]
- 8 ¹²Tasy=âṅga-jô gaja iv=ôttamadâna-râjî¹³ śrî-Châva-bhûpati-vaśrô-jani¹⁴ Châhumânaḥ ||(1)
- 9 samdhâryatê nripa-ganaiḥ śirasâ yad-âjñâ nityam yathâ sukusumâni manôharâṇi || [4 ||*]
- 10 Ru(rû)pâdêvi¹⁵ svakula-tilak-âkâriṇi putrik=âsya Lakshmidêvyâ udara-sarasi prô-
- 11 lhasad-râjahamaḥ | bhûmi-bhartur=vipula-yasasas=Têjasimhasya kâmtâ |¹⁶ kirtti(rttê)r-gôham kama-

¹ Châva, of course, might have been a younger brother of Mânavaśimha.

² There is a Gubila Têjaśimha of Mêwâd for whom we have a date in V. 1324, but he had been succeeded in V. 1335 by his son Samarasimha, and his wife was Jayatalladêvi; see *Jour. Beng. As. Soc.* Vol. LV. Part I. pp. 46 and 48.

³ From impressions supplied by Dr. Führer.

⁴ Expressed by a symbol.

⁵ Metre: Śârdûlavikṛîḍita. The legend is that Kṛishṇa held up the mountain Gôvaridhâna, to shelter the cowherds and their cattle from the heavy rain, sent by the offended Indra.—The word *kapatkâra* either is a mistake of the engraver for *raṇatkâra* or is used by the writer instead of it.

⁶ Metre: Drutavilambita.

⁷ This sign of punctuation is superfluous.

⁸ Metre: Śârdûlavikṛîḍita. With *tat-paṭṭâmbara-chandramâḥ* compare, e.g., *tat-paṭṭâmbudhi-chandramâḥ* and *tat-paṭṭâmbara-dinamasiḥ*, *Ep. Ind.* Vol. II. p. 61, ll. 5 and 8.

⁹ Read *guru*—, without the sign of punctuation.

¹⁰ Read =*dhâmnâ*; this correction may have been made in the original.

¹¹ This sign of *visarga* was originally omitted.

¹² Metre: Vasantatilakâ.

¹³ A sign of punctuation that had originally been engraved here, has been struck out again.

¹⁴ Read =*varô* *Sjani*.

¹⁵ Metre: Mandâkrântâ; and of the two next verses.

¹⁶ This sign of punctuation is superfluous.

- 12 la-vadanâ dâna-lâvanya-khâni[h*] || 5 [||*] Ramyâ vâpî madhura-salilâ
kâritâ Bûḍhapatrê¹ grâmai(mê)²
- 13 vṛikshair=vitata-saphalai[h*] samyutâ chârū-pushpai[h*] Ru(rû)pâdêvyâ sukṛita-
nivahê mânasam dhârayamtyâ
- 14 dânam da[t*]tvâ dvija-gaṇa-varê sajjanân ramjayaṁtyâ || 6 [||*] Manyê dēvi
Himagiri-sutâ samgatâ Śamkarēṇa
- 15 lâvanyânâm nidhir=iva sadâ prôllasad-dharmma-vallî | Têjôrâjam³
patiribhu(?)valam prâpa sad-dha-
- 16 rmmatô⁴ yâ tasyâh⁵ jâtaḥ svakula-tilakaḥ Kshêtrasimhaḥ kumâraḥ || 7 [||*]
⁶Yâvach=chamdramas-âdi-
- 17 tyau⁷ kurvvâtê bhramaṇam divi [||*] tâvan=namdatu vâp=īyam⁸ janânamda-
vidhâyini || 8 [||*] Śivam=astu [||*]
- 18 Sâmvat 1340 varshê⁹ Jyêshṭha-vadi 7 Sômê sdy=êha mahârâjakula-śrî-
Sâmya(ma)mtasimhadêva-râjyê tanni-
- 19 yukta-śrî-Jâsh-âdi-paṁchapa-pratipattâv=êvam kâlê varttamânê dēvyâ śrî-
Ru(rû)pâdêvyâ vâp=īyam pratishṭit[â¹⁰ ||]

No. 45.—DIRGHASI INSCRIPTION OF VANAPATI;
SAKA-SAMVAT 997.

By G. V. RAMAMURTI, B.A.; PARLAKIMEDI.

Dirghâsi is a small village four miles north of Kalingapatam in the Gañjâm district. At one end of the village is a rocky hill, called by the inhabitants "Durga-meṭṭa." There are remains of a temple scattered all over the place. Stone images of Durgâ, Nandi and the *liṅga*, some in good preservation and others in broken pieces, are found near the hill. An image of Durgâ is still worshipped in a small cave. I visited the place three years ago. No one could tell me how the temple came to be demolished. The ruins lie amidst pieces of rocks that appear to have been detached from the hill and fallen on the temple. The present inscription is on a big stone slab, about 2 yards in height and 1½ yards in width, standing near the hill. I edit it from an inked estampage of it, supplied to me by Dr. Hultsch. It is in 23 lines, the first sixteen being in Sanskrit verse and the rest in Telugu verse.¹¹

The alphabet is Telugu, closely resembling that used in the inscriptions of Anantavarman's time. *Bh* alone presents an older form. The 4-mark in *bhâ* in lines 18 and 22 is written differently from that in ll. 9, 10 and 13. In conjunct consonants, proper nasals are used before *ḍ*, as in *gaṇḍa* (l. 9), and before *d*, as in *Nanda* (l. 17), but not before *g*, as in *Vêṅgi* (l. 12). *G* after an *anusvâra* is doubled in *Gaṁgga* (l. 1), but not so in *Vêṅgi* (l. 12); *d* in *ddruma* (l. 8) is also doubled. Consonants after *r* are invariably doubled, as in *kîrtti* (l. 5). *N* is used for *ṇ* in *jîrnna* (l. 12), *Gḍharṇna* (l. 4) and *ghûrnnita* (l. 8f.). Owing to the incorrect pronunciation of *rî*, *mri* and *ḍrî* are written as *mri* and *ḍrî* (ll. 8 and 11). It appears

¹ This sign of punctuation is superfluous.

² This correction has been made in the original.

³ Originally ⁶râjaḥ and ⁶valaḥ was engraved; afterwards the lower circle of the *visarga* has in either case been changed into the sign for *virâma*. Read *patim=īha varam* (?).

⁴ Originally *rmmatô* was engraved.

⁵ Read *tasyâ*.

⁶ Metre: Ślôka (Anuṣṭubh).

⁷ This compound is quite incorrect.

⁸ This sign of punctuation is superfluous.

⁹ Read *Jyêshṭha*.

¹⁰ Read *pratishṭitâ*, for *pratishṭhâpitâ* (used in the sense of *kdritâ*).

¹¹ The Telugu portion consists partly of some of the facts mentioned in the Sanskrit portion, and partly of new facts.

that the half-*anusvara*¹ sound in Telugu was formerly represented by a full *anusvara* symbol. The *m* as used, for instance, after *toḍa* in line 23 is not required in its full sound by the Telugu metro, but should be attenuated so that *ḍa* may be a short (*laghu*) syllable.²

The inscription records that a provincial chief (*maṇḍalika*, ll. 16, 19) in the service of king Rājārāja of the Gaṅga dynasty (l. 1), named Vanapati (ll. 5, 13) or Baṇapati (l. 19), who was the son of Gōkarṇa (l. 4 f.) and belonged to the Âtrēya *gōtra* and to the Brāhmaṇa caste (ll. 5, 19), built a *maṇḍapa* (l. 20) or a hall for dancing (*nāṭya-sālā*, l. 15) in front of the temple of Durgā in the town of Dirgharasi (l. 14) or Dirghāsī (l. 19) in the Śaka year 997 (ll. 14, 17), and also made an endowment for a perpetual lamp (ll. 16, 21). His wife Padmāvatī made a gift of another lamp (l. 21). Though spoken of as a *pratihārin* or 'door-keeper' (l. 4), Vanapati appears to have been the commander-in-chief of Rājārāja's forces. The inscription refers to his victory over the Chōḍa king³ (ll. 8, 9) and the Utkala (l. 10) and to the subjugation of the kings of Vēṅgi⁴ (ll. 12, 17), Kimiḍi, Kōsala, Giḍrisiṅgi and Oḍḍa (l. 17 f.). He also killed a certain Daddārṇava (l. 12). Vanapati had the *birudas* Chalamartigaṇḍa⁵ (ll. 9, 18), Bhaṇḍanavijaya⁶ and Gaṇḍagōpāla⁷ (l. 20).

The date of the inscription, Śaka-Saṁvat 997, if taken as an expired year, corresponds to A.D. 1075-76. This year would fall towards the end of the reign of the Gaṅga king Rājārāja. Rājārāja's father Vajrahasta was crowned in A.D. 1038⁸ and ruled for 30 years.⁹ Rājārāja himself reigned for 8 years. His son Anantavarman was crowned in A.D. 1076. Therefore Rājārāja must have reigned from A.D. 1068 to 1076 and died two years before his son's coronation. What circumstances could then have delayed Anantavarman's coronation for two years? It must be his minority or some distant expedition.¹⁰

Two of the historical facts referred to in the present inscription may be compared with two statements in Anantavarman's grant of Śaka-Saṁvat 1040,¹¹—viz. Rājārāja's victory over the Dramilas (i.e. the Chōḷas) and his affording protection to Vijayāditya of Vēṅgi against the Chōḍas. Of the remaining localities which Vanapati is said in the present inscription to have conquered as Rājārāja's commander-in-chief,—Kimiḍi is now a Zamīndārī in the Gaṇjām district. Kōsala corresponds to the upper valley of the Mahānadi and its tributaries.¹² Giḍrisiṅgi I cannot now identify. Oḍḍa or Utkala is Orissa, whose king was later on reinstated by Rājārāja's son Anantavarman.¹³

TEXT.¹⁴

- 1 आसीद्वान्धवायचित्तिपतितिलकी राजराजचित्तोः आपाल-
 - 2 प्रौढमौलिप्रकरमणिकचिप्रस्फुरत्पादपीठः । योरातिचचक्रकथ-
 - 3 नकरभुजापालिता[धि]षष्ठ्यधीचक्रचक्रायुधामो दधदुरसि रमां वाचि वाचामधी-
- यः [ll १*]

¹ I have not seen the half-*anusvara* symbol in the inscriptions that I have hitherto examined.

² Compare p. 316, note 12.

³ The Chōḍa king is Rājendra-Chōḍa (or Kulōttuṅga-Chōḷa I.), whose daughter Rājasundarī was married to Rājārāja; *Ind. Ant.* Vol. XX. p. 276.

⁴ The king of Vēṅgi referred to is Vijayāditya VII.; see *ibid.*

⁵ Compare *Ind. Ant.* Vol. XXI. p. 199.

⁶ I.e. 'a Krishna among heroes.'

⁷ Above, p. 185.

⁸ I.e. 'an Arjuna in battle.'

⁹ See the Table facing p. 186 above.

¹⁰ [Anantavarman's stone inscriptions at Mukhalingam and elsewhere, which are dated both in Śaka and regnal years, show that his accession, or perhaps his appointment as co-regent of his predecessor, took place about three years before A.D. 1078; see my *Annual Report* for 1895-96, p. 6.—E. H.]

¹¹ *Ind. Ant.* Vol. XVIII. p. 171.

¹² *South-Indian Inscriptions*, Vol. I. p. 97.

¹³ *Ind. Ant.* Vol. XVIII. p. 171.

¹⁴ From an inked estampage, sent by Dr. Hultsch.

¹⁵ Read प्रौढ.

- 4 तस्यान्वयागतमहाप्रतिहारिमुख्यसंस्तंभिताखिलविरोधिनराधिपौचाः । गोकर्ष-¹
 5 सूतुरवनीसुरवंशभानुरात्रेयगोत्रमहिती महनीयकीर्तिः ॥ [२*] वनपतिरि-
 6 ति नाम्ना त[स्व] गांभी[र्ष्य]शौर्याखिलजगदुपकारैश्चग्वभूम² प्रचेताः । अधि-
 कम-
 7 भिमतात्तद्दानमालोक्य चिंतामणिरिह न विदद्रे यत्तदस्मत्त्वहेतोः ॥ [३*]
 आजा-
 8 वसौ चोडनृपस्य सेनामहावनस्याश्चम्रिगाकुलस्य³ [१*] मत्तेभस[र]द्रुमघू-
 9 र्चितस्य⁴ दावानलोभूच्चलमर्त्तिगण्डः ॥ [४*] तेनाजौ चोडसेनावनदवदहनेना-
 श्रुग-
 10 ⁵ प्रासश[स्त्री]निस्त्रिगञ्जालके[नील]लज्जतुरगानोकिनीनाथभूज[र*]: [१*] निर्ह-
 न्धा भज्जम्-
 11 ला ⁶ निपतितशिरसश्चिन्वाहूश्चास्त्रा ⁷ द्रिश्यतेत्यापि भूतेष्वय इव धवलैरस्त्रिभि-
 12 र्ज्विर्भमासैः⁸ ॥ [५*] जित्वा सुदुर्व्वेगिधराधिनाथं तस्याजहाराखिलवस्तुरा-
 शि[म*] । ⁹ दहार्चवस्तेन
 13 यमाय दूतः प्रस्थापितो दिग्जयकीर्त्तनाय ॥ [६*] जित्वेवं भूमिपालान्वन-
 पतिरवनावात्म[नः]
 14 कीर्त्तिवर्त्ती शाकाब्दे शैलपद्मप्रभवनिधियुते दीर्घरत्नां नगर्या [१*] दुर्गा-
 देव्यालयस्वाभरण-
 15 मिव पुर[:*] स्थापयामास गुर्वी¹⁰ श्रीमान्¹⁰ श्रीनाथवीर्य[:*] स्वगितदश-
 दिशान्[र*]व्यशालाक्षलेन¹¹ ॥ [७*]
 16 दीपमखण्ड¹² प्रादात्सखलिकस्योतिचखण्डोर्द्विष्ट[:*] तस्यामेव समायान्तस्यै
 देव्यै सुरेशपूज्यायै ॥ [८*]
 17 ¹³ श्रीशकुनेष्टु ¹⁴ भूसतिपै शैलनन्दाक्षभवसंख्यनोन्द वेगि- [१*] देशं गु मिमि-
 डिय¹⁵ गोसल गिडि-
 18 सिंगिदेशं गु मलि¹⁶ योड्डदेशमनंगं [१*] जनिन भूपासुरननिनोक्षे¹⁶ चलम-
 र्त्तिगण्ड¹⁶ नेगडिन

¹ Read गोकर्ष.² Read °कारेर्चग्वभूम.³ Read मृगाकुलस्य.⁴ Read घूर्चितस्य.⁵ Read निजिन्.⁶ Read °शिरसश्चिन्वा.⁷ Read दृश्यते.⁸ Read °ज्विर्भमासैः.⁹ Read दहार्चव°.¹⁰ Read श्रीमान्क्षी°.¹¹ Read शालाक्षलेन.¹² Read °खण्ड.¹³ The following is a Telugu verse, containing a *śaṣṭīkā* of eight lines, followed by an *āṣṭavali* of four lines. The composition is not good. There are several errors which are noticed in the footnotes. In those syllables, after which I have placed the letter a, the nasals ṇ and ṇ should be attenuated in reading, so that the consonants preceding them may be *lagṇa* or short. At present these nasals would be replaced by half-*anusvara* symbols.¹⁴ A letter is wanting before भू.¹⁵ Read गिनिडियु.¹⁶ Read °नीडक्षे.

- 19 मङ्गलिकुण्ड* [1*] भूसुरवंशुण्ड वासवनिभभोगि वक्षपति सौजन्यगुचयुतुण्ड
[1*] दीर्घासि भगवतिदे-
- 20 विदेवालयमुन मुन्दटं गडुघनतरमुग [1*] मङ्गपमेत्तिचे भङ्गनविजयुण्ड
गङ्गनीपालुङ्ख-
- 21 ऋवर्त्ति [1*] दीविय वेद्वेनदेविकिनव्वेलं¹ दन मनोवद्दभि वनजनेचि [1*]
दीविय वेद्वे वद्दवतियुन-
- 22 ²[ना] चोषीनयणु गलयंतकुनु सुदमुन [1*] गगनभूमिचंद्रखरकरोदक-
शिक्षि- [1*] मावतालमूर्त्ति
- 23 महिवमयन³ [1*] यि[ष्टपूर्त्त]फलमुलेककालंबुन [1*] मेसुतोडं⁴ दमकुनिजुचु-
[५] ॥ [८*]

TRANSLATION.

A.—Sanskrit portion.

(Verse 1.) There was king Rājārāja, the ornament of the kings of the Gaṅga dynasty; whose foot-stool was shining with the rays of the gems in the rows of the bold heads of kings; by whose arms, which cut hosts of rival kings, the whole orb of the earth was protected; whose splendour resembled that of (Vishnu) whose weapon is the discus; who (*like the latter*) had Rāmā (Lakshmi) on his bosom; (*and who was*) a lord of speeches (Bṛhaspati) in speech.

(V. 2 f.) The chief of the great door-keepers (*pratihārin*) hereditary in his family, he who paralysed the vigour of all the rival kings, (*was*) named Vanapati, the son of Gōkarṇa, the sun of a Brāhmaṇa family, praised among those of the Ātrēya gōtra, (*and*) of great repute. (*He*) excelled Prachētas (Varuṇa)⁴ by his profundity, in heroism, (*and*) in benefactions to all the world. Seeing that his gifts in this world exceeded (*even*) desires, the *Chintāmaṇi*⁵ did not melt away (*only*) because of (*its*) stony nature.⁶

(V. 4.) This Chālamartigaṇḍa became in battle a conflagration to the great forest (*which was*) the army of the Chōḍa king, teeming with beasts (*which were*) horses, (*and*) full of⁷ tall trees (*which were*) mast elephants.

(V. 5.) By him—the fire to the forest of the army of the Chōḍa, whose flames were arrows, darts, knives and swords,— the trees (*which were*) the commanders of the troops of elephants and horses of the Utkala, were entirely burnt in battle, their roots broken, their heads struck down, (*and*) their branches (*which were*) arms and thighs, cut off. Even now they are recognised, like a heap of ashes, by (*their*) white bones, the flesh of which is withered.

(V. 6.) Having often defeated the king of Vēṅgi, he took away the whole heap of his property. Daddārṇava was sent by him to Yama (*the god of death*) as an envoy to report (*his*) conquest of the whole world.

¹ Read °नव्वेल or °नव्वेल.

² Here the metre requires some alteration, perhaps साधुनिजयुतुण्ड°.

³ Read °मयनि.

⁴ Vanapati literally means 'the lord of water' and is also an epithet of Varuṇa, the regent of the ocean.

⁵ The *Chintāmaṇi* is a fabulous gem which is supposed to yield to its possessor all he desires.

⁶ If it were not a stone, it would have melted away out of shame.

⁷ Literally 'moving to and fro with.'

(V. 7.) Having thus conquered the kings on earth, the prosperous Vanapati, who possessed the valour of (Vishnu) the lord of Śrī,— in the Śāka year formed by the hills (7), the Brahmās (9), and the treasures (9),— (i.e. 997),— planted, as an ornament to the temple of Durgā in the town of Dirgharasi, in front (of it), the great creeper of his fame which overspread the ten directions, in the guise of a hall for dancing.

(V. 8.) In the same year this provincial chief (*maṇḍalika*), who possessed very fierce club-like arms, granted a perpetual lamp to the same goddess, who is worthy of being adored by (Indra) the lord of the gods.

B.— Telugu portion.

(V. 9.) When the prosperous Śāka years reached on earth the number of the hills (7), the Nandas (9), and the Brahmās (9),— (i.e. 997),— the *maṇḍalika* Banapati, (*who came*) of a Brāhmaṇa family, who resembled Indra in (*his*) enjoyments, who possessed the virtue of kindness, (*and*) who was celebrated as Chalamartigaṇḍa, defeated in battle the kings of the Vēṅgi country, Kimiḍi, Kōsala, the Giḍrisiṅgi country and the Oḍḍa country, (*and*) caused a *maṇḍapa* to be built with great splendour in front of the temple of the goddess Bhagavati (Durgā) in Dirghāsi. He, the Bhaṇḍanavijaya, the Gaṇḍagōpāla, gave a perpetual lamp to the same goddess; and his wife, the lotus-eyed Padmāvatī, joyfully placed a lamp on the other side.¹ to last as long as the earth,² the sun and the moon. Let (*the goddess*) Mahishamathanī (Durgā), who is the embodiment of the sky, the earth, the moon, the sun, the water, the fire and the air, be pleased to grant them for ever the fruits of the performance of charitable deeds (*iśhṭāpūrta*)³!

No. 46.—TOTTARAMUDI PLATES OF KATAYA-VEMA;
SAKA-SAMVAT 1333.

By J. RAMAYYA, B.A., B.L.

These copper-plates are said to have been discovered more than thirty years ago by one Mokkapatla Rājappa of Tottaramūḍi in the Amalāpuram tāluka of the Gōḍāvarī district, while digging for earth on the site of a ruined house. I obtained them in 1892 through the kindness of a friend, and published the inscription in the Telugu paper *Chintāmaṇi* for August 1893 at Rajahmundry. The plates are now deposited in the Madras Museum.

The grant is inscribed on three copper-plates, measuring 9½ by 5 inches each, and weighing in all 3lb 7½oz.⁴ The plates are numbered, and were held together by a (now broken) copper ring, passed through circular holes on the left-hand side, and surmounted by the figure of a couchant bull, the vehicle of Śiva, which rests on a plain pedestal. The sun and the crescent of the moon are soldered on the ring behind and in front of the pedestal. The diameter of the ring is about 3¾"; its thickness about ¾"; the height of the bull 1¼"; and the length and breadth of the pedestal 1½" by ¾". The plates are in a fair state of preservation. Each of them bears writing on both sides. There are thirteen lines on each side except the last, which has only six lines. The letters are deeply cut and clear.

The characters used are of the old Telugu type. The following are some of the instances in which they differ from the modern Telugu characters. The *talakaṭṭu* or secondary form

¹ Or, 'on that day.'

² If my emendation on p. 317, note 2, is correct, the word 'witnesses' should be substituted for 'earth.'

³ बाधोक्तपतडागादि दिवतायतनानि च । अन्नप्रदानमात्रमाः पूर्तमायाः प्रचक्षते ।

⁴ This is exclusive of the weight of the ring, and of a piece of the third plate which has unfortunately been mislaid; see p. 324, note 2.

of *a* is like the lower half, and the *guḍi* or secondary form of *i* like the upper half, of a circle. To denote *i*, the tip of the left leg of *i* is slightly curved inwards. The secondary form of *e* is like a sickle, and no distinction is made between that and the secondary form of *ē*, nor between those of *o* and *ō*.¹ These vowel signs are generally detached from the consonants to which they appertain, except in the case of *bh*, *v*, *n*, *ch*, etc. The use of the perpendicular line at the bottom, to distinguish the aspirated from the unaspirated forms of consonants, is not met with. *Bh* is distinguished from *b* by the *talakaffu*, which is absent in *bhi*, *bho* and *bhau*; these forms are, therefore, similar in appearance to the corresponding forms of *b*. *D* resembles the modern *ḍ*, and *dh* the modern *d*.

The following orthographical peculiarities may be noticed. When *r* happens to be the initial letter of a compound *akṣhara*, it is generally represented by its secondary form, called *velapalagilapa* (ll. 5, 8, 17, 27, 32), although the more usual form is also sometimes used (in *karma* and *śaurya*, ll. 7, 11). *G* is sometimes unnecessarily doubled after *r*, as in *Bhārggava* for *Bhārgava* (ll. 17, 30), and the *anusvāra* is used in certain places instead of *n*, as in *yasmin= nissīma*² (l. 16) and *punar= Annavōta*³ (l. 35). The inscription is composed throughout in Sanskrit verse, except the description of the boundaries of Mallavaram (ll. 51-57) and the last line of the inscription, which are in Telugu prose.

The inscription opens with invocations of the Boar-incarnation of Viṣṇu (verse 1), of Gaṇapati (v. 2), and of the Moon on the head of Śiva (v. 3), as in the case of the Vānapalli plates of Anna-Vēma.⁴ It then refers to Viṣṇu, "the first of the gods," from the lotus of whose navel was born the Creator of the three worlds, from whose mouth, arms, thighs and feet emanated the castes (v. 4). One of the branches of the fourth caste (v. 5) was the Paṇṭakula (v. 6). To this belonged king Vēma, surnamed Jaganobbagaṇḍa, the builder of a flight of steps on the bank of the Pātālagangā at the foot of the Śrīśaila hill (v. 7 f.). His son was Anavōta⁵ (v. 10). The younger brother of the latter, named Annavēma or Anavēma, was also known as Vasantarāya, 'the king of spring,' and Kshurikāśahāya, 'one whose chief weapon is a dagger' (v. 12).⁶ The epithet Vasantarāya⁷ appears to have been earned by Anavēma by the prominent part he took in the annual *vasantōtsava* or spring festival, which is alluded to in verse 14.⁸ Anavōta had a son named Kumāragiri, who ruled the country a long time from his ancestral capital Koṇḍaviḍu (v. 15 f.).

Kumāragiri's minister was Kāṭaya-Vēma, who excelled Brihaspati and Śukra in intelligence,⁹ and Paraśurāma and Arjuna in valour (v. 18). Kāṭaya-Vēma rendered great help to Kumāragiri in obtaining possession of and governing his ancestral territory, even as Kṛṣṇa did to Yudhisṭhira (v. 19). In return for these services he received from his sovereign the gift of the "eastern country," of which Rājamahēndranagari (the modern Rajahmundry) was the capital (v. 20). Verse 21 traces the descent of Kāṭaya-Vēma from Kāṭa (I.), whose son was Māra. Māra's son was Kāṭa (II.), whose son was Kāṭaya-Vēma, who issued the grant (v. 23). We are also informed incidentally that Kāṭaya-Vēma was the son-in-law (*jāmātri*) of Annavōta and the son of the daughter (*dauhitra*) of Vēma, and that his mother's name was Doḍḍāmbikā (v. 21).⁸ His wife was Mallāmbikā, who got the Śiva temple of Mārkaṇḍēya

¹ For the use of the secondary forms of short *e* and *o* see the Telugu portion on pages ii. b and iii. a of the plates.

² Above, Vol. III. p. 59.

³ This name stands for Ana-Pōta. According to Telugu grammar *p* becomes *v* under certain circumstances.

⁴ See the Vānapalli grant, where the same epithets are applied to Anavēma.

⁵ Compare above, Vol. III. p. 65, note 6, and p. 286.

⁶ See Śrinātha's *Kāṭikkhaṇḍama*, where a similar festival at Rajahmundry is described.

⁷ Kāṭaya-Vēma was the author of a learned commentary on Kālidāsa's three dramas.

⁸ This relationship is made clearer in the extract from the *Kumāragirirājya* appended to this paper, which states that Kāṭaya II begot Kāṭaya-Vēma by Doḍḍāmbā, the daughter of Vēma (verse 10), and that Kāṭaya-Vēma was *bhāgindya* (sister's son) and *jāmātri* (son-in-law) to Annavōta (v. 12).

on the Gôdâvari at Râjamahêndranagara (Rajahmundry) covered with gold and gems and performed several other charities (v. 24 f.). The inscription then proceeds to state that, on the full-moon day of Kârttika (Kârttiki) in the cyclic year Khara, corresponding to the (expired) Śâka year counted by the *gunas* (3), Râmas (3) and Viśvas (13),—i.e. 1333, or A.D. 1411-12,—Kâṭaya-Vêma granted the village of Mallavaram, which was named after his wife Mallâmbikâ (v. 26) and which was situated on the bank of the Vṛiddha-Gautamî in the vicinity of Muktiśvara in the Kônadêśa (v. 27), to Nṛsimha, who was the son of Ahôbala and the grandson of Appayârya. The donee belonged to the Kâśyapa *gôtra* (v. 28) and the Kâṇva *sâkhâ* (vv. 26 and 29). He divided the village with his relations (v. 29). Then follows a description, in Telugu prose, of the boundaries of Mallavaram (ll. 51-57). This village was bounded in the north-east by Tottaḍimûṇḍi, in the south-east by Mallâyammaṅgâri-Komaragiripuram,¹ and in the west by the Vṛiddha-Gautamî. Then follow seven imprecatory verses (30-36) in Sanskrit. The concluding verse (37) tells us that this edict (*śâsana*) was composed by Śrîvallabha of the Kâṇva *gôtra*, the son of Lakshmi and Śrîvallabhârya. The grant bears at the end the signature (*vrâlu*) of Vêmu (i.e. Kâṭaya-Vêma).

Of the localities mentioned in this inscription, Koṇḍaviḍu (l. 27) and Râjamahêndri (Rajahmundry) (ll. 33 and 42) are well known. The term Kôna (l. 48) as the name of a tract of country is not unfrequently met with in inscriptions. The Pithâpuram inscription of Mallidêva² gives a list of the chiefs of Kônamaṇḍala, and the Naḍupûru grant of Anavêma³ refers to Kônasthala as being situated in the Gôdâvari delta. The term Kônasîma is in common use in the Gôdâvari district, where it is now applied to a portion of the Amalâpuram tâluka, which, being watered by several branches of the Gôdâvari, is as fertile as a *kôna* or valley. The village of Muktiśvaram (l. 49) is situated in this Kônasîma on the right bank of the Gautamî, right opposite to Kôṭipalli on the other side. It contains an ancient and celebrated temple, an account of which is given in the *Gautamî-Mâhâtmya*.⁴ The Vṛiddha-Gautamî (ll. 48, 54, 55), one of the seven branches of the Gôdâvari, runs close by Muktiśvaram on the south and is entirely dry, except perhaps when the Gôdâvari receives heavy floods. Mallavaram, which is said to have been situated on the bank of this river, has long since ceased to exist as a separate village and now forms part of Tottaramûḍi, which is mentioned as Tottaḍimûṇḍi among the boundaries of Mallavaram (ll. 52 and 56); but the Mallavaram lands are identified to this day. When Mallavaram was a separate village, the Kappagantula family possessed the *mîrâsi* right to the village, and this family belongs to the Kâśyapa *gôtra*, as did the family of the original grantee (l. 49).

Historically this inscription is important as giving a list of the Koṇḍaviḍu chiefs down to Kumâragiri, and as showing when and under what circumstances the Râjamahêndri portion of the Koṇḍaviḍu territory became detached from the rest of it. As has been seen, the inscription traces the Redḍi line from Vêma, who had two sons, Anavôta and Anavêma, Anavôta's son being Kumâragiri. This genealogy is, in the main, supported by the introduction to Kâṭaya-Vêma's commentary on Kâlidâsa's *Śâkuntala*, called *Kumâragirirâjîyam* (after Kumâragiri Redḍi), an extract⁵ from which is appended to this paper. That book mentions the same names as this grant, with the exception of that of Anavêma. Both the Vânapalli⁶ and Naḍupûru⁷ grants of Anavêma trace the line from Vêma's father Prôla, the earliest member of

¹ [This village, which is not found on the *Madras Survey Map* of the Amalâpuram tâluka, must have been an *agráhâra* founded by Mallâmbâ, the wife of Kâṭaya-Vêma, and named after her brother Kumâragiri.—E. H.]

² Above, p. 84.

³ Above, Vol. III p. 287.

⁴ See also Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 32.

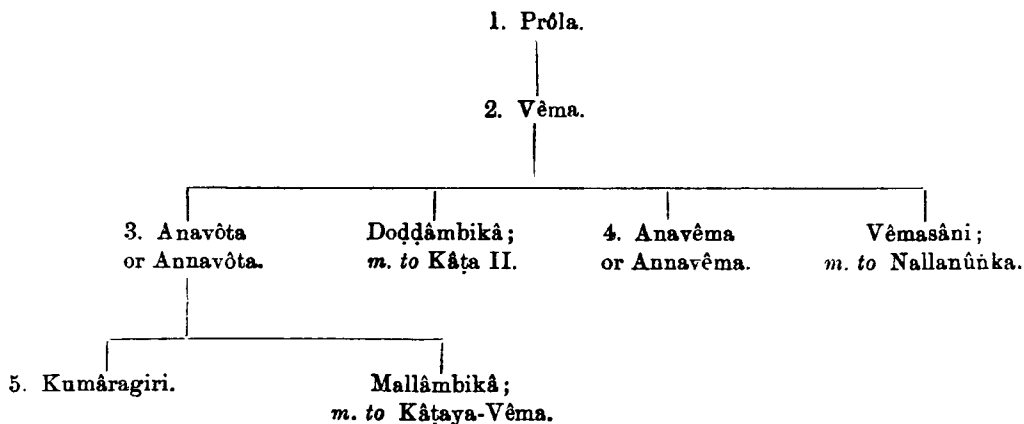
⁵ I am indebted for this to the late Paravastu Jagannâthaśvâmi Ayyavâralu Gârû of Vizagapatam.

⁶ Above, Vol. III. p. 59.

⁷ *ibid.* p. 286.

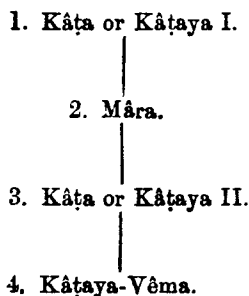
the dynasty mentioned in any published genealogy, and conclude with Anavôta and Anavêma. Putting all these accounts together, we get the following genealogy of this dynasty.¹

THE REDDIS OF KONDAVIDU.



All these accounts agree in ascribing to Vêma (No. 2) the construction of a flight of steps connecting the Pâtâlagangâ with the temple on the Śrîsâila hill, and to Anavêma (No. 4) the epithet of Vasantarâya. This genealogy differs from that given by Mr. Sewell,² which seems to have been based partly on local traditions.

The following genealogy of Kâṭaya-Vêma of Râjamahêndri is given in this grant and in the *Kumâragirirâjîyam*:—



Kâṭaya II. married Doddâmbâ, the daughter of Vêma of Kondavidu and sister of Anavôta and Anavêma; and Kâṭaya-Vêma married Mallâmbâ, the daughter of his maternal uncle Anavôta and sister of Kumâragiri.

TEXT.³

First Plate; First Side.

- 1 ✽ विष्णुभरोव्याङ्गदारः केलिपस्वसितांबुधिः । विष्णुभराभवत्सापि ये-
 2 नोद्वाहमवाप्य भूः ॥ [१*] भवतां भवतां नागः शक्तिरिः शंकरोन्वहं ।
 3 दानेन सुरभिः[*] स्वस्य दानेन सुरभिश्च यः ॥ [२*] शिरोरत्नं शंभोः
 शशधरकिशोरः क-

¹ For further confirmation of this list see the passage beginning with *Appunya-vamsambu Kamsâsura-dhvamsi* in Śrinâtha's *Bâtma-kāṇḍamu*, *Āvâsamu* I.—[See also the two genealogical accounts in my *Reports on Sanskrit MSS.* No. I. pp. x. and 83 f. and No. II. pp. xii. and 91 ff.—E. H.]

² *Lists of Antiquities*, Vol. II. p. 187.

³ From the original plates.

- 4 लयतादलंकारे गौर्या मुकुरति रते दीपति च यः विसांकूरभात्या¹ ग-
 5 गनतटिनीहंसपटलीमुहुश्चूचूर्वाहिमलविमलस्तेजित इव ॥ [३*] अस्ति स्व-
 स्तिम-
 6 दाद्यमध्वरभुजामंभोजनाभं महस्त्रं नाभीकमलादभू[त्*] त्रिजगतां नि-
 7 र्माणकर्मक्षमः । सुख्यो विश्वसृजां चिरंतनगिरां विश्रामघं-²
 8 ³टापधस्तस्यासम्बुद्धबाहुसक्थिपदतो वर्षाः क्रमेणोदिताः ॥ [४*] पुं-⁴
 9 सस्तस्य पुरातनस्य चरणाभोजातजातं कुलं स्वव्याचारविधानतीपि विमलं⁵
 10 ⁶शुभ्रस्वभावादिदं । आसीत्किंच कलौ युगे नृपतयः प्रायेण यचोदिता-
 स्तेज-
 11 :शौर्यवदान्यताप्रसूतिभिर्युक्ता गुणैः प्राभवन् ॥ [५*] तच्च पंटकुलं नाम
 प्रसूतं
 12 बहुशास्त्रिणि । तराविव फलं रम्यवृत्तं सरसमुज्ज्वलं⁷ ॥ [६*] तच्चासीद्देम-
 भूपालः
 13 कुले विबुधरंजकः । पयोधाविव संतानो राजरत्नोद्भवाकरे ॥ [७*] श्री-
 मान्वेम-

First Plate ; Second Side.

- 14 महीपतिश्च विदधे पातालगंगातटे श्रीशैले जगनोन्मगंडविहदस्योपान-
 15 वीधीं⁸ शुभां । यासौ दीव्यति दिव्यसीमनगरारोहीत्यतानां नृणां नि-
 श्रेष्ठि-
 16 : परिकल्पितेव नितरामात्रद्वयकल्पस्त्रिरा ॥ [८*] यस्मिंनिस्त्रीमभूदानख्याति-
 सीमा-
 17 म्यशालिनि । द्विजैर्न बहु मन्यते बलिभौवनभार्गवाः ॥ [९*] अनवीत-
 प्रभुस्तस्माद-
 18 जायत भुजायतः । महासिनी महादेवादिवारातिकुलांतकः ॥ [१०*]
 अनवीत-
 19 मही[प]तौ धरिणीं परितो बिभ्रति पनर्गेंद्रमुखाः । चिरसुचुसिता⁹
 लघूला-
 20 ते स्वे भरणे जीवनमस्य संसुवन्ति ॥ [११*] तस्मानुन्नसुवननोस्ति
 वसं-¹⁰

¹ Read बान्वा.

² Read °पय°.

³ The *anusvāra* stands at the beginning of the next line.

⁴ Read °सुज्ज्वलम्.

⁵ The *anusvāra* stands at the beginning of the next line.

⁶ Read °शुभ्र°.

⁷ Read °सुचुसिता°.

⁸ Read °सुचुसिता°.

⁹ Read °सुचुसिता°.

¹⁰ The *anusvāra* stands at the beginning of the next line.

- 21 तरायो वीरानवेमनृपतिः क्षुरिकासहायः । यस्मिन् मही-
 22 मवति सार्वमभूक्षिराय नामावनौ सुमनसां बहुशो वदान्ते ॥ [१२*] हे-
 23 [म]द्रिदाननिरते यस्मिन्नवेमभूपतौ सुदितान् । अवलोक्य भूमिदेवान्
 24 [देव]ा स्तुभ्यन्ति भूमिवासाय ॥ [१३*] यस्मिन् किरति वसन्ते दिशि
 दिशि कामीत्य-
 25 वेषु कर्पूरं । अ[धि]वासितपरिधानानुभवज्ञोभूक्षिराय गिरिशोपि ॥
 [१४*] कु-
 26 मारगिरिभूपोभूदनवीतविभोक्षुतः । जयन्तो वासवस्येव प्रद्युम्न इ-

Second Plate ; First Side.

- 27 व शार्ङ्गिणः^१ ॥ [१५*] कौडवीडुरिति ख्याते पुरे स्थित्वा कुलागते ।
 कुमारगिरिभूपो-
 28 यं [चि]रं भूमिमपाक्यत् ॥ [१६*] तुला पुरुषरत्नस्य श्रीकुमारगिरेः
 कुतः ।
 29 तुलापुरु[षसु]स्थानि महादानानि योतनीत् ॥ [१७*] आसोदमात्वरत्नं
 काट-
 30 यवेमप्रभुस्तस्य । अतिसुरगुरुभार्गवमतिरतिभार्ग[व*]विजयविजयविख्या-
 31 तिः ॥ [१८*] सिंह[र]सने निधायासौ कुमारगिरिभूवरं । अतेजयमहाते-
 जा[ः*] श्रीक-
 32 ण इव धर्मजं ॥ [१९*] कुमारगिरिभूनाघो^२ यस्मै विक्रमतोषितः
 प्रादात्
 33 प्राचीं भुवं राजमहेन्द्रनगरीमुखां ॥ [२०*] नत्ता^३ काटमही-
 34 भुजो गुच्छगणोदारस्य मारप्रभोः पौत्रः काटयवेमभू-
 35 मिरमणः श्रीवेमपृथ्वीपतेः^४ । दौहित्रः पुनरनवीतनृपतेर्धर्माश्रीशूडा-^५
 36 मणेर्यामाता जयति क्षितिं चिरमवन् दोष्ठांश्चिकानन्दनः ॥ [२१*] काटय-
 37 वेमकटाक्षे प्रभवति सद्ये च निर्दये च (निर्दये च) तथा । गजपति-
 सुखनृपती-
 38 नां चित्रं सुक्तातपचता भवति ॥ [२२*] भूपालाक्षमयन् प्रजा नियमयन्
 39 कांतावनं^६ कामयन् भूदेवाक्षमयन्नीचिरमयन् मित्राणि विश्रामयन् । कीर्ति
 स्तां^७

^१ Read शार्ङ्गिणः.

^२ Read नाघो.

^३ See below, p. 329, note 2.

^४ Read पृथ्वी.

^५ Read पतेर्धर्माश्रीशूडा.

^६ The syllables *śatdjanak* & *ka* are entered below the line, and the place in which they are to be inserted, is marked by a cross over the line.

^७ The *śaśvatra* stands at the beginning of the next line.

Second Plate ; Second Side.

- 40 भ्रमयन्नधानि शमयन् धर्मं समायामयन् सोयं वेममहोपतिर्वि-
 41 जयते काटावनीशात्मजः ॥ [२३*] अभूत्काटयवेमस्व जाया मल्लांबिका
 सतो । अ-
 42 शेषगुणसंपूर्णा^१ पातिव्रत्यधुरंधरा ॥ [२४*] राजद्राजमहेंद्रनामनगरे गोदा-
 43 वरीतीरगं मार्कंडेयशिवालयं पतिहिता मल्लांबिका धार्मिका । कृत्वा
 शुभ-^२
 44 सुवर्णरत्नखचितं ब्रह्मप्रतिष्ठास्तथा सत्राख्यध्वनि च प्रपा विजयतेनेकां-
 45 स्तटाकानपि ॥ [२५*] श्रीशक्ते गुणरामविश्वगणिते कार्तिक्यहेष्टे खरे
 प्रादात्काटय-
 46 वेमय[:*] स्ववनितामल्लांबिकानामतः । यामं मल्लवरं नृसिं-
 47 ः हविदुषे^३ काखदिजायादरादाचंद्रार्कमुदकलालसमतिस्त्रैश्व-
 48 र्यभोगाष्टकं ॥ [२६*] कीनदेशेग्रहारोयं भाति मल्लवराभिधः । तीरे च
^४वृध्वगौतम्या-
 49 ः पुण्यो मुक्तोश्चरांतिके ॥ [२७*] अप्ययार्यस्व . पौत्रोत्तौ नृसिंहः काश्य-
 पान्वयः । अ-
 50 वदानपरो नित्यमहोबलतनूभवः ॥ [२८*] ^५यधाविभागमन्त्रांशान् विधाय
 ज्ञाति-
 51 भिस्सह । अधीतकाखशाखाहा^६ भुङ्ते^७ धन्यो यथासुखं ॥ [२९*] ✽
 ईवूरि पोलमेर
 52 सोमलु । तूर्पुन । तोत्तडिमूंडि पोलमेर पुंत वत्तुलमुप्पडितोत्तमाभिं-^८

Third Plate ; First Side.

- 53 ड्लु मोदलुगां वीयि मल्लायमंगारिकीम[रगिरिपुरपु पोलमेर]^९
 54 पुंत मोचेनु ॥ दक्षिणान । आ कीमरगिरिपुरपु पोल[मेरवुंडे वृध्वगौत-
 मि]
 55 मोचेनु । पडुमटनु ^{१०}वृध्वगौतमि । उत्तराननु । विद्या[रखतीर्यमनि
 वृध्वगौत]-

^१ Read संपूर्णा.^२ Read शुद्ध.^३ Read काखदिजा^०.^४ Read वृद्ध.^५ Read यथा^०.^६ Read °शाखाभा (P).^७ Read भुङ्क्ते.^८ The *anusvāra* stands at the beginning of the next line.^९ That piece of the third plate, which contains the bracketed passages at the ends of lines 53—56, is now lost.^{१०} Read वृद्ध.

- 56 मिलोनि गुमि मोदलुगा वञ्चिन तीत्तडिमूडि पील[मिर पुंत वत्तुलमु]-
 57 षडितोत्तमामिड्लु मोचेनु । ✽ पालनमुक्तस्य चापहरणदोषस्य च [प्र]-
 58 काशनाय केचन पुरातना[.✽] श्लोका लिख्यन्ते ॥ दानपालनयोर्मध्ये
 दानात्¹
 59 त्रेयोनुपालनं । दानात् स्वर्गमवाप्नोति पालनादच्युतं प-
 60 (प)दं ॥ [३०*] शत्रुणापि कृतो धर्मः पालनीयः प्रयत्नतः । शत्रुरिव
 हि
 61 शत्रु[.✽] स्वाध्वर्मः² शत्रुर्न कस्यचित् ॥ [३१*] स्वदत्तां परदत्तां वा
 यो हरेत वसुंधरां
 62 । षष्टिवर्षसहस्राणि विष्ठायां जायते क्रिमिः ॥ [३२*] तटाकानां सह-
 स्रेण चाश्व-
 63 मेधशतेन च(ः) । गवां कोटिप्रदानेन भूमिहर्ता न शुध्यति ॥ [३३*]
 न विषं विषमि-
 64 त्याहुर्ब्रह्मस्त्रं विषमुच्यते । विषमेकाकिनं हन्ति ब्रह्मस्त्रं पुत्रपौ-
 65 त्रकं ॥ [३४*] किंचैतद्वातुवचनं ॥ कर्तव्यवित्काटयवेमभूपः कृताञ्जलिः

Third Plate ; Second Side.

- 66 प्रार्थयते नृपालान् । एषान् भवद्भिः परिपालनीयो धर्मो ममायं दय-
 67 या धिया वा ॥ [३५*] श्रीरामचन्द्रेणाप्येवमेवोक्तं ॥ सामान्योयं धर्मसेतु-
 68 र्नृपाणां काले काले पालनीयो भवद्भिः । सर्वानिवं भाविनः पार्थिवै-
 द्रान् भू-
 69 यो भूयो याचते रामचन्द्रः ॥ [३६*] कृतं श्रीवल्लभेनेदं शासनं सहिका-
 सनं ।
 70 कस्तुगोत्रेण पुत्रेण लक्ष्मीश्रीवल्लभार्ययोः । [३७*] श्रीवराहो रक्षतु ।
 मंगळमहाश्री
 71 श्री श्रीं जियुन् [॥*] वेसु ब्राह्म [॥*]

APPENDIX.

Extract from the Preface to Kātaya-Vēma's Kumāragirirājīyam.

कीर्तिप्रतापसीभाग्यलान्भोगविभूतिभिः ।

एक एव कलौ आध्यः कुमारगिरिभूपतिः ॥ [१*]

¹ Bend दानाच्छेयो.

² Read स्वाध्वर्मः.

वीरः श्रीरमणीविलासमुकुटी वैरियङ्गमणी-
 सर्वथासविधुतदः सितयशःपुष्पाभिर्बर्षा घनः ।
 दत्ता ब्राह्मणपत्रिका वसुमतोरचाविधौ शंभुना
 खड्गी दिग्विजयी कुमारगिरिभूभर्तुः ससुज्ज्वलते ॥ [२*]

जयति महिमा खीकातीतः कुमारगिरिप्रभोः
 सदसि लकुमादेवौ यस्य श्रिया सदृशी प्रिया ।
 नवमभिनयं नाट्यार्थानां तनीति सङ्गस्रष्टा
 वितरति बहुनर्थानर्थिप्रजाय सङ्गस्रष्टः ॥ [३*]

राजवेङ्कटभुजंगः श्रीकुमारगिरिसूतपतिः ।
 शस्त्री काटयवेमस्य प्रमल्भा तच्च दूतिका ॥ [४*]

पादारविन्दारमस्य पुंसी वर्षशतुर्थोज्ज्वलि विश्ववन्द्यात् ।
 पुनाति नित्यं भुवनानि सितुः पुष्पैः प्रवाहैः सङ्गजा यदीया ॥ [५*]

वंशेच्छिन्नदिती मञ्जोर्यसि मनीर्वंशे जगत्पावने
 धीरोदात्तगुणोत्तरो रघुरिच श्रीकाटयास्त्रो नृपः ।
 दानचात्रपरेण येन विदधे भूदेवसंतर्पणं
 सूर्यिष्ठैः परिपन्थिपार्थिवज्जवन्त्याजिन सत्त्वर्धनैः ॥ [६*]

तस्माद्भूदष्टिचकर्मविदां वरेष्ठी
 मारुत्तमाधिपतिरप्रतिमप्रभावः ।
 अन्यानपास्य नृपतीनभिरुपसृष्टै-
 वंशे स्वयं यमजमिन्दुमतीष कौर्तिः ॥ [७*]

तस्यास्तां तनयौ समयविनयौ विख्यातदोर्विक्रमौ
 काटचीणिपतिश्च मारुत्तपतिः कानौ निदानौजसा ।
 लज्जीकौर्विवसुंधराभिरभजन्तौभाग्यसायसयोः
 कौसल्यादिवधून्नेर्दशरथः श्रीमां प्रपेदे यथा ॥ [८*]

असहायशूर इति काटयप्रभुं प्रवदन्ति मारुत्तपतेस्तनूभवम् ।
 भुवनादिदुर्गजयसाहसिन यी जलदुर्गमस्तविचदः प्रप्रस्रुते ॥ [९*]

पृथ्वौ ब्राह्मणसाधकार विदधे क्षमाद्रिदानानि यः
 सीपानावलिमातदान विषमे पाताळमङ्गापथे ।
 दीङ्ढात्मासुपयस्य तस्य तनयो वेमप्रभोः काटयः
 पुत्रं वीरमलम्ब रामसदृशं वेनं विसृजे सुवः ॥ [१०*]

गुह्यानां पुष्पानां वसतिरनपीतचित्तिपतेः
 स्वसा श्रीदीङ्ढात्मा समभवदुमायाः प्रतिनिधिः ।
 पिता भूधराधः पतिरपि मङ्गैः प्रियसुतो
 मङ्गसेनी यस्याः स्वयमङ्ग यदावेति कविता ॥ [११*]

मारजारमः पितामहस्तथा मातामहस्तथा च
 श्रीवेमचित्तिनायकः प्रचयते सखाभिजात्यत्रियम् ।
 ययः काटयवेमभूपतिरसी यज्ञानिवसती
 जामावा स्वयमभूपीतवृपतेः श्रीवीरभूषणमहोः ॥ [१२*]
 श्रीवृषेन समः कुमारगिरिभूषाणी वृषाणीतमः
 स्वामी यस्य वसन्तराजविहारी वीरभूपीतात्मजः ।
 संयामार्जुनमामजनि सुविद्यसं भीमसेनाम्बितं
 भूमी काटयवेमभूषरमणी कर्षप्रियासङ्गुचाः ॥ [१३*]
 पल्लवपञ्चकमकरोत्प्रघने निर्जित्य वैरिणी रामः ।
 वैरिकुलपरशुरामः काटयवेमसु कीर्तिवार्धितम् ॥ [१४*]
 घाटीघाटीखुरावृष्टितनिरितटे यय माङ्गेटिदुर्गं
 दुर्गं किष्कारसंज्ञं दक्षिणरिपुवणे दुर्गं वरुण्डिम् ।
 दुर्गेदं वरुण्डं जितवति रमसा रामगिर्याख्यदुर्गं
 विख्यातं वीरघाटं मलितमसुहृदां वीरसंन्यासार्थम् ॥ [१५*]
 सुनीनां भरतादीनां भीमादीनां च भूभुजाम् ।
 ब्राह्मणं सख्यमासीथ नाव्यवेदार्थवेदिनाम् ॥ [१६*]
 प्रीतं वसन्तराजेन कुमारगिरिभूभुजा ।
 नावा वसन्तराजीयं नाव्यब्राह्मं यदुत्तमम् ॥ [१७*]
 तत्रोक्तेनेव मार्गेण दर्शिताग्निपञ्चकम् ।
 कवीनामाश्रयो मन्त्रिकाटभूपतन्भवः ॥ [१८*]
 सीयं वेमविभुः कुमारगिरिषा राज्ञा नियुक्तः क्षती
 नाव्यानां पितयं क्षतं क्षतपिषा श्रीकाशिदासेन यत् ।
 तस्मिन्दीर्घरसार्धवत्स रसिकः ब्राह्मणसादेः स्वयं
 व्याख्यानं कुरुते कुमारगिरिराजीयाख्यमन्त्रे हितम् ॥ [१९*]

POSTSCRIPT.

[Of the nineteen verses now published by Mr. Ramayya, only five are found at the beginning of a MS. of the *Kumārāgīrīrājīya*, as printed in Dr. Burnell's *Tanjore Catalogue*, p. 173. While Mr. Ramayya's copy reads in verse 1 *Kumārāgīrī-bhūpatiḥ*, the Tanjore MS. and an India Office MS. (Professor Pischel's *Dissertatio de Grammaticis Præcriticis*, p. 17) have *Kumārāgīrī-jō nripaḥ*. This erroneous reading has naturally enough led to the statement that the *Vasantarājīya Nāṭyaśāstra* was composed by 'Vasantarāja, king of Kumārāgīrī, a place on the frontiers of the Nizam's country' (see Wilson's *Mackenzie Collection*, Madras reprint, p. 157; Professor Pischel, *l. c.* p. 18; Professor Aufrecht's *Catalogus Catalogorum*, p. 556). It is now clear that the author of the work was Kumārāgīrī, king of Koṇḍaviḍu, who bore the surname (*biruda*) Vasantarāja (above, verse 13), which he had inherited from his uncle Anavēma; see p. 319 above.—E. H.]

No. 47.—THREE INSCRIPTIONS OF KATAYA-VEMA;
SAKA-SAMVAT 1313, 1336 AND 1338.

By E. HULTZSCH, PH.D.

The first of the three subjoined inscriptions (A.) is the last of the four inscriptions on the pillar at the entrance of the Kuntimādhava temple at Piṭhāpuram.¹ It is engraved on the north face of the pillar. The two others (B. and C.) are engraved on two pillars in the Bhīmēśvara temple at Drākshārāma. All three are well preserved, are written in the Telugu alphabet, and consist of one Sanskrit verse in the Giti metre and a passage in Telugu prose.

The Sanskrit verse at the beginning of the three inscriptions confirms the genealogy of Kātaya-Vēma of Rājamahēndri, which Mr. Ramayya has derived from the Tottaramūḍi plates,² in stating that (Kātaya)-Vēma was the great-grandson of Kātaya (I.), the grandson of Māra, the son of Kāta (II.), and the son-in-law of Annavōta (of Koṇḍaviḍu). In the Telugu portions Kātaya-Vēma is called Kātamareḍḍi-Vēmireḍḍi, -Vēmāreḍḍi, or -Vēmāyareḍḍi. His father Kāta II. and his mother Doḍḍāmbā are mentioned in A. as Kātamareḍḍi and Doḍḍasāni-amma. B. and C. mention his son Komaragireḍḍi, who was evidently named after Kumāragiri of Koṇḍaviḍu, the brother-in-law of Kātaya-Vēma.

A. records the building of an enclosure for the Kuntimādhava temple at Piṭhāpuram by Kātaya-Vēma himself; B. the building of a *maṇḍapa* by an officer of Kātaya-Vēma; and C. the building of an enclosure for the Bhīmēśvara temple at Dākshārāma³ by the wife of the same officer.

A. is dated at the Makara-saṁkrānti on Thursday, Pushya *śu* 2 in Śaka-Saṁvat 1313 (expired), the Prajāpati-saṁvatsara; B. on Sunday, Kārttika *śu* 15 in Śaka-Saṁvat 1336 (expired), the Jaya-saṁvatsara; and C. on Monday, Chaitra *śu* 11 in Śaka-Saṁvat 1328 (for 1338, expired), the Durmukha-saṁvatsara. Professor Kielhorn kindly contributes the following remarks on these three dates :—

“A.—In Śaka-Saṁvat 1313 expired=Prajāpati, the Makara-saṁkrānti took place (by the Ārya-Siddhānta) 12 h. 0 m. after mean sunrise of the 27th December A.D. 1391, during the second *tithi* of the bright half, which ended 3 h. 54 m. after mean sunrise of Thursday, the 28th December A.D. 1391, which is the proper equivalent of the date.

“B.—The date regularly corresponds for Jaya = Śaka-Saṁvat 1336 expired to Sunday, the 28th October A.D. 1414, when the full-moon *tithi* ended about 16 h. 46 m. after mean sunrise.

“C.—The date is incorrect for Śaka-Saṁvat 1328, both current and expired. For the year Durmukha = Śaka-Saṁvat 1338 expired, it regularly corresponds to Monday, the 9th March A.D. 1416, when the 11th *tithi* of the bright half ended about 22 h. after mean sunrise.”

A.—Piṭhāpuram Pillar Inscription.

TEXT.⁴

1	Naptā	Kātaya-Śanrēḥ	pantrō	Mārasya	Kā-
2	ṭa-vibhu-sūnuḥ		|	vir-Annavaōta-	
3	nripatēr=jāmātā		jayatu		Vēma-
4	bhūpālaḥ	|| Svasti	śrī	[!*	Śaka-varshambulu
5	1313	agunēmṭi			Prajāpati-saṁvatsa-

¹ See above, p. 226.

² See above, p. 321.

³ This is the ancient name of Drākshārāma; see above, p. 37, note 3.

⁴ From inked estampages.

6 ra-Pushya-sū 2 Gu¹ | nāmṭi Makara-samkrānti-[pu]-
 7 nya-kālamāndu Kāṭamareḍḍi-Vēmireḍḍimḡā-
 8 ru tama tamdri Kāṭamareḍḍimḡārikimni tama talli
 9 Doḍḍasāni-ammaṅḡārikimni akshaya-[su]kṛi-
 10 tamugānu Piṭhāpuramāndu śrī-Kumṭṭi[mā]-
 11 dhava-dēvaraku śilā-prākāramu ā-chamḍr-ārka[k]a-
 12 mugānu chēyimchhiri | Dēvāchāri-likhitam [||*]

TRANSLATION.

(Line 1.) Let prince Vēma be victorious,— the great-grandson² of Kāṭaya (*who resembled*) Śauri (Kṛishṇa),³ the grandson of Māra, the son of the lord Kāṭa, (*and*) the son-in-law of the heroic prince Annavōta!

(L. 4.) Hail! Prosperity! On Thursday, the 2nd (*tithi*) of the bright (*fortnight*) of Pushya in the Prajāpati-samvatsara, which was the Śaka year 1313,— at the auspicious time of the Makara-samkrānti,— Kāṭamareḍḍi-Vēmireḍḍi caused to be made,— for the perpetual merit of his father Kāṭamareḍḍi and of his mother Doḍḍasāni-amma,— an enclosure of stone, (*which is to last*) as long as the moon and the sun, for the holy temple of Kuntimādhava at Piṭhāpuram.

(L. 12.) Written by Dēvāchāri.

B.—First Drākshārāma Pillar Inscription.⁴

TEXT.

First Face.

1 ✽ Naptā Kāṭaya-Śaurēḥ pautrō Mārasya Kāṭa-nṛipa-sūnuḥ |
 2 vir-Āmnavōta-nṛipatēr=jāmātā jayatu Vēma-bhūpālāḥ [||*]
 3 Yituvamṭi Kāṭamareḍḍi-Vēmāreḍḍimḡāri nija-bhṛityum⁵
 4 ḍ-aina Kaḍiyamu Māchinēnimḡāru tanaku svāmi ayi-
 5 na Kāṭamareḍḍi-Vēmāreḍḍimḡārikinni vāri dēvulakunnu
 6 Kāṭamareḍḍi-Vēmāreḍḍimḡāri kumārūṇḍu Komara-
 7 girireḍḍimḡārikimni vāri dēvulakunnu akshaya-su-
 8 kṛitam=avunaṭṭugānu Dākshārāma-śrī-Bhimēśvara-
 9 śrīman-Mahādēvaraku āsthāna-śilā-mamḍḍapamu
 10 kaṭṭimchi | Śaka-varshambulu 1336 agunēṇṭi Jaya-samva-
 11 tsara-Kārtika-sū 15 Bhā⁶ | nāmḍu samarpaṇa chēsenu | Pedda[n]ā-

Second Face.

12 chāryya-likhi[ta]m | śrī śrī śrīm jēyun ||

¹ This is an abbreviation of *Gururāra*.

² The word *gnapti* generally means 'a grandson,' but is also used for 'a great-grandson' if it occurs together with *pautra*; see above, p. 323, verse 21, and my *Reports on Sanskrit Manuscripts*, No. I. p. 73, No. 333; and No. II. p. 74, No. 682; p. 94, line 12; and p. 144, line 6 from below.

³ This comparison rests on the fact that the son of Kāṭaya I. bore the name Māra, which is also used for Kṛishṇa's son Pradyumna.

⁴ No. 423 of 1893.

⁵ Read *bhṛityum*.

⁶ This is an abbreviation of *Bhānuvāra*.

TRANSLATION.

(Line 1.) [The same verse as at the beginning of A.]

(L. 3.) Kaḍiyam Māchinēni, the servant of this Kāṭamareḍḍi-Vēmāreḍḍi, caused to be built,— for the perpetual merit of his master Kāṭamareḍḍi-Vēmāreḍḍi, and of his queen, and of Kāṭamareḍḍi-Vēmāreḍḍi's son Komaragireḍḍi, and of his queen,— an *asthāna-maṇḍapa* of stone for the god Mahādēva of the Bhimēśvara temple at Dākshārāma, and presented (it to the god) on Sunday, the 15th (*tithi*) of the bright (*fortnight*) of Kārttika in the Jaya-samvatsara, which was the Śaka year 1336.

(L. 11.) Written by Peddanāchārya.

C.— Second Drākshārāma Pillar Inscription.¹

TEXT.

First Face.

1	✽	Naptā	Kāṭaya-Śaurēḥ	pautrō	Mārasya	Kā[ta]-
2		nṛipa-sūnuḥ	|		vīr-Ānavōta-nṛipatēr-jāmā-	
3		tā	jayati	Vēma-bhūpālāḥ	||	Itu-
4		vaṁṭi		Kāṭamareḍḍi-Vēmāreḍḍim-gāri[ki]		
5		nija-bhṛityuṁḍ=aina ²		Kaḍiyam	Māchinēni[m]g[ā]-	
6		ri	dēvulu	Pōtasānim-gā[ru]		Kaḍiyam
7		Māchinēnim-gāriki		svāmi	aīna	[Kā]-
8		ṭamareḍḍi-Vēmāreḍḍim-gārikinni				vā-
9		ri	dēvulakunnu	Kāṭamareḍḍi-Vēmāreḍḍim-		
10		gāri	kumārūṁḍu	Komaragireḍḍim-gā[ā]-		

Second Face.

11		rikinni	vāri	dēvulakunnu		akshaya-sukṛita-
12		m=avunaṭṭugānu				Dākshārāma-śrī-Bhi-
13		mēśvara-śrīman-Mahādēvaraku				śilāma-
14		ya[m=aina]		tiruchuṭṭumālīka		kaṭṭimchchi
15		svast[i]	śrī	Śaka-varshambulu	1328	[a]gu-
16		nēmṭ[i]		Durmukha-samvatsara-Chaitra-[śu]		||
17		Sō ³	|	nāmḍu	samarppaṇa	chēṣenu ||
18		Peddanāchārya-likhitam	|	śrī	śrī	śrī-
19		m jēyun [||*]				

TRANSLATION.

(Line 1.) [The same verse as at the beginning of A.]

(L. 3.) Pōtasāni, the wife of Kaḍiyam Māchinēni, who was the servant of this Kāṭamareḍḍi-Vēmāreḍḍi, caused to be built,— for the perpetual merit of Kāṭamareḍḍi-Vēmāreḍḍi, who was the master of Kaḍiyam Māchinēni, and of his queen, and of Kāṭamareḍḍi-Vēmāreḍḍi's son Komaragireḍḍi, and of his queen,— an enclosure of stone for the god Mahādēva of the Bhimēśvara temple at Dākshārāma, and presented (it to the god) on Monday, the 11th (*tithi*) of the bright (*fortnight*) of Chaitra in the Durmukha-samvatsara, which was the Śaka year 1328.⁴

(L. 18.) Written by Peddanāchārya.

¹ No. 443 of 1893.

² This is an abbreviation of *Sāmasāra*.

³ Read *bhṛityuṁḍ*.

⁴ This is a mistake for 1336.

No. 48.—KARIKAL INSCRIPTION OF MADHURANTAKA.

By E. HULTZSCH, Ph.D.

According to the large Leyden grant, six Chôla kings ruled between Parântaka I. and Râjarâja I. But while the inscriptions of the two latter are found scattered over the whole Tamil country, no records of those six intermediate kings had so far turned up, except two inscriptions of Âditya II.¹ and the mere mention of Gaṇḍarâditya, the second son of Parântaka I., in an inscription of his father.² This break in the continuity of the Chôla records is probably due to the conquest of their dominions by the Râshtrakûṭa king Kṛishṇa III. whose vassal Bâtuga killed Râjâditya, the eldest son of Parântaka I., at Takkôlam³ before A.D. 949-50.⁴

The village of Karikal⁵ between Sholinghur and Bâpavaram contains a small temple of the goddess Poṇṇi-Amman. The slab which forms the roof of this temple, bears the subjoined inscription of "Râjakêsarivarman, the conqueror of Madirai (Madhurâ)." *Madirai koṇḍa* is known to have been a surname of Parântaka I.⁶ and the Sanskrit synonym *Madhurântaka* is applied to Râjendra-Chôla I. in the large Leyden grant.⁷ These two kings, however, had the title Parakêsarivarman and not Râjakêsarivarman. Consequently the subjoined inscription of "Râjakêsarivarman, the conqueror of Madirai," may be attributed to another Madhurântaka who, according to the large Leyden grant, was the son of Gaṇḍarâditya and ruled between Âditya II. and Râjarâja I.⁸ This identification would suit the alphabet of the subjoined inscription, which resembles that of the Tamil inscriptions of the Râshtrakûṭa king Kṛishṇa III.⁹

The alphabet is Tamil, with the exception of the two Grantha words *suvasṭi śrī* at the beginning. It is worth noting that, in *miṇḍāṭṭi* (l. 3) and *Veṇṇāyī* (l. 4), the syllable *nā* is expressed by two separate symbols and not, as usual, by a conjunct character. The language of the inscription is vulgar Tamil.

The inscription records that a temple of Piḍāri¹⁰—which must be the present temple of Poṇṇi-Amman—was built by a woman named Veṇṇāyi-Naṅgai.

TEXT.¹¹

- | | | | | | | | |
|---|-----------------------|----------|---------------------|----------|-------|-------|----------------|
| 1 | Suvastī ¹² | śrī(śrī) | [\|\|*] | Madirai | koṇḍa | kōv= | Irāsakêsaripa- |
| 2 | ṇmar[k*] | k-iyāṇḍu | | añjavadu | | | Pulivala-nāṭṭu |
| 3 | Mariyāḍi | | Vi(vi)ra-Vaḷaṇṇiyaṇ | miṇḍāṭṭi | | | Kiḷār-kū- |
| 4 | rattu | Ērupāḍi | | Āchoṇṇ | | | Veṇṇāyi-Na- |
| 5 | ṇgaiy-ṇ | śe[yv] | iichcha | Piḍāri | kōyil | [\|\|*] |  |

¹ *South-Ind. Inscr.* Vol. III. p. 21 and note 1.² *Ibid.* Vol. II. p. 374.³ Takkôlam (No. 237 on the *Madras Survey Map* of the Wâljâpêt taluka of the North Arcot district) is a village 6 miles south-east of Arkonam Junction. The temple at Takkôlam contains an inscription of Kṛishṇa III.⁴ *Ep. Ind.* Vol. II. p. 168.⁵ No. 40 on the *Madras Survey Map* of the Wâljâpêt taluka. In Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 162, the name is, owing to an error, given as Karikâlâ. The village of Karikal must not be confounded with the French settlement of Karikal, the proper Tamil name of which is Kârakkâl; see *Ind. Ant.* Vol. XXI. p. 327.⁶ See above, p. 178 and note 11.⁷ *South-Ind. Inscr.* Vol. I. p. 111 f. and Vol. II. p. 139, note 1.⁸ See the Table, *Ibid.* Vol. I. p. 112.⁹ Above, Vol. III. p. 285, and Vol. IV. p. 82.¹⁰ This is the Tamil name of a village goddess; compare *South-Ind. Inscr.* Vol. II. p. 48, note 10, and Vol. III. p. 9.¹¹ From two inked estampages, prepared by Mr. T. P. Krishnaswami Sastri, M.A.¹² Read *suvasṭi*.

TRANSLATION.

Hail ! Prosperity ! In the fifth year (of the reign) of king Rājakēsarivarman who conquered Madirai,— I, Veṇṇāyi-Naṅgai, (the daughter of) Āchchan of Ērupāḍi in Kīlār-kūṛram¹ (and) the wife² of Vira-Vaṇṇijyan³ of Mariyāḍi in Pulivala-nāḍu,⁴ caused to be made (this) temple of Piḍāri.

No. 49.— KADABA PLATES OF PRABHUTAVARSHA ;
SAKA-SAMVAT 735.

By H. LÜDERS, Ph.D. ; OXFORD.

The copper-plates which contain this inscription, were found at Kaḍaba in the Tumkūr district of the Mysore State. They are now preserved in the Mysore Government Museum, Bangalore. The inscription has been previously published, with a photo-lithograph, by Mr. Rice in the *Indian Antiquary*, Vol. XII. p. 11 ff. A reprint of this edition, with some corrections of obvious errors, will be found in the *Prāchīnalēkhamālā* of the *Kāvyamālā*, Vol. I. p. 47 ff. The impressions which I have used for this new edition, were supplied by Dr. Hultzsch, who obtained the original plates from Mr. J. Cameron, Superintendent, Mysore Government Museum, Bangalore, and were made over to me through Professor Kielhorn.

The plates are five in number, each measuring about $9\frac{1}{2}$ " long by about $5\frac{3}{8}$ " broad at the ends and about $4\frac{7}{8}$ " in the middle. They all have raised rims. The first and the last plate are engraved on one side only, the latter containing altogether only twelve *akṣaras*. The ring on which the plates are strung, is now cut. Its diameter is 4" to $4\frac{1}{2}$ ". It holds a circular seal, $1\frac{7}{8}$ " in diameter. The seal bears, in relief on a countersunk surface, a figure of Garuḍa, facing to the full front, and squatting on a lotus. The wings, which do not appear in the drawing in the *Indian Antiquary*, are, as Dr. Hultzsch states, distinctly visible in the original. The figure differs only in details from those on the seals of other Rāshtrakūṭa grants.⁵ The average size of the letters is $\frac{3}{16}$ ". In lines 76, 77 and 79 blanks were originally left by the engraver for the name of the founder of the grantee's *anvaya*, and the names of the grantee's teacher's teacher and teacher. These were filled in afterwards by a second hand in a very rude manner.⁶ The words *po[la]-puṇu[se] eva[r]ile ante pōyie*, in the description of the boundaries in l. 90, have been written by the same hand, the original text being effaced here. Other corrections have been occasionally made by the engraver himself. The characters belong to the southern class of alphabets. Details will be discussed below.—The language is Sanskrit, but the description of the boundaries and witnesses in ll. 88-98 is in Kanarese. The text and translation of the Kanarese portion have been contributed by Mr. H. Krishna Sastri, B.A. The Sanskrit portion of this inscription is of special interest on account of its form. Being mixed of prose and verse, in an exceedingly rich and flowery language, it belongs to that kind of literary composition which is styled *Champū*.—The orthography calls for a few remarks.

¹ The same district is mentioned in the Tañjāvūr inscriptions ; *South-Ind. Inscr.* Vol. II. pp. 74, 76, 222 and 229.

² *Mināṭṭi* is probably a corruption of *maṇaiyāṭṭi*.

³ On the *Vaṇṇijyan* see above, p. 296, note 2.

⁴ This division is probably named after Pulivalam (No. 42 on the *Madras Survey Map* of the Wāḷajāpēt tāluka) near Sholinghur.

⁵ Compare e.g. above, Vol. III. p. 104 ; *Ind. Ant.* Vol. XI. pp. 112, 126, and 161, Plates.

⁶ L. 76, *Śrīkīrtiḍ* for *Śrīkīrti-ḍ(chāryy-anvayḍ)* ; l. 77, *Kāli-ḍ(chāryyḍ)* (Mr. Rice reads *Kāvilā*, but the last *akṣhara* is distinctly *ā* ; for the second *akṣhara*, which I consider to be *li*, compare the *li* in *kali* in a temple inscription at Puṭṭadakal, *Ind. Ant.* Vol. XI. p. 125, Plate, l. 2) ; l. 79, *Vijayakīrti*, or, perhaps, originally *Vijayikīrti* for *Vijayakīrtir*.

The vowel *ri* is employed instead of *ri* in *namas-kriyamānam*, l. 30, whereas *ri* is written for *ri* in *visṭṛita*, *kṛita*, l. 1, *dhṛita*, l. 60, and *parama-rishī*, l. 9, where the usual spelling would be *parama-rehi*. The sibilant *ś* is used for *s* in *avataṁśa*, l. 1, *pāṁśu*, l. 52, and *s* for *ś* in *viśēśha*, l. 3, *yasa(s)*, l. 16, and *asēśha*, l. 74. Twice the sonant non-aspirate is found instead of the sonant aspirate, in *saṁgāta*, l. 17, and *stamba*, l. 16. The rules of *saṁdhi* have been frequently disregarded. Three times, in ll. 22, 71 and 75, the *upadhmanīya* occurs before *p*. Consonants after *r* are doubled, with the exception of *k* (except in *arkka*, l. 13), *th*, *bh*, and the sibilants. The doubling of the first consonant of a group occurs only in *vikrama*, l. 17. A double mute before a consonant, on the other hand, is represented by a single mute in *jagatrāya*, l. 19, and *ujvala*, l. 25.—As regards lexicography, it may be pointed out that *chārvī* in l. 3 and *sudhā* in l. 16 are used in meanings known hitherto from dictionaries only.¹ In l. 24 a denominative *bhāvayati* seems to be used in the sense of 'bhavishyati'; and *chaturākāra* occurs in l. 48, in a pun, in the meaning of 'square.' Regarding the word *pada* in l. 50, I refer to the note on that passage.

The inscription records that the king Prabhūtavarsha, (i.e. Gōvinda III.), residing in his victorious camp at Mayūrakhaṇḍi, on the application of Chākirāja, in Śaka-Samvat 735 presented the village of Jālamaṅgala to the Jaina muni Arkakirti, on behalf of the temple of Jinendra at Śilāgrāma, in remuneration for his having warded off the evil influence of Saturn from Vimalāditya, the governor of the Kunuṅgil district.

Before giving a more detailed account of the contents, it will be expedient to determine, as far as can be done from external points of evidence, whether the inscription is a genuine one or a forgery. Doubts about its genuineness have been already expressed by Dr. Fleet,² and we shall see that his suspicion certainly cannot be called unjustified.

I shall begin with the palæography. In his examination of the palæography of the spurious copper-plates of the Western Gaṅgas,³ Dr. Fleet has used, as leading tests, the letters *kh* and *b*. Of these, *kh* in the present inscription appears generally in the later form; but in *sukha*, l. 15, *likhita* (for *likhita*), l. 16, and, probably, in *mukha*, l. 7, and *vikhyāta*, l. 10, the old type is followed. For *b* the older form is used throughout. Dr. Fleet states that the later form of *kh* appears first in an inscription of Amoghavarsha I. at Mantravāḍi near Bāṅkapur, dated in A.D. 865,⁴ and that it does not seem at all possible that it can be carried back to before A.D. 804, as the Kanarese grant of Gōvinda III., dated in that year,⁵ and earlier inscriptions contain the older form only. Our inscription, being dated in A.D. 812, lies within these limits, and, accordingly, the occurrence of the later form cannot prove its spuriousness. Nevertheless, I consider it a little suspicious; for, though the later form actually is used in A.D. 865, the older form alone appears, according to Dr. Fleet, in the Śirūr inscription of Amoghavarsha I., dated in A.D. 866,⁶ and it appears therefore that at that time the later form was not yet generally employed, but rather on the point of coming into use. Such, however, being the case, it does not seem likely that it was used altogether already more than fifty years before that time.

The remaining letters call for no remarks, with the exception of the dental *l*. For this two signs are used: the subscript sign in the stretched form, which appears already in older inscriptions, and the full sign in the later form, which seems to have been introduced into this alphabet in the second half of the eighth century A.D.; for, though in the Wokkalēri grant of Kirtivarman II., dated in A.D. 757,⁷ the full sign appears still in the old form of the Cave-

¹ *Chārvī* 'dīptau.' *Śahdaratnāvalī* in *Śabdakalpadrūpa*; *sudhā*, 'earth,' in von Boehtlingk's *Dictionary*, quoted from a *Dictionary* of Galanos.

² *Dynasties of the Kanarese Districts*, 2nd ed., p. 399.

³ Above Vol. III. p. 161 ff.

⁴ It has not been published yet.

⁵ *Ind. Ant.* Vol. XI. p. 126, Plate.

⁶ *Ind. Ant.* Vol. XII. p. 215. A lithograph of this inscription has not been published yet.

⁷ *Ind. Ant.* Vol. VIII. p. 23 ff., and lithograph.

characters, with the curve attached to the right vertical stroke ending at the base-line,¹ the later form is used throughout in Gōvinda's Kanarese grant of A.D. 804, mentioned above.² There is nothing remarkable, therefore, as to the forms of the *l* in the present inscription, but what is quite peculiar is the manner in which the two signs are employed. According to older inscriptions, we should expect to find the subscript sign in combination with *i*, *ī*, *e*, *ō*, *ai* and *au* and as second letter of a ligature, and the full sign everywhere else. But this is not the case. Perfectly regular is only the use of the subscript sign as second letter of a ligature (12 times), and of the full sign in combination with the *vīrāma* (5 times in the Kanarese portion). Nearly regular is also the use of the full sign as first letter of a ligature (14 times), the subscript sign appearing here only once (l. 39), and of the subscript sign in *lō* (13 times), the full sign appearing here twice (ll. 69, 70). In *li* the subscript sign is employed 6 times, the full sign once, in *pulīpadiya* (l. 91), which is a mistake for *pul-padiya*. In *li* the subscript sign occurs 5 times, the full sign 5 times.³ In *lā* the full sign is used 13 times,⁴ the subscript sign 9 times. *La* is expressed by the full sign 33 times, by the subscript sign 28 times. The full sign is used in *lu*, and the subscript sign in *lē*; but this is irrelevant, as neither of them occurs more than once; *lū*, *laī* and *lau* do not occur at all. I have not been able to find an analogy to this almost indiscriminate use of the two signs in another inscription written in the same alphabet, but am inclined to look at it as a characteristic feature of the writing in the ninth century A.D. The Wokkalēri grant referred to above proves that, in the middle of the eighth century A.D., there was a tendency to generalize the use of the subscript sign; for in that inscription the subscript sign appears everywhere, except in combination with *ā*. That this tendency was only temporary, is shown by the later development of the alphabet; in inscriptions of the tenth century A.D. the full sign again is generally used, the subscript sign appearing only as second letter of a ligature. Secondly we have the curious fact that at the same time the same mixing of the two signs took place in that variety of the southern alphabet which was used in Gujarāt and the adjacent districts. In the Tōrkhādē copper-plates of Gōvindarāja,⁵ dated in A.D. 812, we find the full sign in *la* 13 times, *lā* 5 times, *li* twice, *lō* twice, *lu* twice, and the subscript sign in *la* twice, *lā* 3 times, *li* twice, *lē* once. Of ligatures only *lla* occurs; this is expressed by the combination of the full and the subscript sign 4 times, by two subscript signs twice.⁶

The next point that commands attention is the orthography. Badness of orthography is a common badge of almost all forged grants, and it cannot be denied that our inscription shows a want of accuracy in this respect. I do not attach too much importance to the misspellings quoted above, and the numerous minor slips, as they are either commonly found in records of this time, or may be due merely to the carelessness of the engraver. But there are some passages which seem to have been corrupt already in the original copy,⁷ and, in addition to this, we find twice (l. 19 ff. and l. 64) faulty constructions.

Nor is the form of the record much in favour of its genuineness. I have already stated above that the inscription is composed in the style of the *Champās*, and I have only to add here that it is quite original, and has not one line in common with any of the other Rāshtrakūṭa grants. I admit, however, that this may be accounted for by assuming that it was not issued from

¹ Compare the *l* in *Idmchhana*, ll. 4, 5, *paldyamdnair*, l. 28, etc.

² Compare *vallabha*, l. 4, *kāladol*, l. 6, *gojai=bandalli*, ll. 7, 8, *iriyalbandalli* (ll.), l. 10. The subscript sign appears in *modalol*, l. 9, and *likhitaṣ* (for *likhitāṣ*), l. 19. Both the older and the later form of the full sign appear in the temple inscription at Paṭṭadakal of the time of Dhruva (between A.D. 783 and 794; *Ind. Ant.* Vol. XI. p. 125 and lithograph), but the later form used here has a somewhat peculiar shape (compare *ballahan*, l. 2, *dēgulada*, ll. 3, 4, and *vallabha*, l. 1, *kali*, l. 2).

³ Of these, however, four cases are misspellings for *li*.

⁴ In three cases of these, *lā* is a misspelling for *la*.

⁵ Which form is used in *wadgala*, l. 89, I cannot decide.

⁶ Above, Vol. III. p. 53 ff.

⁷ Compare e.g. ll. 11, 12, 26, 50, 57.

the office of the Rāshtrakūṭa king directly, but that, the sanction of the sovereign having been obtained, it was drawn up by somebody in the service of the governor of the Kunuṅgil district or of the viceroy of the Gaṅga province in whose territory the granted village was situated.

Finally we have to examine the date. It runs (line 83) : *Śakanripa-saṁvatsarēṣu sara-sikhi-munishu vyatītēṣu J[y*]ēshthamāsa-suklapaksha-datamyām Pushyanakṣatrē Chandravdrē*. The year being taken as current,¹ the date would correspond, as pointed out by Professor Kielhorn,² to Monday, the 24th May A.D. 812, and this would be a perfectly possible date for Gōvinda III. Prabhūtavarsha, as we know from the stone inscription at Śirūr that his successor Śarva or Amoghavarsha I. came to the throne in A.D. 814 or 815.³ But the date offers two difficulties which cannot be overlooked. Firstly, the *nakṣatra* is wrong. On the 24th May A.D. 812 the moon was, as shown by Professor Kielhorn, in Hasta (No. 13) and Chitrā (No. 14), not in Pushya (No. 8). This, however, may perhaps be considered as being of little importance, as such and even graver mistakes will be found in doubtlessly genuine records. Of much greater consequence is the second point, the expressing of the Śaka year by numerical words. The earliest epigraphic instance of this in India proper is the stone inscription of Chaṇḍamahāsena at Dhōlpur, dated in Vikrama-Saṁvat 898,⁴ and the earliest instance in Mysore is a stone inscription at Śravaṇa-Belgoḷa, which gives Śaka 904 as the year of the death of the Rāshtrakūṭa Indra IV., and probably was engraved not much after that time.⁵ The present inscription would therefore furnish the earliest example of the use of numerical words not only in this part of the country, but in India altogether. Of course, even this does not prove with absolute certainty that the inscription is a forgery. It may be alleged that it precedes the Dhōlpur inscription only by thirty years, and that in Cambodia and Java numerical words appear already in

¹ That current years are called "expired" is not unusual; compare Professor Kielhorn's list, *Ind. Ant.* Vol. XXIII. p. 127 ff.—[Without wishing to decide—what, indeed, at present I cannot do—whether the inscription is a forgery or not, I would, with Dr. Lüders' permission, offer the following additional remarks on the date:—1. The phrase *Śakanripa-saṁvatsarēṣu . . . vyatītēṣu* is foreign to the inscriptions of the Rāshtrakūṭas, in which the regular phrase is *Śakanripa-kāl-ditta-saṁvatsara*. On the other hand, we have the similar phrases *Śakanripa-dātēṣu . . . vyatītēṣu* in the British Museum forged copper-plate inscription of the Western Chalukya Pulikēśin I. of Śaka-Saṁvat 411 (to be taken, like the year of the Kadaba plates, as a current year); *Śakanripa-saṁvatsara . . . atītēṣu* in the Haidarābād plates of the Western Chalukya Pulikēśin II. of Śaka-Saṁvat 534; and *Śakanripa-saṁvatsarēṣu . . . gātēṣu* in the Nilgund inscription of the Western Chalukya Taila II. of Śaka-Saṁvat 904. Considering that these dates belong to Chalukya inscriptions, attention may be drawn to the fact that the family of the Vimalāditya of the present inscription claimed to belong to the Chalukyas.—2. Genuine dates with current years, before Śaka-Saṁvat 1000, are indeed very rare; but, supposing the date to be a forgery, one would expect the forger to have been anxious to give it some appearance of probability, while, in quoting the *nakṣatra* Pushya with Jyēshtha-sudi 10, he would have decidedly failed to do so. The *nakṣatra* on Jyēshtha-sudi 10 usually is Hasta, in whatever year, and this the writer of the date may reasonably be assumed to have known. Of 12 ordinary Hindu calendars for different years, which I have examined, no less than 10 give Hasta for Jyēshtha-sudi 10.—3. It may also be argued that the circumstance of the inscription being a *śūka* of some sort, sufficiently accounts for the fact that the year of the date is expressed by numerical words, with the use of which the people of India proper undoubtedly were well acquainted in A.D. 812. The dates from Cambodia, in which numerical words are used as early as Śaka-Saṁvat 526 and 546, are in verse; and so is the date of Śaka-Saṁvat 654 from Java. The same is the case with all the Indian Śaka dates of the published inscriptions that give numerical words, down to at least Śaka-Saṁvat 1001 (of Ś. 867, 904, 944, 991, 999, and 1001), and with all the Vikrama dates down to at least Vikrama-Saṁvat 1240 (of V. 898, 978, 1008, 1010, and 1240).—F. Kielhorn.]

² *Ind. Ant.* Vol. XXIV. p. 9.

³ *ibid.* Vol. XII. p. 219. The inscription is dated in Śaka 788 expired, Vyaya, while the fifty-second year of the reign of Amoghavarsha-Nripataṅga was current.

⁴ *Zeitschrift der Deutschen Morg. Ges.* Vol. XL. p. 38. The stone inscription of Dhavala of Hastikunḍi at Bijapur (*Journ. Beng. As. Soc.* Vol. LXII. Part I. p. 314) contains the date Vikrama-Saṁvat 973 in numerical words, but the inscription itself belongs to Vikrama-Saṁvat 1053. These and the following dates were kindly pointed out to me by Professor Kielhorn.

⁵ L. Rice, *Inscriptions at Śravaṇa-Belgoḷa*, No. 57, p. 55.

Sanskrit inscriptions of the seventh and eighth century A.D.¹ But I should think that by the fact that the use of the numerical words is combined with a series of other suspicious circumstances: the mistake in the date, the unusual form of the record, the incorrectness of the orthography, and the doubts attaching to the palaeography, we are entitled to declare the genuineness of the present inscription as somewhat doubtful.

We shall now consider the contents. The first part of the inscription (ll. 1-64) consists of a eulogy of the Rāshtrakūṭa kings. The genealogy is given as follows: Gōvinda; his son Kakka; his son Inda; his son Vairamēgha; his paternal uncle Akālavarsha; his son Prabhūtavarsha; his younger brother Dhāravarsha Śrī-Prithvivallabha Mahārājādhirāja Paramēśvara, called also Vallabha; and his son Prabhūtavarsha Śrī-Prithvivallabha Rājādhirāja² Paramēśvara, afterwards (l. 82) called Vallabhendra. Six of these names can be identified at once: Gōvinda is Gōvinda I.; Kakka is Karka I. whose name appears in the present form also in the Sāmangaḍ and Bharōch grants;³ Inda is Indra II., the form of the name occurring here being either the Prākṛit form or a mere mistake of the engraver; and Akālavarsha, Dhāravarsha, and the second Prabhūtavarsha are, respectively, Kṛishṇa I., Dhruva, and Gōvinda III., called here by their *birudas* which are known also from other grants. Of the remaining two kings, therefore, Vairamēgha would correspond to Dantidurga or Dantivarman II., and the first Prabhūtavarsha to Gōvinda II. These *birudas*, however, do not occur in any other inscription. For Gōvinda II. we know no individual *biruda* at all, and Dantidurga is stated in the Sāmangaḍ grant to have been called Khadgāvalōka.⁴ But as almost all the Rāshtrakūṭa kings bore more than one *biruda*, it does not seem quite improbable that Dantidurga had a *biruda* Vairamēgha in addition to that of Khadgāvalōka; and as regards Prabhūtavarsha, a strong argument in favour of its correctness lies in the fact that in the Rāshtrakūṭa family certain *birudas* are constantly combined with the same name, and that Prabhūtavarsha was the *biruda* of Gōvinda III. and Gōvinda IV. of the main branch, and of Gōvinda I. of the second Gujarāt branch, and of these only.⁵ Unfortunately, there is another point to render it somewhat doubtful again whether the composer of the grant was sufficiently acquainted with the names of the dynasty to deserve credit for his statements in this respect. In line 34 Akālavarsha is said to have erected a temple which was styled after his own name Kannēśvara. As the combination of a dental and lingual *n* in the interior of a word is absolutely impossible, this must be a mistake for either Kannēśvara or Kannēśvara, and the name of the king would therefore be either Kanna or Kanna. As far as I know, neither of these forms can be considered as derived from Sanskrit Kṛishṇa, the common Prākṛit form being Kaṇha, and the Kanarese equivalent Kannara, whereas both Kanna and Kanna

¹ Barth, *Inscriptions Sanscrites du Cambodge*, p. 36 ff. (Śaka 526, 546, etc.); *Ind. Ant.* Vol. XXI. p. 48.

² *Rājādhirāja* is perhaps only a mistake of the engraver, who omitted *mahā*.

³ *Ind. Ant.* Vol. XI. p. 111; Vol. XII. p. 182.

⁴ I have not overlooked the fact that Gōvinda II. is called Vallabha, and Dantidurga, besides Khadgāvalōka, Vallabharāja and Prithvivallabha. But these are the common titles borne by all the Rāshtrakūṭas, beginning from Dantidurga, and not individual *birudas* which here alone are the matter in question.

⁵ That the relations between the *birudas* and the names in the Rāshtrakūṭa family were constant, was first pointed out by Mr. Rice in his introduction to the present inscription. And though they are not constant in all cases (compare e.g. Amoghavarsha in combination with Śarva, Baddiga and Kakka II.), it is a fact that Prabhūtavarsha, Nirupama Dhāravarsha, and Subhatuṅga Akālavarsha are found as the *birudas* of, respectively, Gōvinda, Dhruva, and Kṛishṇa only. But in using this fact for the identification of an Akālavarsha mentioned in the Merkara plates with a Kṛishṇa supposed to have lived in the fifth century A.D.,— the impossibility of which, for other reasons, has been shown by Dr. Fleet (above, Vol. III. p. 168),— Mr. Rice has overlooked the second fact that no *biruda* at all has turned up until now for the predecessors of Dantidurga. I do not consider this to be merely accidental, but infer from it that Dantidurga, the first king who acquired supreme sovereignty, was also the first who adopted the custom of *birudas*. It will be observed that also in the present inscription the predecessors of Dantidurga are called by their real names, whereas for all the following kings the *birudas* only are used. This too supports to a certain extent the assumption that the names, as given in the present inscription, are correct.

represent the Sanskrit *Karṇa*. We have to assume, therefore, either that the real names of the king and of the temple were unknown to the author, and that the name he gives is a product of his own imagination, or that *Kaṇṇēśvara* is a misspelling or a clerical error for *Kaṇḥēśvara* or *Kannarēśvara*. But even if the latter opinion should be the correct one, it would be still questionable whether the temple really had that name. In ll. 29-30 it is said that the sun, reflected in its jewel-paved floor, seemed to have descended from heaven to show reverence to *Paramēśvara*. This and the form of the name¹ indicate that the temple was dedicated to *Śiva*. And it must have been an uncommonly magnificent building; for nearly the sixth part of the whole inscription is devoted to its description, and its erection is the only deed of the king which the author has thought worth mentioning. The temple spoken of here must therefore necessarily be that splendid *Śiva* temple which, according to the Baroda grant, was built by *Kṛishṇa* on the hill of *Ēlāpura*, the modern *Ēlūrā*.² None of the temples at *Ēlūrā*, however, bears, as far as I can ascertain, the name of *Kṛishṇēśvara* or a similar name, and, to reconcile the statement of the inscription with the facts, we have to assume again that either that temple itself has entirely disappeared, or, at least, that its original name was in course of time forgotten, and exchanged for another. But all these suppositions are very vague, and as long as the reality of that name is not established by other facts, it would be hardly advisable to rely on it.

The building of that temple is almost the only historical event related in this portion of the inscription. As was pointed out already by Mr. Rice, king *Dhruva Dhārāvarsha* is mentioned in verse 7 as having fought some battle on the banks of some river; but no particulars are given, and the text, moreover, seems to be corrupt.³ I will add here, as it is a matter of some interest in connection with the *Rāshtrakūṭas*, that afterwards, in l. 81, *Gōvinda III.* is stated to have resided at the time of the grant in his victorious camp at *Mayūrakhaṇḍī*.⁴ This is the same place from which the *Vaṇi-Diṇḍōrī* and *Rādhānpur* grants of *Gōvinda III.* are dated,⁵ and it has long ago been identified by Professor Bühler with the modern *Mōrkhaṇḍ*, a hill-fort in the *Nāsik* territory. But those two grants leave it doubtful whether *Mayūrakhaṇḍī* was the capital of the dynasty. Professor Bühler thought it not likely, because "Indian princes do not usually govern their dominions from lonely forts;"⁶ and as the statement of the present inscription that it was only a place of encampment coincides with his opinion, they may be considered as mutually supporting each other.

In ll. 65-75 the inscription gives the genealogy of *Vimalāditya*. His father was the *rājan Yaśōvarman*, and his grandfather the prince (*narenara*) *Daśavarman*. The family claimed to belong to the *Chālukyas*; but to the present time we are unable to connect them in any way either with the earlier or the later dynasty of this name, and Professor Bhandarkar therefore considers them an independent branch.⁷ *Vimalāditya* apparently was a petty chief under the *Rāshtrakūṭas*; he governed, as mentioned above, the district (*dēśa*) called *Kuṇuṅgil*.⁸ Mr. Rice has suggested that this might be the modern *Kuṇigal*, but he has added himself that this is only a conjecture, and that he has taken the same *Kuṇigal* to be the *Konikal-vishaya* of the *Hosūr* grant of *Ambērā*, which, though a palpable forgery, cannot on palaeographical grounds be placed later than the present inscription. Taking for granted that the second identification is

¹ Names ending in *īśvara* always refer to buildings consecrated to *Śiva*. In the present case, it may be noted that *Śiva* is actually mentioned, under the name *Bhava*, in v. 4.

² *Ind. Ant.* Vol. XII. p. 159 and p. 228 ff. Professor Bhandarkar supposed the temple to be the famous *Kailāsa*.

³ That really a battle near some river is spoken of in that verse, is proved by the mentioning of elephants and boats, which is in accordance with *Manu*, vii. 192.

⁴ In the present inscription the name is written with a short *i*. But as *i* and *ī* are often confounded, this may be only a clerical error.

⁵ *Ind. Ant.* Vol. XI. p. 159; Vol. VI. p. 67.

⁶ *Ind. Ant.* Vol. VI. p. 64.

⁷ *History of the Dekkan*, 2nd ed., p. 79.

⁸ In line 98 the name is spelled with a lingual *ṣ*.

correct,—and it seems to me much more probable,—it is hardly possible to connect Kuṇigal at the same time with Kunuṅgil.

Vimalāditya is stated to have been the sister's son of Chākirāja who is called the ruler of the entire province of the Gaṅgas (*aśeṣa-Gaṅgamaṇḍal-ādhirāja*), and on whose application the grant was made. As for this prince, our knowledge is confined to what we learn of him from the present inscription. From his title and the fact that he applied to Gōvinda, we must infer that he was a vassal of the Rāshtrakūṭa king, and governed the Western Gaṅga kingdom in his name.¹ And this is indeed the state of things that we should expect for the time of our grant. All that can be ascertained with respect to the relations between the Rāshtrakūṭas and the Gaṅgas in the second half of the eighth and the beginning of the ninth century A.D. is this. In the Paithan plates² the Gaṅga is mentioned among the princes who were called to assistance by Gōvinda II. against his brother Dhruva. The Vapi-Diṇḍōri and Rādhapur plates relate that Gaṅga—who is described as a powerful monarch—was imprisoned by Dhruva. He must therefore have been conquered and taken prisoner between A.D. 783, when Gōvinda II. was still on the throne,³ and A.D. 794, when Dhruva's son, Gōvinda III., was already reigning.⁴ We are further told, in the same plates, that Gōvinda III. released him from his long captivity; but as soon as Gaṅga had returned to his country, he revolted against his benefactor. Gōvinda then defeated and imprisoned him again. This must have taken place before A.D. 807, the two plates being dated in this year.⁵ It would therefore be quite natural to find a viceroy appointed by the Rāshtrakūṭa king in A.D. 812.

Here the historical portion of the inscription ends. As far as I see, it does not contain anything that would decide the question of the genuineness of the record; for the incorrectness of the name of the temple—the only thing that can be proved to be actually wrong—may after all be accounted for as I have tried to show above. I can therefore only repeat here what I have said before, that this inscription, though there is not sufficient evidence to establish its spuriousness beyond all doubt, is subject to a slight suspicion of being a forgery. Such being the case, those statements which are not supported by other records must, of course, be taken for what they are worth.

In ll. 75-80 the inscription gives a detailed account of the grantee. He was called Arkakirti, and was the disciple of Vijayakirti, who again was the disciple of Kūli-āchārya.⁶ This person is said to have belonged to the family (*anvaya*) of Śrikirti-āchārya⁷ in the Punnāgavṛikṣhamālagana of the Nandisaṅgha of the venerable Yāpaniyas, and in l. 77 he is given the epithet *vrata-samīti-guṇḍi-guṇḍi-muni-vrinda-vandita-charaṇaḥ*. Comparatively little is known hitherto about the Yāpaniyas. In the *Bhadrabādhucharita*⁸ we are told that king Bhūpāla of Karahāta, at the request of his wife Nṛikuladēvā, invited the Śvêtāmbara monks of Valabhī to come to his city. But beholding them dressed in white garments, he

¹ Mr. Rice thinks it possible that Chākirāja was a supreme king. But neither is *adhirāja* ever applied to an independent sovereign, nor *maṇḍala* to an independent state. I would remark that the term *Gaṅga-maṇḍala* is quite analogous to the term *Lakṣmīvara-maṇḍala*, occurring in the Baroda, Tōrkhēḍē and Kāvī plates as the name of the province of Gujarāt.

² Above, Vol. III. p. 107.

³ Bhandarkar, *History of the Dekkan*, 2nd ed., p. 65.

⁴ The Paithan grant of Gōvinda III. was issued in this year.

⁵ The account of these facts given by Mr. Rice in his *Epigraphia Carnatica*, p. 3, is very inaccurate. Besides, he says that it must have been during the reign of Śivamāra that the Rāshtrakūṭa king Dhārāvārsha or Nirupama is said to have defeated and imprisoned Gaṅga. For this Śivamāra he fixes (*ibid.*) A.D. 804 as the year of his accession to the throne. The dates given above show that these statements are incompatible.

⁶ See above, p. 332, note 6.

⁷ I consider *śrī* here to be a constituent of the name, partly on account of the analogy to Arkakirti and Vijayakirti, and partly because the person who inserted these names has not added a honorific prefix in any other case.

⁸ Chapter iv. verse 133 ff.; *Zeitschrift der Deutschen Morg. Ges.* Vol. XXXVIII. p. 39 ff.

turned away from them in disgust, and did not receive them before they had yielded to the queen's entreaties to cast off their clothes. This was the origin of the Yāpaniyasaṅgha, the members of which "had the appearance of Digambaras, but the observances of Śvētāmbaras" (verse 151). A similar account is given in the *Pañchamārgōtpatti*,¹ a work in Tamil mixed with Sanskrit, propounding the origin of the five unorthodox sects of the Jainas. According to the statements of Mr. Taylor, it is related here that "out of them (the Śvētāmbaras) proceeded a class termed Yavaniyam, who were unclothed ascetics: they taught some opposite tenets, relative to prescribed fasts, and to prohibited periods of journeying." In a *Paṭṭavali* of the Digambaras, published by Dr. Hoernle, it is stated, on the authority of the *Nītisāra*, that the Yāpaniyasaṅgha was one of the five false Jaina sects, and though no details are given, the passage is of some interest as probably containing a second name of the sect, the Yāpuliḡachchha or Yāpuliya.² Epigraphical records show that the sect existed from about the fifth to the twelfth century A.D. in the western part of the Dekkan, from Kōlhāpur in the North to Mysore in the South.³ There are, as far as I know, four inscriptions, in addition to the present one, containing references to the Yāpaniyas. Three are copper charters of the early Kadamba kings, found in the districts of Belgaum and Dhārāvād. In a grant of Ravivarman,⁴ the revenues of a village are allotted to some Jaina *sūris* who are called *Yāpaniyās tapasvināḥ*. In a grant of Ravivarman's father Mṛigēśa,⁵ the king is said to have presented some land to the Yāpaniyas, Nirgranthas and Kūrchakas. And in a grant of Kṛishṇavarman,⁶ the king is stated to have given a field to the Yāpaniyasaṅghas (*Yāpanīya[sa]ṅghēbhyaḥ*). To these we may add a stone inscription of Gaṇḍarāditya at Honūr in the Kōlhāpur State.⁷ For though it seems that the name of the Yāpaniyas does not actually occur here, and though the name of the *saṅgha* cannot be made out from the facsimile, there can be no doubt that the *gaṇa* referred to is the Punnāgavṛikshamūlagana, the very *gaṇa* that is found in the present inscription.

Lastly we have to consider the epithet given in full above. In his paper on *Bhadrabāhu, Chandragupta and Śravaṇa-Belgoḷa*,⁸ and again in his remarks on the Śravaṇa-Belgoḷa epitaph of Prabhāchandra,⁹ Dr. Fleet has called attention to this passage as containing the name of the Jaina teacher Guptigupta. Dr. Fleet quotes only the words *guptiguptamunivṛinda*, and translates them by 'the body of saints (i.e. community) of Guptigupta.' But the preceding words *vratasamiti* cannot possibly be taken separately, and the whole, from *vrata* to *charanaḥ*, must be taken as one compound: 'he whose feet were revered by crowds of *munis*, protected by observance of the rules, good conduct, and guard from sins.' The five *vratas*, the five *samitis* and the three *guptis* are the three requisites of a Jaina monk.¹⁰ Though it must therefore be denied that the name of Guptigupta is found in the present inscription, I need hardly say that this is of very small importance as regards the question discussed by Dr. Fleet in his two articles.

As regards the formal part of the inscription (ll. 80-98), the main points have been mentioned already above, and I have to add only a few remarks on some details. The Jaina temple at Śilāgrāma—which I cannot identify—is said to have adorned the western side of the excellent Mānyapura. Mr. Rice remarks that this would naturally suggest Mānyakhēṭa, the modern Mālkhēḍ in the Nizām's territory. The identification of these places, if correct, would imply

¹ Taylor, *Catalogue Raisonné*, Vol. III. pp. 78, 79. See also *Ind. Stud.* Vol. XVII. p. 133.

² *Ind. Ant.* Vol. XXI. p. 67 ff., §§ 16, 17.

³ As was pointed out by Dr. Hoernle, these paragraphs seem to be a little confused.

⁴ This may be considered as to a certain extent confirming the tradition on the origin of the sect at Karahāṭa, the modern Karhād in the Sātara district.

⁵ *Ind. Ant.* Vol. VI. p. 26.

⁶ *Ibid.* p. 24.

⁷ *Ibid.* Vol. VII. p. 34; compare Dr. Fleet's note.

⁸ Major Graham's *Statistical Report on the Principality of Kolhapoor*, p. 466; No. 22, Facsimile.

⁹ *Ind. Ant.* Vol. XXI. p. 159, note.

¹⁰ Above, p. 24, note.

¹¹ Compare the *Uttarādhyayanāsāstra*, translated by Professor Jacobi, p. 50, and Professor Bhandarkar's *Report on the Search for Sanskrit MSS. for 1883-84*, p. 98, notes, and p. 100, note.

that the inscription is considerably later than it pretends to be; for we know from the Dêôlî plates that Mānyakhêta was founded by Gôvinda's successor, Nripatunga Amôghavarsha I., and therefore did not exist at all or, at any rate, was not a city deserving the predicate *pura-vara* in 812 A.D. But in addition to the fact pointed out by Mr. Rice himself that it does not appear that Mānyakhêta is ever described as Mānyapura,¹ I cannot see any reason whatever for that identification, and Mr. Rice's second suggestion that it might be the old Mānyapura, "situated near Châmrajnagar in the south of Mysore, the site of which is known on the spot as Manipura," seems to me far preferable. According to ll. 82, 83, 85-88, Jâlamangala, the granted village, was situated in the Idigûr-vishaya, and surrounded by the villages Svastimangala on the east, Bellinda on the south, Guddanûr on the west, and Taripâl on the north, and a more detailed description of the boundaries is added in ll. 88-96. I am not able to identify any of these localities. The inscription concludes with the names of the witnesses (ll. 97-98), and four of the usual imprecatory verses (ll. 99-103).

TEXT.²

First Plate.

- 1 Ôm³ svasti [||*] Vistri(stri)ta-vîsada-yaśô-vitâna-vîśadîkri(kri)t-âśâ-chakravâlâ[h*]
karavâlâ-prav[â*]l-âvatamśa(sa)-virâji(ji)ta-Jayalakshmi-samâlî[m](lîm).⁴
- 2 gita-daksha-dakshîna-bhûri-bhuj-ârggalah⁵ galita-sâra-sâuryya-rasa-visara-vi[sa*]-
khalîkrit-ôgr-â-
- 3 ri-varggaḥ vargga-traya-varggaṇ-aika-nipunô=chal-âchâra-chârvi(rvvi)-visê(sê)sha-
nirjîit-ôrvvi(rvvi)-maṇḍal-ôtsav-ôtpâdana-para[h*]
- 4 para-bhûpâla-mauli-mâlâ-lîḍh-âmgîhri-dvandv-âravindô Gôvindarâjah [||*] Tasya sū-
5 nûḥ sutarûṇa-bhâv-ôdaya-dayâ-dâna-dînêtara-guṇa-gaṇa-samarppita.⁶bandhu-janaḥ saka-
6 la-kal-âgama-jaladhi-Kalâśayônîḥ Manu-darsita-mârgg-ânugâmî Râshtrakûṭa-kul-â-
7 mala-gagana-mṛigalâncchanaḥ budha-jana-mukha-kamal-â[m]sumâlî manôha-
8 ra-guṇa-gaṇ-âlamkâra-bhârah Kakkarâja-nâmadhêyah [||*] Tasya putraḥ sva-
vams-ânêka-nri-
- 9 pa-samghâta-parampar-âbhyudaya-kâraṇaḥ parama-rishi.⁷brâhmaṇa-bhakti-tâtparyya-
10 kuśalaḥ samasta-guṇa-gaṇ-âdhivvônô⁸ vikhyâta-sarvva-lôka-nirupama-sthira-bhâva-
ni(vi)jîit-â-
- 11 ri-maṇḍalâḥ yasy=aimam⁹=âsit || ¹⁰Jitvâ bhûp-âri-varggaṇ=naya-kuśalatayâ yêna râ-
12 jyam kṛitam yah kashtê Manm(nv)¹¹-âdi-mârggê stuta-dhavaḷa-yaśâ na
kvachid=yâga-pûrvvah¹² [||*] samgr[â]mê yasya sêśhâ

¹ The Mānapura mentioned in a grant of some Râshtrakûṭa prince Abhimanyu (*Journ. Bo. Br. As. Soc.* Vol. XVI. p. 91) stands certainly in no connection with Mānyakhêta, as the editor thinks. The name rather seems to indicate that it was founded by Mânânka, one of the ancestors of Abhimanyu, as it is a common custom to form the name of a town by compounding the first element of the founder's name with *pura*.

² From impressions supplied by Dr. Hultzsch.

³ Expressed by a symbol.

⁴ Instead of *sa* two *aksharas*, the first of which was *ni*, were originally engraved.

⁵ Here and in other places below, the rules of *sandhi* have not been observed.

⁶ Read *-santarppita-*.

⁷ Read *parama-rishi-*.

⁸ Mr. Rice reads *-gaṇ-dhî-dhvânô*, but this is impossible. There can be only a doubt whether the last but one *akshara* is *vô* or *dhô*. The editors of the *Kavyamald* read *-gaṇ-dhî-dhvânô*, the meaning of which I fail to see. As the signs for *vô* and *dhô* do not differ very much (compare *shîdhânô*, l. 63), I propose to read *-gaṇ-dhî-shîdhânô*.

⁹ This passage is corrupt. I cannot suggest any satisfactory correction.

¹⁰ Metre: Sragdharâ.

¹¹ Perhaps this correction was made by the engraver himself.

¹² This *pîda* seems to be corrupt; perhaps we have to read *yâti-pârvêd*. For this suggestion and the right interpretation of vv. 4 and 6 my thanks are due to Professor Kielhorn.

- 13 sva-bhuja¹-kara-bala-pr[ā*]pitā yā Jayaśrī[r=*]yasmin=²jātē sva-vamśō=bhyudaya-
dhavalatām yātavān=arkka-tējāḥ [|| 1*] ā(a).
14 sāv=Indarāja-nāmadhēyah [||*] Tasya putraḥ sva-kula-lalāmāyamānō māna-
dhanō dīn-ānā-

Second Plate ; First Side.

- 15 tha-jan-āhlādanakara-dāna-nirata-manō-vṛittih hima-kara iva suhakara-karah kul-
āchala-samu-
16 dāya iva sudh-ādhāra-guṇa-nipunaḥ Himasaila-kūṭa-tata-sthāpita-
yasa(śa)stambam(mbha)-li(li)kh(khi)t-ā-
17 nō(nē)ka-vikkrama-guṇa[h*] 4Agha-saṁgā(ghā)ta-vināśaka-surāpagā yasya⁵ sad-
yaśō viśadam⁶ [||*] gāyant-iva taramga-prabhava-
18 ravair-vvahaṭi jana-mahitā [||] [2*] asau Vairamēgha-nāmadhēyah [||*] Tasya
pitṛivyaḥ hṛidaya-padma-ā-
19 sanēstha-Paramēśvara⁷-śiraś-śiśirakara-[kara-*]nikara-nirākṛita-tamō-vṛittih
saviśēshasya⁸ jaga[t*]-traya-⁹
20 sār-ōchchayēn¹⁰=ēva virachitasya chaturtha-lōka-ōdaya-samānasya Kṛitayuga-satair=
iva nirmmi-
21 tasya yasya yaśasaḥ puṁjam=iva virājamānaḥ¹¹ || 13Pradagdha-kālāgaru-dhūpa-
22 dhūmaiḥ pravarddhamān-ōpachayāḥ=payōdāḥ [||*] yasy=ājirām svachchha-
sugandha-tōyai[h*]
23 siñchanti Siddh-ōdita-kūṭa-bhāgāḥ || [3*] Na ch=ēdṛisām prāpyam=iti pralōbbhāt
Bhav-ōdbhavō¹² bhāvi-[yu]g-ā-
24 vatārē [||*] avaimi yasya sthitayē svayan=tat kalp-āntaram n=aiva cha
bhāvyat=iti || [4*] Tārā-ga-
25 nēsh=ūnnata-kūṭa-kōṭi-taṭ-ārppitās=ū[j*]jvala-dīpikāsu [||*] mōmuhyatē rātri-vi[bhēda-
bhā]-
26 vah¹⁴ niś-ātyayaḥ paura-janair=nniśāyām¹⁵ || [5*] Ādhāra-bhūt-āham=idam vyattīya
mā[m] varddhatē
27 ch=āyam=atiprasaṁgaḥ [||*] yasy=āvakāśārtham=it=iva prithvī prithv=iva¹⁶ bhūt-ēti
cha mē vi(vi)-
28 tarkaḥ || [6*] vichitra-patākā-sahasra-saṁchbhāditam upari-paricharaṇa-bhayāt
lōka-ai-
29 ka-chōṭāmaṇinā maṇi-kutṭima-sa[m]krānta-pratibimba-vyājēna svayam=avatīrya

Second Plate ; Second Side.

- 30 Paramēśvara-bhakti-yuktēna namaskṛi(skri)yamānam=iva vi(vi)rājamānam prahata-
pushkara-mandra-nī(ni)nād-ā-

¹ It would seem that originally *kara* was engraved instead of *bhuja*.

² Read *yasmin*.

³ *-ganaḥ* would be a preferable reading.

⁴ Metre : Āryā.

⁵ Originally *yasyā* was engraved, but it seems to have been corrected to *yasya* by effacing the *ā*-stroke.

⁶ Originally *va* was engraved, but the engraver corrected the error by beating it down and engraving *vi* a little more to the right.

⁷ Originally another *akshara* was engraved before *sva*, but it has been struck out.

⁸ From here to line 21 the construction is faulty. Instead of the genitives *saviśēshasya*, *virachitasya*, *-samānasya*, *-nirmmitasya* the respective nominatives *saviśēsham* etc. are required.

⁹ Perhaps *-traya* was engraved.

¹⁰ The first *ch* looks like *v*.

¹¹ Read *puṁja iva virājamāna*.

¹² Metre : Upajāti ; also of the next three verses.

¹³ Read *pralōbbhāt=Bhav-ōdbhavō*.

¹⁴ Read *-ōdbhavō*.

¹⁵ I consider the second half of the verse to be corrupt, without being able to offer a plausible conjecture.

¹⁶ *prithvy=eva* would be a preferable reading.

- 31 karṇan-ôdit-ânurâgaiḥ prāvṛṇ-ârambha-kâla-janit-ôtsav-ârambhaiḥ¹ mayûraiḥ
prârabdha-vṛitta-nṛi-
32 ttântam² dhûma-vêlâ-lîlâ-gata-vilâsini-janânâm kara-tala-kisalaya-rasa-bhâva-sad-
bhâva-praka-
33 tana-kuśala-śaśivadan-âṅganâ-narttan-âhṛita-paura-yuvati-jana-chitt-ântaram samasta-
siddhânta-sâga-
34 ra³-pâraga-muni-śata-saṁkulam dēvakulam=âsit Kanṇô(ṇṇô)śvaran-nâma
sva-nâmadhēy-âṁkita[m*] asâ-
35 v=Akâlavarsha iti vikhyâtaḥ [||*] Tasya sūnuḥ ânata-nṛipa-makuta-maṇi-gaṇa-
kīraṇa-jâla-râmjita-
36 pada-yugala-nakha-mayûkha-prabhâ-bhâsita-simhâsan-ôhâ(pâ)ntaḥ kântâ-jana-kâṭaka-
khachi-
37 ta-padmarâga-di(di)dhiti-visara-śummbhat-kusumbha-rasa-râmjita-nija-dhavalâ-
vi(vi)jyamâna-châru-châ-
38 mara-nichaya-vikhyâtam(ta)-prâjya-râjya-âbhishêk-ântar-aikaisvaryya-sukha-samanubhava-
sthi-
39 tiḥ nija-tuka(ram)gam-aika-vijay-ânita-râjalakshmi-sanâthô mahî-nâthô yaḥ
kalpâṁghmi(ghri)paḥ sakhavaḥ⁴
40 chintâmapir=iti dhruvam yam vadanty=arthina[h]⁵ nî(ni)tya[m] prityâ prâpt-
ârtha-sâmpad=asau Prabhûtavarsha iti vi-
41 khyâtô bhûpa-chakra-chûḍâmaṇiḥ [||*] Tasy=ânujah Dhârâvarsha-
Śri-Prithuvi(thvi)vallabha-mahârâjâdhi-
42 râja-paramêśvaraḥ khaṇḍit-âri-maṇḍal-âsi-bhâsita-dôr-ddaṇḍaḥ Puṇḍarîka⁶ iva bali-
ripu-marddan-â-
43 krânta-sakala-bhuvana-talaḥ sukṛit-ânêka-râjya-bhâra-bhâr-ôdvahana-samarthaḥ
Himaśaila-vi-
44 sâl-ôra-sthalêna râjalakshmi-viharâna-maṇi-kutṭimêna chatur-âṅgan-âṁgana-tuṅga-
kucha-

Third Plate; First Side.

- 45 sa[m]ga⁷-sukh-ôdrêk-ôdita-rômâncha-yôjitêna sva-bhuj-âsi-dhârâ-dalita-samasta-⁸galita-
muktâphala-vi-
46 sara-virâjit-âri-bala-hasti-hast-âsphâlana-danta-kôṭi-ghaṭṭita-ghanîkṛitêna virâjamânaḥ
Tripura-
47 hara-vṛishabha-kakud-âkâr-ônnata-vikaṭ-âmsa-taṭa-nikaṭa-dôdhûyamâna-châru-châma-ra-
chayaḥ phêna-piṇḍa-
48 pâṇḍara-prabhâv-ôdita-chchhavinâ vṛittên=âpi chatur-âkârêna sit-âtapatrêṇ=
âchchhâdita-samasta-dig-viva-

¹ After this we should expect *iva*.

² Read *vṛitta-vṛittântam*, as suggested in the *Kavyamûla*.

³ Originally another *akshara* seems to have been engraved instead of *ra*.

⁴ The second *akshara* of this word, which I have read *kâs*, is very uncertain; it is apparently a later correction. Mr. Rice reads *sas* *śas*, but the *visarga* at the end of the line is distinctly visible in the impression. I fail to see which word was meant by the author. The editors of the *Kavyamûla* suggest *satyam=śas*.

⁵ Evidently the author has endeavoured here, in imitation of a well-known practice of writers of artificial prose works, to impart a certain rhythmical flow to the words. The sentence ends like a *pôda* of the Sragvîpi metre: *-ti dhruvam yam vadanty arthinaḥ*. Similarly we find twice periods ending like Nandana: *śaśmadhêyâṁkitaṁ* (l. 34) and *bhêpaachakrachûḍâmaṇiḥ* (l. 41).

⁶ Read *Puṇḍarikâksha*.

⁷ It is possible that before this another *akshara*, perhaps *sam*, was engraved. But it is entirely effaced.

⁸ Read *-dalita-masta-*.

- 49 rô ripu-jana-hridaya-vidâraṇa-dâruṇâna sakala-bhû-tal-âdhipatya-lakshmi-lilâm= utpâdayatâ pra-
- 50 hata-pada¹-dhak[k*]â-gambhira-dhvânâna ghanâghana-garjjan-ânuakâripâ asyâchitô.² vinôda-nirggamaḥ sva-
- 51 [k]lyâ[m] sañchalatâm para-nripa-chêtô-vṛittishu dâtum=iv=ôchchair-âvilôla- prakaṭita-râjya-chi-
- 52 hnaḥ turaṅgama-khara-khur-ôttitha-pâmâsu(su)-paṭala-masṛipita-jalada-sañchaya[h*]
- 53 anêka-matta-dvipa-karata-tata-galita-dâna-dhârâ-pratâna-prasamita-mahî-
- 54 pa-râgaḥ || ³Yasya sri[s*]chapal-ôdayâ ⁴khura-taraṅg-âli-sama(mâ)sphalanât nirbhinna⁵-dvipa-yânâpâ-
- 55 tragatayô yê sañchalach-chêtasaḥ⁶ [i*] tasminn=êva samêtya sâra-vibhavaṁ sa[m*]tyajya râjyaṁ rapê
- 56 bhagûâ mōha-vasât svayaṁ khalu diśâm=antam bhajantê-rayah || [7*] ⁷Idam kiyad=bhû-talam=atra
- 57 samyak sthâtum=mahat=samkaṭam=ity=udagram [i*] svasy=âvakâśam na⁸ karôti yasya yasô
- 58 diśâm bhitti-vibhêdanâni || [8*] anavarata-dâna-dhârâvarsh-âgamêna tripta-janatâyah Dhâ-
- 59 râvarsha iti jagati vikhyâtas=sarvva-lōka-vallabhatayâ Vallabha iti || Tasy- âtmajâ(jô) nija-bhu-

Third Plate ; Second Side.

- 60 ja-bala-samânita-para-nripa-lakshmi-kara-dhri(dhri)ta-dhava-âtapatra-nâla[h*] pratikûla-ripu-kû(ku)la-charaṇa-nibaddha-
- 61 khalakhalâyamâna-dhava[la]-ârimkhalâ-rava-badhirikṛita-[pa]rhyanta-janô nirupama-guṇa-gaṇ-âkarṇana-samâ-
- 62 hlâdita-manasâ sâdhu-janêna sadâ sannî(mgî)yamâna-âsi-viśada-yasô-râśik(r)=âś-âvasṭabdhâ-ja-
- 63 na-manah-parikalpana-triguṇikṛita-svaky-ânuśṭhânô nishṭhita-karttavayah(vyah) Prabhûtavarsha-Śrî-Prî-
- 64 thuvi(thvi)vallabha-râjâdhirâja-paramêśvarasya⁹ pravarddhamâna-âri-râjyâ-¹⁰vijaya-samvatsarêshu vaha-
- 65 tsu | chârû-Châluky-ânvaya-gagana-tala-hariṇalâ[n]chhanâyi(ya)mâna-¹¹âri-Balavarṇma-narêndra-

¹ The editors of the *Kavyamālā* have corrected this word to *paṭaka*; but, though this would be correct Sanskrit, I would retain the word as it stands, as it occurs in the same form in the inscription of Kirtivarman II (*Ind. Ant.* Vol. VIII, p. 23 ff., Plate, l. 27: *pada-dhakkā*). *Paṭaka* and *dhakkā* are mentioned together also in the *Sayambhāṣṭapada*, p. 297; compare *Amarakōśa*, i. 7, 6.

² This passage is corrupt. Something like *êdrit-êri-ôhêtô* seems to be intended.

³ Metre: Sârdûlavikrîḍita.

⁴ I would read *êhara*; but it is possible that *Khara* is the name of some river, though, in this case, we should expect to find a feminine form.

⁵ Read *-samdêphâdandâ=nirbhinna*.

⁶ The text is here apparently corrupt. Considering that *tasmin* runs in the second half of the verse implies a relative pronoun in the first half, we have perhaps to read *nirbhinnâdôipayânapâtrakatayâ yasmin-âchalach-ôhêtasaḥ*. This, at least, yields a tolerable meaning.

⁷ Metre: Upajâti.

⁸ I would read *svasy=âvakâśa*, though the dative *avakâśaya* would be preferable.

⁹ The construction is here confused. The correct reading would be *-paramêśvarâḥ | tasya*.

¹⁰ Read *-râjya*. Perhaps the sign for the long vowel has been struck out again by the engraver.

¹¹ This word seems to have been corrected.

- 66 sya su(sû)nu sva-vikram-âva[r]jjita-sakala-ripu-nṛipa-śīrāś-śēkhar-â[r*]chchita-
charaṇa-yuga-
67 lō Yaśōvarma-nāmadhēyō rājā vyarājata¹ [l*] Tasya putras=suputraḥ kula-
dipaka
68 iti purāṇa-vachanam=avitatham=iha kurvann=atitarām virājamānō Manōjāta iva
mānini-
69 jana-mana-sthali-[sa]ñcharaṇa²-chaturag(ś)=chatura-jan-āśrayaḥ śrī-samālīm(līm)gita-
viśālā(la)-vaksha-sthalō ni-
70 tarām=aśōbhata asau mahātmā || ³Kamal-ōchita-sad-bhujāntara śrī-
Vimalādityā(tya) i-
71 ti pratīta-nāmā [r*] kamanīya-vapur=vvilāsinīnā[m] bhramad-akshi-bhramar-āli-
vaktra-padmaḥ l(II) [9*] yaḥ=pra-
72 chaṇḍatara-karavālā(la)-dalīta-ripu-nṛipara-⁴kari-ghaṭa-kumbha-mukta-m u k [t] ā p h a l a -
vira[ch]ita-ruchi-
73 ra-kaṇṭhik-ātīruchira⁵-parita-nī(ni)ja-kalatra⁶-kaṇṭhaḥ Śī(Śi)tikaṇṭha iva ma[h]ita-
ma[hi]m[ā] pra]thya[mā]na-⁷ruchira-

Fourth Plate ; First Side.

- 74 ⁸kīrttir-asē(śē)sha-Gaṅga-maṇḍal-ādhirāja-śrī-Chākirājasya bhāginēyaḥ bhuvi
pr[ā*]kāśata [r*] yas[m]i(smin) Ku-
75 nuṁgil-nāma dēśam=ayaśaḥ-parāṇmu(ṇmu)khō Manu-mārggēṇa pālā(la)yati sati
⊙ śrī-Yāpaniya-
76 Nandi(ndi)samgha-Punnāgavṛikshamūlaganē Śrīkīrti-⁹āchāryy-ānvayē bahushv=
āchāryyō(ryyō)shv=atīkrā-
77 ntēshu vrata-samiti¹⁰-gupti-gupta-muni-vṛinda-vandita-charaṇa[h*] Kūli-āchāryyō
nām=āsi(sī)t [l*]
78 tasy=āntēvāsi samupanata-jana-parīśrama-haraḥ sva-dāna-santarppita-samasta-vidvaja-
janō
79 janita-mah-odayaḥ Vijayakīrti¹¹ nāma muni-prabhur=abhāvan¹² || ¹³Arkakīrttir=iti
khyātīm=ātanva-
80 n=muni-sattama[h] [r*] tasya śishyatvam=āyātō na yātō vaśam=ēnasā[m*] ||
[10*] taśmē(smai) muni-varāya
81 tasya Vima[lā]dityā(tya)sya Śanaīśchara-pīḍ-āpanōdāya Mayūrakhaṇḍi(ṇḍi)m-
adhivasati
82 vijaya-skandhāvārē Chākirājēna vijñāpitō Vallabhēndraḥ Idīgūr-vvishaya-
madhya-vartti-
83 na[m] Jālama[m]gala-nāmadhēya-grāma[m] Śaka-nṛipa-samvatsarēshu śara-
śikhi-munishu vyatitē-

¹ ja seems to have been omitted first and inserted afterwards.

² sa is very indistinct, and apparently inserted afterwards.

³ Metre : Aupachchandasika.

⁴ In the *Kātyamālā* this is corrected to -nṛipa- ; perhaps we have to read -nṛipa-paṇa-.

⁵ The aksharas *tiruchira* are engraved below the line.

⁶ Between ka and la another la was originally engraved, but it appears to have been effaced.

⁷ The reading of this word is rather uncertain. Mr. Rice reads -mahim-ānōdāyana-.

⁸ Originally -ta- was engraved for -ra-.

⁹ Read *Śrīkīrti*.

¹⁰ sa cf *samiti* has evidently been inserted afterwards.

¹¹ Read *Vijayakīrti* ; perhaps *Vijay* was originally engraved.

¹² Read *atharv* ; the n is indistinct.

¹³ Metre : Anushtubh

- 84 shu J[y*]ēshṭha-māsa-śukla-paksha-dasamyām Pushya-nakshatrē Chandravārē
Mānya-puravar-āpara.¹
- 85 dig-vibhāg-ālamkāra-bhūta-Śilāgrāma-Ja(Ji)nēndra-bhavanāya dattavān [l*] tasya
pūrvva-dakshi-
- 86 n-āpar-ōttara-dig-vibhāgēshu Svasti(sti)maṅgala-Bellinda-Guddanūr-Ttaripāl=iti
prasi(si)ddhā grā
- 87 mā[h*] ēvaṁ chaturṇām grāmāṇām=madhyē vyavasthitasya Jālamāṅgalasya-
āyaṁ chatur-āghā-

Fourth Plate ; Second Side.

- 88 ti-kramah [l*] punas=tasya simā-vibhāgah [l*] Īśānataḥ mukūḍal dakahina-dig-
vibhāgam=avalōkya Eltaga-
- 89 kodala² mūḍa gareyi[m*] bandu irppeya³ komade pallad=olagaṇa uli alariye
kodeyā[l*]i be-
- 90 lane saykane bandu ⁴po[la]-puṇu[se] eva[r]ile ante pōyie⁵ Bi-
91 dirūr-ggere mukūḍal⁶ [l*] Tataḥ=paśchimataḥ pulipadiya⁷ temkaṇa
pēr-olbeyi[m*] pē[r-bi]like eja-
- 92 gala⁸ korāṇḍ-āle mukūḍal⁹ [l*] Ante saykane pōgi Gāymani-gereya tāy-gaṇḍi
mukūḍal [l*]
- 93 Tataḥ uttarataḥ Baṭṭi-gereya paḍuva gaḍe goda palambe puṇuseye Ānedale-
gere¹⁰
- 94 pul-[p]adiye ¹¹ela-galle Pulī(li)[v]ārada gere mukūḍal [l*] Tataḥ pūrvvataḥ
niduvilimkka
- 95 kadavi[na] pul-pādiye¹² ka[ūcha]gāra-galle pola-elle-puṇusee¹³ baṭṭa-puṇu-
96 seye helane bandu Īśānada ¹⁴mukūḍalo[l*]=k[ū]ḍi nindattu ☉ ☉
97 Rāvamalla-Gāmuṇḍanuṁ Śiṇanuṁ Gaṅga-Gāmuṇḍanuṁ Māreyanuṁ Be[l*]gerey=
Oḍeyō-
- 98 ruṁ modal=āge Elpadimbaruṁ Kuṇuṅgil=Aynūrbaruṁ sākshiy=āge koṭṭattu ☉
namaḥ ☉
- 99 ¹⁵Adbhir=ddatta[m] tribhir-bhuk[t]am shadbbhiś=cha parihā(pā)litam [l*] ētāni na
nivarṭantē pūrvva-rāja-kṛitāni cha ||
- 100 Svan=dātu[m] suma[ha*]ch=chhakyam duḥkham=anyasya pālā(la)nam [l*]
dānēm(nam) vā pālanam chētti¹⁶ dānāch=chhrēyō=
- 101 nupālanam || Sva-datt[ā*]m para-datt[ā*]m vā yō harēti(ta) vasundharām [l*]
shashthim(shṭim) varsha-sahasrāpi vi-
- 102 shthāyām jāyatē krimi[t] || Dēva-svam [hi*] viṣam ghōram kākakūṭa-sama-
prabham [l*] viṣam=ēkā-

Fifth Plate.

- 103 kinam hanti dēva-svam putra-pautri(tra)kam ||

¹ Properly this should be *Mānyapura-puravar-āpara*, but *para* is frequently omitted in this case compare the title of Kṛishṇa-Kandhāra, *Kandhārapuravar-dāhīcāra*, *Ind. Ant.* Vol. XII. p. 220, etc.

² Read *kolada* (?).

³ Read *ippeya*.

⁴ The words from *pola-* to *pōyie* are written on an erasure and in a larger hand.

⁵ Read *pōyie*.

⁶ Read *mukūḍal*.

⁷ Read *pul-padiya*.

⁸ Read *elle-galle*.

⁹ Read *mukūḍal*.

¹⁰ Read *-gereye*.

¹¹ Read *elle*.

¹² Read *-padiye*.

¹³ Read *-puṇuseye*.

¹⁴ Read *mukūḍa*.

¹⁵ Metre : Anuṣṭubh ; also of the following verses.

¹⁶ Read *v=ti* ; *ch* is indistinct.

TRANSLATION.

(Line 1.) Ōm. Hail ! (*A king*) who brightened the circle of the quarters by the expansion of his profuse brilliant fame ; whose strong, bar-like right arm was accustomed to the embraces¹ of the goddess of victory, shining with a garland of sprout-like swords ; the crushed host of whose formidable enemies resembled lotus-fibres, the abundant juice of which had lost its flavour, as (*out of fear of him*) their great valour had lost its strength ; who was skilled only in multiplying the three objects of life ; who was intent upon causing jubilation on the globe of the earth, conquered by the excellent splendour of his firm conduct ; (*and*) whose two lotus-feet were touched by rows of crowns of hostile princes,— was Gōvindarāja.

(L. 4.) His son, who rejoiced his relatives by the multitude of his virtues, (*viz.*) his tenderness, prosperity, clemency, liberality and high spirits ; a real Agastya² to the ocean of all arts and sciences ; following the way pointed out by Manu ; the moon in the spotless firmament of the race of the Rāshtrakūtas ; the sun to the lotus-faces of the learned ; wearing as ornament the multitude of his captivating virtues,— was called Kakkarāja.

(L. 8.) His son, who caused the prosperity of an uninterrupted series of numerous kings of his own lineage ; who was filled with deepest devotion to great sages and Brāhmanas ; who was an abode of the multitude of all virtues ; who by his famous firmness, unequalled in all the world, conquered the circle of his enemies ; to whom the following stanza refers (*P*)³ :—

(Verse 1.) Who, having conquered the host of hostile kings with experience in policy, exercised the government ; who, his bright fame being praised, (*walked*) in the difficult path (*pointed out*) by Manu and others, which had never been followed before ;⁴ whose garland was the goddess of victory, gained in battle by the strength of the hand of his arm ;⁵ at whose birth his sun-like race assumed the brightness of the rising sun,—

he was called Indarāja.

(L. 14.) His son, the ornament of his family ; endowed with pride ; whose thoughts incessantly were occupied with gifts that gladdened the poor and helpless ; who, causing joy with his (*lavish*) hands, was like the moon that causes pleasure by its beams ; who, being skilled in protecting the earth, was like the group of the principal mountains that are accustomed to support the earth ; who engraved his many heroic virtues⁶ on the memorial pillars set up on the slopes of the summit of the Himālaya ;—

(V. 2.) Singing, as it were, his excellent pure fame with the murmur of its waves, the Gaṅgā is running along, annihilating the multitude of sins and extolled by men ;—

he was called Vairamēgha.

(L. 18.) His paternal uncle, who dispelled the darkness by the cluster of the rays of the moon on the head of Paramēśvara⁷ who dwelt in the lotus of his heart ; whose bright fame was embodied, as it were, in the excellent temple⁸ which seemed to have been constructed by accumulating the quintessence of the three worlds, which resembled the rising of a fourth world, which seemed to have been created during hundreds of Kṛitayugas :—

(V. 3.) The clouds, their masses increasing by the smoke of the burnt aloe incense, and their summits being mounted by the Siddhas, besprinkle its court with their pure, fragrant waters.

¹ I take *samālīṅgita* in the sense of *samālīṅgana*.

² In the text *Kalāṭayōni*,— 'born in a water-jar.'

³ The text is corrupt here.

⁴ I have translated *yāta-pārvata* instead of *yāga-pārvata*.

⁵ This seems to mean that the goddess of victory, embracing his chest, clung to him like a garland of flowers. For *śekhā* in the sense of 'garland' see the *Suddhāśhitāvalī*, verse 2556.

⁶ Or, reading *-gaṇaḥ* for *-gaṇaḥ* : 'the series of his numerous exploits.'

⁷ i.e. Śiva.

⁸ Literally : 'shining like a cluster of whose fame, a temple,' etc.

(V. 4.) Bhava¹ will not be allured to be born again in a future age by the prospect of getting such (a temple);² nay, in order that this (temple) may be permanent, that new period, I fancy, will not come (at all).³

(V. 5.) When at night the blazing lamps have been fixed on the outsides of the pinnacles and battlements that touch the groups of the stars, the division of the night is in great disorder, the citizens thinking that the morning has come (?).⁴

(V. 6.) 'I am (its) seat, and it is growing beyond me; this is an *atiprasaṅga*;⁵' with such and similar thoughts, in order to make room for it, the earth has grown wide I suppose.—

(This temple) which, covered with thousands of coloured banners, shone honoured, as it were, through devotion to Paramêśvara, by the one crest-jewel of the world (the sun) which, out of fear of moving above (in the sky), had descended of its own accord, in the guise of its image that was reflected in the jewel-paved floor; where the peacocks, their passion being roused by hearing the deep sounds of the beaten drums, commenced to perform their dances, as if the beginning of the rainy season had caused their exultation; where the minds of the citizens' young women were enchanted by the dances of moon-faced girls that were skilled in manifesting by (the gestures of) their sprout-like hands the true state of the sentiments and affections of lovely maidens engaged in wanton sport at the time of the smoke;⁶ which was filled by hundreds of sages who had crossed the ocean of all Siddhântas; which, being marked with his own name, bore the name of Kâṇṇêśvara,— he was renowned as Akâlavarsha.

(L. 35.) His son, the neighbourhood of whose throne was illuminated by the splendour of the rays of his foot-nails that were coloured by clusters of beams from the jewel-groups in the diadems of kings bowing down (before him); who, at his numerous royal inaugurations, by the multitude of the beautiful, white fanning *chauris*, coloured with safflower-juice and irradiated by thick flashes from the rubies sparkling in the bracelets of the (fanning) women, showed that he permanently enjoyed the pleasure of supreme sovereignty;⁷ who possessed the goddess of regal fortune, won by a single victory of his horse; the lord of the earth; whom supplicants in truth called the tree of desires,⁸ the gem of wishes; who only by peaceable means had acquired a store of riches,— he was known as Prabhûtavarsha, the crest-jewel of the circle of kings.

(L. 41.) His younger brother, Dhârâvarsha Śrî-Prithvivallabha Mahârâjâdhirâja Paramêśvara, whose strong arm shone with his sword that had cut into pieces the hosts of his enemies; who, having conquered the whole earth by destroying his mighty foes, was like Puṇḍarikâksha⁹ who stepped over the whole world to defeat the hostile demon Bali; who was able to bear the heavy burden of (the government of) numerous well-ruled kingdoms; who was adorned by a chest as broad as the Himâlâya mountain,— a jewelled floor for the promenades of the royal Lakshmi,— the hair on which, in the embraces of lovely women, used to thrill with ecstasy from the contact with their high bosoms, (and) which had grown hard by the strokes

¹ i.e. Śiva.

² The meaning is that there will never be again a temple of Śiva like this one.

³ Before the beginning of a new *Kalpa* the world is destroyed. The rise of a new *Kalpa* would therefore imply the destruction of the temple.

⁴ This seems to be the meaning of the second half of the verse, which apparently is corrupt.

⁵ *Atiprasaṅga* is a grammatical term. It takes place in case of a rule exceeding its sphere, that is, if it should be applicable beyond its proper sphere. *Avakāśa* also, in the second half of the verse, is apparently used with an allusion to the special meaning attached to the word in grammatical literature, 'the opportunity for the taking effect of some rule.'

⁶ *Dhūmavâḍī* may have a special meaning unknown to me. Mr. Rice seems to render it by 'south-east.' Can it mean 'the time when the smoke of the evening-fires arises, the evening-time'?

⁷ I think that this is what the author intended to say, though it implies the supposition that the words *prâjya-râjyâd-bhishâk-antara* are not in their proper place in the compound.

⁸ Regarding this blank see p. 342, note 4.

⁹ i.e. Vishnu.

with the trunks and the blows with the points of the tusks of the violent hostile elephants that were covered with clusters of pearls which had dropped out of their skulls cleft by the edge of the sword of his arm; who had groups of beautiful *chauris* fanned near his shoulders which, being high and broad, resembled the hump of the bull of the destroyer of Tripura;¹ who overshadowed all the quarters by his white parasol, the lustre of which rose like the white splendour of a ball of foam, and which, though being round, yet offered a charming aspect;² who, by the deep sounds of the beaten *paṭaha*³ and *ḍhakkā* drums, which imitated the rumbling of thick rainy clouds, made his enemies give up their diversions⁴— for, cruelly they pierced the hearts of his foes and caused sport to his own Lakshmi that held the supremacy over the whole of the earth;— who displayed his royal emblems waving aloft, intent, as it were, to confer their vacillation upon the hearts of the hostile kings; who by the dust rising under the hard hoofs of his steeds made round the banks of clouds; who cooled the rage of (*foreign*) princes by the streams of juice running down from the temples of his numerous rutting elephants;—

(V. 7.) When once in battle his fortune was fickle, his heart trembling on account of the destruction of his elephants and ships by the crushing of the rough waves,⁵— even then his enemies, though united, and their power being unshaken, forsook the kingdom, and, bewildered by delusion, fled themselves to the remotest regions.

(V. 8.) ‘How small this earth is! The space is much too confined to rest here comfortably!’ Having thus reflected, his lofty fame, in order to get room, breaks down the walls of the quarters.

Being used to gladden people by incessant showers of gifts, he was known in the world by the name of *Dhāravarsha*, and, being everybody’s favourite, by that of *Vallabha*.

(L. 59.) His son, who had the rod of his white parasol carried by the hands of the Lakshmis of hostile kings, gathered by the valour of his arm; who, by the noise of the rattling polished chains bound to the feet of hosts of hostile kings, deafened the people that were near; whose clustering fame, as white as the moon, was continually sung by the good whose hearts were delighted with hearing of his unequalled numerous virtues; who trebled his incumbencies by accomplishing even the thoughts of those who were hoping (*for the fulfilment of their desires*);⁶ who performed his duties,— was *Prabhūtarsha Śrī-Prithivīvallabha Rājādhirāja Paramēśvara*.

(L. 64.) While the years of his glorious and victorious reign were running on:—

(L. 65.) There was ruling a king called *Yaśovarman*, the son of the glorious king *Balavarman*, the moon in the sky of the excellent race of the *Chalukyas*, whose feet were revered by the crest-diadems of all the hostile kings that were humbled by his valour. His son, making true here the old saying “a good son is a light to his family,” exceedingly brilliant, like *Manōjāta*⁷ accustomed to abide in the hearts of enamoured women, the support of clever people, having his broad chest embraced by Śrī,— he shone bright with his lofty mind.

(V. 9.) His excellent chest being cherished by *Kamalā*,⁸ his face, on account of his charming beauty, being sought for by the embarrassed glances of the fair, as the lotus is sought for by swarms of buzzing bees, he was renowned by the name of glorious *Vimalāditya*.

¹ i.e. Śiva.

² Or ‘appeared square.’ There can be no doubt that *chatur-dīdra*, to work out the pun, is used here in the sense of *chatur-aśra*, though this is hardly admissible.

³ The form used in the text is *pada*; see p. 343, note 1.

⁴ I have followed the conjectural reading in translating this passage; see p. 343, note 2.

⁵ See p. 343, note 6.

⁶ I am not sure that my translation is correct. Perhaps the author intended to say that the king used to grant thrice as much as was expected by the supplicants.

⁷ i.e. Kāma.

⁸ i.e. Lakshmi.

(L. 71.) The necks of his wives being beautifully adorned with beautiful collars composed of pearls that were scattered from the frontal globes of the war-elephants of hostile kings, cleft by his terrible sword, his majesty being praised like that of Śitikanṭha,¹ his splendid fame spreading afar, the sister's son of the glorious Chākirāja, the Adhirāja of the entire province of the Gaṅgas, was flourishing on earth.

(L. 74.) While he, averse from all that is not honourable, was ruling the district called Kunuṅgil in accordance with the Law of Manu :—

(L. 75.) When many āchāryas in the family of Śrīkīrti-āchārya in the Punnāga-vṛkṣhamūlagana of the Nandisaṅgha of the venerable Yāpaniyas had passed away, there was a man whose feet were revered by crowds of *munis* protected by observance of the rules, good conduct, and guard from sins, called Kūli-āchārya. His disciple, relieving the misery of people devoted (to him), rejoicing all learned men by his gifts, and causing great prosperity, was the lord of *munis* called Vijayakīrti.

(V. 10.) The best of *munis*, who spread his famous name Arkakīrti, having become his pupil, was no more subject to sin.

(L. 80.) To him, the best of the *munis*, on removing the evil influence of Saturn from that Vimalāditya,—Vallabhendra, residing in his victorious camp at Mayūrakhaṇḍī, on the application of Chākirāja, gave the village named Jālamaṅgala, situated within the district of Idigūr, when 735 years (of the era) of the Śaka king had elapsed, on the tenth of the bright fortnight of the month Jyēṣṭha, in the constellation Pushya, on Monday, on behalf of the temple of Jinendra at Śilāgrāma which adorned the western side of the excellent city of Mānyapura.

(L. 85.) On its east, south, west and north are (*respectively*) the well-known villages Svastimaṅgala, Beḷḷinda, Guḍḍanūr and Taripāl. This is the order of the four boundaries of Jālamaṅgala, which is situated in the middle of those four villages. Again the details of its boundaries :— Looking towards the south from the north-eastern angle,² the eastern bank of the Eltaga pond ; coming thence, of an olive tree ; a *pīpal* tree³ in a pit ; coming straight (*thence*), a tamarind tree in a field ; going further, the tank of Bidirūr (*forms*) the (*south-eastern*) angle. Thence towards the west, on the south of a grass ridge ; thence a boundary stone ; the stump of a banyan tree (*forms*) the (*southern*) angle. Going straight on, the head-sluice (?) of the Gāymaṇi tank (*forms*) the (*south-western*) angle. Thence towards the north, on the western side of the Baṭṭi tank a tamarind tree ; the Ānedale tank ; a grass ridge ; a boundary stone ; the tank of Puli[v]āra (*forms*) the (*north-western*) angle. Thence towards the east, a grass ridge at the door ; the stone (*i.e.* anvil ?) of a brazier ; a tamarind tree at the boundary of a field ; a circular tamarind tree ; coming (*thence, the boundary*) joins the north-eastern angle.

(L. 97.) Given while Rāvamalla-Gāmuṇḍa, Siṛa, Gaṅga-Gāmuṇḍa, Māreya, Be[]gere Oḍeyōra and others of the 'Seventy,' and the 'Five-hundred' of Kunuṅgil were witnesses. Obeisance !

[Ll. 99-103 contain the usual imprecations.]

¹ *i.e.* Śiva.

² With *mukṣḍal* compare *mayyanikṣṭṭu*, above, p. 96, note 4, and *muckhondi*, p. 237 f.

³ *Aṭari* is probably the same as *araji*.

No. 50.—HEBBAL INSCRIPTION OF A.D. 975.

By J. F. FLEET, I.C.S., PH.D., C.I.E.

Hebbāl¹ is a village about eighteen miles to the south-east of Lakshmēshwar, in an outlying portion of the Miraj State within the limits of the Dhârwâr district. Its name occurs in the present record in the ancient form of *Perbāl*, with some prefix, partly illegible, to distinguish it from certain other villages of the same name; and the record also tells us that the place was in a circle of seventy villages in the Puligere three-hundred district. The record has been noticed by me, inaccurately, from imperfect materials, in the *Ind. Ant.* Vol. XII. p. 170. I edit it now, with some help from one of Mr. Rice's Paṇḍits,² from better materials, obtained more recently. The original is on a stone tablet which stands against the front wall of a temple of Māruti, outside the village.

The writing covers an area about 2' 2½" broad by 4' 7" high. Almost the whole of it is very greatly damaged, and difficult to read; and neither from the ink-impression, nor from the plain estampage, can a clearly legible photolithograph or collotype be prepared. Still, with care and trouble, it has proved possible to make out practically the whole of the record; and there are, comparatively, but few letters which are so completely obliterated, or so doubtful, as to require to be shewn in square brackets.—The sculptures at the top of the tablet are in five compartments: there are small pinnacles, like those of shrines, over the outer compartment at each end; and the centre compartment is surmounted by the head of a *śiṃha* on three tiers of stone-work. In the centre compartment there is a *līṅga*, with the figure of a priest or worshipper kneeling to it, and with the sun and moon above it; on its proper right, in the next compartment there is apparently an image of Gaṇapati, and in the end compartment there is a figure of the bull Nandi; on its proper left, in the next compartment there is a standing figure, facing full-front, and in the end compartment there are a cow and calf.—The characters are Kanarese, of the regular type of the period to which the record refers itself; and they were boldly formed and well executed throughout. They include decimal figures in line 16, and the *upadhmanīya* in line 28. They do not appear to include the separate distinct form of the lingual *ṣ*. The *b* appears, of course, only in the later or cursive form; so, also, the *kh*, which occurs in *sukhadim*, line 7. In the cases of final *t*, lines 2, 4, 11, and *ḷ*, lines 5, 19, 21, 27, 46, we have the *virāma*, represented by its own proper sign which resembles an exaggerated superscript *r* or *e*. On the other hand, in the word *mattaru*, lines 22, 24, the *virāma* is apparently represented by the sign for the vowel *u*; at any rate, the occurrence of the other form, *mattar*, in *saṃdhi* in line 23, and by itself in lines 34, 35, 36, 37, suggests that, in *mattaru*, the final mark is intended to represent the *virāma* and not to be pronounced. In the cases of final *n*, line 10, and *r*, lines 34, 35, 36, 37, 39, 40, 45, we have a superscript mark resembling the *virāma*: but as it is attached to miniature forms of the *aksharas*, we seem to have final forms here, and not other instances of the use of the *virāma*. The size of the letters ranges from ½" to ¾".—The language is Kanarese, of the archaic type.³ We have one ordinary verse in lines 45 to 47, and two of the customary benedictive and imprecatory verses in lines 27 to 29, and 32, 33.—As regards orthography, it is sufficient to note that there are some instances of confusion between the sibilants, and that the *upadhmanīya* or old form of the *visarga* before *p* and *ph*,—identical in shape with the letter *r*,—occurs in *bhāvinaḥ-pārtihivēndrō*, line 28.

The inscription first recites the fact that, during the reign of the Rāshtrakūṭa king Kṛishṇa II. (about A.D. 878 to 911-12), Baddegadēva,—i.e. his son Amōghavaraha—

¹ The 'Hebbal' of the Indian Atlas, sheet No. 42.

² See p. 361 below, note 3.

³ Two archaic forms occur, which are apparently not to be found in Mr. Kittel's *Kannada-English Dictionary*, viz. *galde*, = *gadde*, lines 22, 24, and *kalchhu*, = *karachhu*, *kachchu*, line 44; they are both found in other records also.

Vaddiga,—gave his own daughter **Rāvaka**, the elder sister of **Kṛishṇa III.**, in marriage to the **Gaṅga** prince **Permānadi-Būtayya**, and gave as her dowry the districts known as the **Puligeṇe** three-hundred, the **Belvola** three-hundred, the **Kisukād** seventy, and the **Bāge** seventy. Then, it says, while **Amōghavarsha-Vaddiga** himself was reigning (between A.D. 933 and 940), to **Būtayya** and **Rāvaka** there was born **Maruḷadēva**. To him and to **Bijabbe** there was born a son, whom it perhaps names as **Rachcha-Gaṅga**. And immediately after this person had ruled, there ruled another son of **Būtayya**, by another wife named **Kallabbarasi**, viz. **Mārasimha**, who is well known from other records. When he was ruling, the record says, and when his grandmother **Bhujjabbarasi** was governing the village of **Paṭṭu . . Perbāl** in the **Puligeṇe** district, **Bhujjabbarasi** performed an act of religion; namely, she caused to be built, apparently, the plinth of a temple of the god **Śiva** under the name of **Bhujjabbēśvara**, and a large outlet of a tank: and **Mārasimha** granted certain lands to the said temple. The rest of the record is occupied with matters for which reference may be made to the translation; it is unnecessary to recapitulate them here, beyond noting that mention is made of a *Pergade* or chamberlain of **Bhujjabbarasi**, named **Kannayya** or **Kannapayya**.

The record contains the date of Thursday, coupled with the fifth *tithi* of the bright fortnight of the month **Phālguna** of the **Bhāva saṃvatsara**, Śaka-Saṃvat 896 (expired). By the southern luni-solar system of the cycle, **Bhāva** coincided, as indicated, with Ś.-S. 897 current.¹ And the corresponding English date is Thursday, 18th February A.D. 975; on which day the given *tithi* began, by Prof. Kuru Lakshman Chhatre's Tables, at about 5 h. 36 min. after mean sunrise (for Bombay). So far, the result is satisfactory. But the construction of the record requires us to take the date as the date of the acts performed by **Mārasimha** and **Bhujjabbarasi** (lines 20 to 22). And this appears inconsistent with the statement in an inscription at **Mēlāgāni**,² to the effect that the **Pallava** prince **Pallavāditya-Nolambādhirāja** had already heard of the death of **Mārasimha** in the month **Āshāḍha**, of the same *saṃvatsara*, falling in June-July A.D. 974,—seven months before the date of the present record. The use, however, of the past participle *iḍu*, in respect of the rule of **Mārasimha** and the government of **Bhujjabbarasi**, shews that the record was not written contemporaneously with the performance of the acts first registered in it. And it would seem, therefore, that the date is the date,—inserted in a wrong place,—either of the preparation of the record, or of the performance of one or other of the acts mentioned in the subsequent portion of it, viz. the apportionment of the lands among the staff of the temple (lines 24 to 37), and the granting of the property to **Gōkarṇarāśi** by **Bhujjabbarasi** and **Kannayya** (lines 42 to 44).

TEXT.³

1 Om⁴ Svasty=**Akālavarshadēva** śrīprithvivallabha mahārājādhirāja paramēśvara
para-

¹ By the mean-sign system, the **Bhāva saṃvatsara** began on the 24th June A.D. 972, in Śaka-Saṃvat 895 current, and ended on the 20th June A.D. 973, in Ś.-S. 896 current. And the month **Phālguna** of this *saṃvatsara* fell in the early part of A.D. 973, at the end of Ś.-S. 895 current, and cannot be connected with the figures 896 at all. Moreover, in that **Phālguna**, the given *tithi* cannot be coupled with a Thursday, either for its beginning or for its end.

² Unless, indeed, the **Mēlāgāni** inscription embodies a false rumour; of which, however, there is no indication in the published portion of the text.—For the **Mēlāgāni** inscription, see Mr. Rice's *Inscriptions at Sravana Belgola*, Introd. p. 18, note 7.

³ From an ink-impression and an estampage.—In 1894, I sent both the materials, with my reading as far as line 17, to Mr. Rice, in the hope of obtaining a satisfactory solution of a difficult passage in line 5. He sent me back a transcription of the whole record, made by one of his Pandits. I am indebted to his Pandit for some improved readings in the first seventeen lines; and the transcription further gave me great help in making out the remainder of the record, which I had left untouched till then.

⁴ Represented by an ornate symbol.

- 2 mabhattarakam chalake-nallatam śrīmat Kannaradēvaṁ¹-ś-samudra-
paryyā(ryya)ntam saka-
- 3 l-āvani-maṇḍalamam pratipālisuttam-ilḍu [i*] Svasti Satyavākya-Koṁguṇi-
varmma dharmma-
- 4 mahārājādhirāja Kōlāḷa-puravar-śvara Nandagiri-nātha [ś]r[i]mat Permmānadi-
5 Būtayyaṁge Baddegadēvaṁ Kannaradēvaṁ p[i]riyo! Rēvakani(na)m-²
[m]a[d]iyo!³ vivā-
- 6 ham-māḍi Puligere-mūnūṛumam Beḷvola-mūnūṛumam Kisukāḍ-eḷpattu-
7 mam Bāgey-eḷpattumam ba[i]vali-gottu sukhadiṁ rājya[m]-geyyuttam-ire [i*]
8 Avargge puttida[m] Maruḷadēvaṁ-ātaṁgam Bijabbegam puttidaṁ [Rachcha]⁴-
Gaṁgam ava-
- 9 ra rājyada tadana(na)ntaradiṁ baliyam-arasu-geydatam Būtayyaṁga[m] Kalla-
10 bba[ra]s[i]gsa[m]⁵ puttidoṁ⁶ || Svasti Satyavākya-Koṁguṇivarmma dharmma-
mahā[rā]jādhirāja
- 11 Kōlāḷa-purava[r]-śvara Nandagiri-nātha chalad-uttaraṁga jaga[d-ē]ka-vira⁷
śrīmat
- 12 Noḷamba-kuḷ-Āntakad[ē]va Gaṁgara-siṁga⁸ Gaṁga-Kandarppa Gaṁga-
chūḍāmani Gutti-
- 13 ya-Gaṁga Mārasīṁgadēva[m]⁹ Noḷambavādi-[mūva]tti[re]chchāsiramam Gaṁga-
vādi-tombha(mba)-
- 14 tt[ā*]ru-sāyiramuman= mu[mam]¹⁰ Banava[se]-pan[n]ir-
chchhā(rchhā)siramuma[m]
- 15 Sāntaḷige-sāyiramuma[m] pe[rddo]re-
[pa]ryya[nta]yu(mu)ma-
- 16 [n]¹¹=āḷuttam-ilḍu [i*] Svasti Sa(śa)ka-nṛipa-kāḷ-āt[ī]ta-sa[m]vatsara-śataṁga[i*]
898neya

¹ Read °dēvaṁ.

² The second syllable of this word may possibly be *eka*, as was thought by me at first, and by Mr. Rice's Paṇḍit. But, on the whole, it seems to be *va*.

³ In the first syllable of this word, the subscript *m* is rather damaged: but it seems clearly recognisable; and, in fact, we must of necessity read either *Rēvakani*=[m]a[d]iyo! or *Rēvakani*[m] ma[d]iyo!. In the second syllable, the consonant is a good deal damaged, but the superscript *i* is very distinct. I myself read *maṛiyo!*, or *maḷiyo!*; Mr. Rice's Paṇḍit agreeing in respect of the first alternative. No proper sense, however, could be made with either word. And I am indebted to Mr. H. Krishna Sastri for the suggestion that the instrumental *Rēvakani* should be altered into the accusative *Rēvakam*, and that the following word must be *maḍiyo!*, "in the lap,"—with reference to the custom of the bride sitting in her father's lap before she is given away.

⁴ I owe this name, *Rachcha*, to Mr. Rice's Paṇḍit. But the *akṣaras* are both very much damaged; and it is possible that there is a three-syllable name here.

⁵ I owe this name, and the next word, to Mr. Rice's Paṇḍit.

⁶ Read *puttidon*.

⁷ I owe this epithet to Mr. Rice's Paṇḍit.

⁸ I owe this epithet, also, to Mr. Rice's Paṇḍit.

⁹ The fourth syllable here is distinctly *ga*; in line 18, it is distinctly *gā*.

¹⁰ At first, I was inclined to read here *eraḍ-aruṁṛumam*, "and the two (three-hundreds of Puligere and Beḷvola, which together make up a) six-hundred" (compare, e.g., *Ind. Ant.* Vol. XII. p. 271, text lines 7, 8). But this is not suitable; because these two districts were included in the Banavase province, which is mentioned next.—Mr. Rice's Paṇḍit would read *eraḍ-grāmamamam*, "and two villages." But this does not give a suitable meaning.—After the *e*, we certainly seem to have *ra*; but it may be *ka*. The consonant of the next *akṣara* does look very like *d* or *ḍ*; but it may be *l*. In the next *akṣara*, we seem to have *g* or *ś*, with a subscript *r*. The next *akṣara*, immediately before the *ma*[mam], looks very like *ka* or *pa*.—It is also possible that, instead of *adyiramamam*=*e* *ma*[mam], we have *adyiramamam*=*u* *mu*[mam].

¹¹ I owe the reading here to Mr. Rice's Paṇḍit; except that, in actual details, he would read *perdore-paryantdyata*.

- 17 Bhāva-samvatsarada P[ā]lguna suddha pañchami Bṛihaspativārad-andu [i°]
Būṭayyaṅga-
- 18 l=abbe Mārasīṅghadēvaṅga[-aj[j]i Baṭṭayyanindam Si[m]ghavarma-
rasarin[dam] Ch[echcha]payyani-
- 19 ndam piriyoḷ Bhujjabbarasi² [P]u[li]gere-nāḍ-olagana [e]lpatṭaṅga
Paṭṭu-
- 20 . . Perbbālan³-āḷuttum-iḷḍu tamma māḍisida dharmmam dēgula-[k]aṭṭam⁴ kere
hiri-
- 21 [ya] bilam⁵=māḍisidaḷ Bhuj[j]abbēva(śva)rake Noḷambe-kuḷ-Āntakadēvara biṭṭa
rāja-mā-
- 22 nam ereya keyi nūḡu mattaru gaḷdey=ir-mmatta[ru] pūvina tōṭṭam=eraḍu yi-
- 23 vaḡ-olage dēvargge ayvattu mattar=k[k]eyi ma[ṭa]ke ayvattu mattar=kkeyu-
- 24 m=[era]ḍu mattaru gaḷ[d]e[yum°] gāpav=āḡu eṭṭu⁶ maṭakam
dēgulakam samana
- 25 paṇneraḍu maneya [n]ēsa⁷ sarvva-parihāra[m] dharmma[k=a]nukūlan-āgi mā-
- 26 [di]sida[m] arasiya perggade Kan[n]ayya[n°-ī] dharmman=āvon-orvvaṁ tann=
āḷva kāla-
- 27 doḷ naḍeyisidan=ātanaye dharmma || Sāmānyō⁸=[ya]m dharmma-sētur=nnripā-
- 28 [nām] kālē-kālē pālanīyō bhavadbhiḥ sarvvaṁ=ētām¹⁰ bhāvinah=parthivēndrā¹¹ bhū-
- 29 yō-bhūyō yāchatō Rāmaḥhadrah I(II) I dharmmamam kādātām¹²=ēḷ-kōṭi-tapō-
- 30 dhanamu(ru)maṁ kavileyumam Bāparāsiyumam¹³ kādōn=idan=āvon-orvva-
- 31 n=ajidom Bāparāsiyoḷ=ēḷ-kōṭi-tapōdhanamu(ru)maṁ kavileyumam brāhma-
- 32 ṇaruman=ajida pañcha-mahāpātakan=ak[k°]um I(II) Sva¹⁴-datt[ā°]m para-datt[ā°]m
vā yō harē-
- 33 ta vasumndharā¹⁵ shashti-varisha-sahasrāṇi¹⁶ [vi]shṭhāyām jāyatō krimiḥ ||
- 34 Dēvargge biṭṭa keyy-olage paḡey-oy[v]aṅge hadināḷku mattar ayvar=
asūḷeya[r]gg[e]

¹ Read *Phālguna suddha*.

² This name is here distinctly written with a double *j* in the second syllable; and perhaps in line 21, as part of the god's name. In lines 43 and 45, it is written with a single *j*. But line 45 is in verse; and the metre shows that the second *j* has to be supplied.

³ Mr. Rice's Pandit would here read *Bhujjabbarasiya* — — *gere* — — *olagana* — — *ramd* — — *reppattara* *paṭṭu* *Paṇjara*; in which Mr. Rice finds a reference to *Peñjara*, — *Heñjara*, a place which he has identified (see the Introduction, p. 2, of his *Inscriptions to the Mysore District*, Part I) with *Hēmāvatī*, somewhere in Mysore. But that is not the reading. — In the second syllable of *Perbbālan*, the second *b*, subscript, seems to have been omitted at first and then to have been inserted in a cramped and not easily distinguishable form. The rest of the word, however, is quite clear. The preceding word, — as to the third syllable of which I cannot satisfy myself at all (but it may possibly be the *ff* of *paṭṭu* repeated by mistake), — must be some prefix of the name of this village, to distinguish it from the other seven villages named *Hebbal* which exist in the Belgaum and Bijāpur districts and the Kōḷāpur, Mudhol, and Rāmdurg States. The distinctness of the vowel *a* in the second syllable prevents our reading *paṭṭada* on the analogy of the well-known *Paṭṭada-Kienvojal*.

⁴ We might perhaps read *dēgula* [ā] [ka]ṭṭam.

⁵ Mr. Rice's Pandit would read *āvirgiddālam*. But I cannot make sense of this; and the last syllable seems distinctly to be *la*, not *dā*.

⁶ Mr. Rice's Pandit would read *gāpavayirigerage*, which I do not understand. The *gāpav=āḡu* and *eṭṭu* seem quite clear. The intermediate *shashtas* look like *ligeyal* or *tigeyal*; but I cannot make a recognisable word out of them.

⁷ The consonant of the first syllable of this word is illegible. I owe the reading to Mr. H. Krishna Sastri, who points out that the same word, *śashta*, — *śashtas*, occurs in one of the inscriptions on the Śāḷōṭṭi pillar (above, p. 64, text line 24).

⁸ This name appears in the same form in line 43 below. In line 47, a *pe* is inserted, — *Kannapayya*.

⁹ Metre: *Śālinī*.

¹⁰ Read *ēta*.

¹¹ Read *parthivēndra*.

¹² Read *kādātā*.

¹³ Read *Bāparāsiyoḷ*.

¹⁴ Metre: *Śiōka* (Anuṣṭubh).

¹⁵ Read *vasumndharā*.

¹⁶ Read *varsha-sahasrāṇi*.

- 35 irppattu mattar nduvâdu(?du)vâtamge¹ âru mattar pâtrakke ondu mattar
 36 kâleyâtamge e[ra]du mattar dēgulamañ besageyda biñnmâñi². Polla-
 37 mañge pañneraḍu ma[ttar] [||*] Bûta-gâvuṇḍanuñ Râjayyanuñ Gu-
 38 l[|]ugayyanuñ³ Nâgavarmmayyanu[m] |⁴ Kabbilayyanu[m] int=iy=ayva-
 39 r=ggâvuṇḍugaḷum=i dharmmamam kâdu naḍeyisuvar kâla-kâ-
 40 l-âmtarado]=ivara sañtati go(?)riḷaravaḷavañte⁵ pratipâlisuvar
 41 pâpamañ bageyad=âvan-orbba[n⁶=ida]n=aḷidoḍe ta[nna] dharmmad-oḍane ki-
 42 ḍuv[on] || Svasti Yama-niyama-svâdhyâya-dhyâna-dhâraṇa-samâdhi-sañpan[n*]a-
 43 r=appa śrī-Gôkarṇarâsi(śi)-bhaṭ[ā]rargg[e] Bhuj[j*]abbarasiyuñ perggade
 Kan[n*]ayyanu-
 44 m=i sthânamam kâla[m] kaḷchi kottar=Ivara śishya-pratiśipya(śhya)-kram-ânvaya-
 45 r=i sthânake aruhar || Bhuj[j*]abbarasiya⁷ matado]=Bhuj[j*]abbésva(śva)ra-tatâ-
 46 [ka] vâpî-sahitam rañjisi sa[le] nila mādīsidoñ jagadoḷ
 47 Kannapayyan=êñ pati-hitanô || Mañgala-mahâ-śrī [||*]
 48 Kammaṇa-Kêṭôjage sadi(?ḷi)vâḷa keyi mattar=eraḍu [||*]

TRANSLATION.

Om ! Hail ! When⁸ **Akâḷavarshadēva**, the favourite of fortune and of the earth, the *Mahârâjâdhirâja*, the *Paramēśvara*, the *Paramabhaktâra*, he who excelled in firmness of character, the glorious **Kannaradēva**-(*Kṛishṇa II.*), was protecting the whole circuit of the earth as far as the oceans :—

(Line 3)—Hail ! **Baddegadēva**, (*holding her*) in (*his*) lap, gave **Rēvaka**, the elder sister⁹ of **Kannaradēva**-(*Kṛishṇa III.*) in marriage to **Satyavākya-Koṅṇuvarman**, the pious *Mahârâjâdhirâja*, the lord of **Kôḷâla** the best of towns, the lord of the mountain **Nandagiri**, the illustrious **Permânadi-Bûtayya**, and gave, as (*her*) dowry, the **Puligere** three-hundred, the **Belvola** three-hundred, the **Kisukâḍ** seventy, and the **Bâge** seventy; (*and then*) while¹⁰ he (**Baddegadēva**) was reigning happily :—

(L. 8)—To them (*viz.* to **Bûtayya** and **Rēvaka**) there was born **Maruḷadēva**. To him and to **Bijabbe** there was born [**Bachcha**]-**Gaṅga**. Immediately after his reign, there reigned he who was born to **Bûtayya** and **Kallabbarasi**; (*viz.*)—

(L. 10)—Hail ! **Satyavākya-Koṅṇuvarman**, the pious *Mahârâjâdhirâja*, the lord of **Kôḷâla** the best of towns, the lord of the mountain **Nandagiri**, the lintel of firmness of character, the sole hero of the world, the illustrious **Noḷamba-kuj-Ântakadēva** (“a very Death to the family of the **Noḷambas**, *i.e.* the **Pallavas**”), the lion of the **Gaṅgas**, the **Gaṅga-Kandarpa** (god of love), the crest-jewel of the **Gaṅgas**, the **Gaṅga of Gutti**,¹¹ **Mârasingadēva**;

¹ Mr. Rice's Paṇḍit would read *yenduvâḍuvâtamge*. But in the first *akṣara* there seems to be a subscript *y*.

² Read *biñmâñi*.

³ * * These marks of punctuation are unnecessary.

⁴ Mr. Rice's Paṇḍit would read *vôri* — — *raḇaravañte*. But I cannot find any meaning for that, any more than I can for what I take to be the reading.

⁵ Read *ḍvon-orvân*, as in lines 26, 30, above.

⁷ Metre: *Kanda*.

⁸ * * * **Kannaradēva** * * * was protecting; here we have the past participle, *iḷḍa*.

⁹ *Piriyol* seems to be equivalent to *piriyavâl*, nom. sing. fem. (if such a form is permissible), rather than to be the locative singular of *piri*. So also in line 19.—Mr. Rice suggested the alternative possibility of reading *Kannaradēvan=impariyol*, and translating “in the gracious manner, or after the good example, of **Kannaradēva**-(*Kṛishṇa II.*)” But, *impari*,—supposed to be compounded, I think, from *impa*, ‘sweetness, agreeableness, pleasantness, charm,’ and *ari*, for *śrī*, ‘to know,’—does not seem to me a very practical word.

¹⁰ Here we have the present (or synchronistic) participle, *ire*, which places the birth of **Maruḷadēva** in the reign of **Amôghavarsha-Vaddiga**.

¹¹ *Guttiya-Gaṅga*. But, taking *gutti* as a corruption of *gupṭi*, we might render this epithet by “the secret or reticent **Gaṅga**”—on the analogy of *mañṇiya-Gaṅga*, “the truthful **Gaṅga**,” which occurs in other records.

(and) when¹ he was governing the Nalambavādi thirty-two thousand, the Gaṅgavādi ninety-six thousand, . . . , the Banavase twelve-thousand, the Sāntalige thousand, . . . , and (everything) included up to the great river:²—

(L. 16)—Hail! On Thursday (coupled with) the fifth tithi of the bright fortnight of (the month) Phālguna of the Bhāva saṁvatsara, which was the 896th (year of) the centuries of years that have gone by from the time of the Śaka king:—

(L. 17)—When³ Bhujjabbarasi, the mother of Būtayya, the grand-mother of Māra-siṅghadēva, the elder sister of Baṭṭayya and Siṅghavarmarasa and Ch[echcha]payya, was governing (the village of) Paṭṭu . . . Perbāl of the . . . seventy in the Puligere district, the act of religion which she herself caused to be performed (*was this*); she caused to be made the plinth of the temple (and) a large outlet (*of*) the tank. (And), to the temple of (the god) Bhujabbēśvara, Nalamba-kuḷ-Āntakadēva allotted one hundred *mattars* of cultivable black-soil land, of the king's measure, (and) two *mattars* of rice-land, (and) two flower-gardens. Among these, (*there were apportioned*) fifty *mattars* of the cultivable land to the god, and, to the *maṭa*,⁴ fifty *mattars* of the cultivable land, and the two *mattars* of rice-land, (*with*) six oil-mills (and) eight To the *maṭa* and the temple, equally, (*there were given*) twelve sites for houses, with complete exemption from taxes. (And) the queen's *Pergaḍe*, Kannayya, consenting to (*this*) act of religion, caused (*it*) to be carried out.

(L. 26)—Whosoever shall continue this act of religion in the time when he himself is governing, to him, indeed, belongs (*the merit of this*) act of religion! "This general bridge of piety of kings should at all times be preserved by you;" thus does Rāmabhadra again and again make a request to all these future kings! He who protects this act of religion, is (*as meritorious as*) he who preserves seven crores of devotees, and (*as many*) tawny-coloured cows, at Bānarāsi; whosoever destroys this, he shall incur the guilt of the five great sins of slaying seven crores of devotees, and (*as many*) tawny-coloured cows and Brāhmanas, at Bānarāsi! Whosoever confiscates land that has been given, whether by himself or by another, he is born as a worm in ordure for the duration of sixty thousand years!

(L. 34)—In the cultivable land allotted to the god, (*there were apportioned*)—fourteen *mattars* to the drummer, twenty *mattars* to the five harlots (*of the temple*), six *mattars* to, ⁵ one *mattar* for the sacrificial vessel, two *mattars* to the horn-blower, (and) twelve *mattars* to the skilful Pollama who built the temple. Būtagāvuṇḍa, and Rājayya, and Gullugayya, and Nāgavarmayya, and Kabbilayya,—these five village-headmen shall continue this act of religion; (and), from time to time, their lineage shall protect it like ⁶ If any one destroys it, (*even*) though he does not intentionally contemplate a sinful act, he (*will be exactly like*) the destroyer of an act of religion of his own!

(L. 42)—Hail! To the holy Gōkarnarāsibhaṭāra, who was endowed with self-control, the observance of restraint, the repetition of the scriptures to himself, meditation, immovable abstraction of the mind, and deep contemplation, Bhujjabbarasi and the *Pergaḍe* Kannayya, having laved (*his*) feet, gave this estate. Those who belong to the lineage of the succession of his disciples, and their successors, are entitled to this estate.

¹ Here we have again the past participle, *iḍa*.

² Mr. Rice has identified the *perdore* or "great river" with the Kṛishṇā (*Inscriptions in the Mysore District*, Part I. Intro. p. 19).

³ Here we have again the past participle, *iḍa*.

⁴ *i.e.* *maṭa*,—the college attached to the temple.

⁵ The meaning of . . . *ndavāddavāṭaṅge* (or *yendavāddavāṭaṅge*), line 35, is not known.

⁶ The meaning of *go(?)riḷaravaṭavāṭaṅge* (or *vōri* — *ravaravāṭaṅge*), line 40, is not known.

(L. 45)—In (accordance with) the intention of Bhujjabbarasi, Kannapayya, with pleasure (and) in a very proper manner, caused to be made, so as to endure, the tank of (the god) Bhujjabbêśvara, together with a reservoir; was he not indeed devoted to (his) mistress? (May there be) auspicious and great good fortune! Two mattars of¹ cultivable land (were given) to Kammarā-Kêtôja.

No. 51.—DONEPUNDI GRANT OF NAMAYA-NAYAKA;
SAKA-SAMVAT 1259.

By F. KIELHORN, PH.D., LL.D., C.I.E.; GÖTTINGEN.

The plates which contain this inscription were received by Dr. Hultzsch from the Collector of the Gôdâvarî district, and are deposited now in the Madras Museum. There is no information as to where or by whom they were discovered. I edit the inscription from excellent impressions, supplied to me by Dr. Hultzsch.

These are five copper-plates, the first and last of which are inscribed on one side only, and each of which measures $8\frac{3}{4}$ " broad by 4" high. They are numbered in Telugu figures, which are engraved near the proper right margin of the first inscribed side of each plate. The plates have raised rims, and are strung on a plain, unsoldered ring, which is $\frac{3}{8}$ " thick and from 4 to $4\frac{1}{2}$ " in diameter.—The writing is boldly and carefully engraved, and is well preserved throughout. The characters are Telugu. As regards individual letters, *bh* is distinguished from *b* only by the top-stroke (*talakaṭṭu*), except when (as in *bhā*, *bhi*, *bhī*, *bhō*, and *bhyō*) a following vowel leaves no room for it. Where this is the case, *bh* sometimes is distinguished from *b* by a small opening in the lower part of the sign for *bh*, but just as often there is no difference at all between the two letters. The sign for *d*, also, differs from that for *dh* only by a slight opening on the right side, and the latter, in consequence, is several times employed by the writer instead of the former.² Similarly, there often is very little, if any, difference between the signs for the medial *i* and *ī*. The size of the letters is about $\frac{5}{16}$ " —The language is Sanskrit, except in the description of the boundaries of the village which was granted by this inscription, and in the signature of the donor,³ in lines 42-54, where it is Telugu.⁴ The Sanskrit portion, with the exception of the first words in line 1, is entirely in verse. In line 34 it contains, as an epithet of the donee, the compound *prāśnāśṭaka-vid*, about the meaning of the first part of which I am doubtful;⁵ and in line 28 the Telugu *biruda* *Pagamechchuganḍa*, the meaning of which is expressed in Sanskrit by *pratyaṛthi-garo-āpaha*.⁶ As regards orthography, the vowel *ṛi*, which is correctly used in *-ākṛitih*, l. 14, and *u[j*]jriṁbhatē*,⁷ l. 16, is six times represented by the syllable *ru*, e.g. in *kruta-*, l. 2, and *-śruṅgam*, l. 9; the dental *ṇ* is employed instead of the lingual *ṇ* in the word *karnna*, twice in line 3, and in *paurṇamāsyām*, l. 32, and *ṇ* instead of *ṇ* in *nishanna-*,

¹ The meaning of *sadivāla* or *saḷivāla*, line 48, is not known.

² Instead of *dbb* we have *dhb* in *yāvadh-būmir*, l. 39, and *dvadh-būyad*, l. 40.

³ In the words *Nāmi-Nēni* *ṛḍu*, 'the signature of Nāmi-Nēni (Nāmaya-Nāyaka),' in line 54, the engraver apparently has tried to imitate the actual writing of the donor.

⁴ For a transcript and translation of the Telugu passage I am indebted to Dr. Hultzsch's Assistant, Mr. Krishna Sastri.

⁵ The epithet perhaps has reference to the donee's knowledge of astronomy or astrology.

⁶ The Telugu word *paga* means 'an enemy' and *mechchu* 'praise, applause.'

⁷ The manner in which this word is written in the original (with *j* instead of *jj*) appears to indicate that the vowel *ri* here also was pronounced as *ṛ*; compare the very common *vjāla* for *vijāla*.

l. 13; and a superfluous *anuvāra* is inserted by the writer before *nn* in °*bhyān nnamaḥ* (for °*bhyān=namaḥ*), l. 1, *vibhinu-ākṛitiḥ* (for *vibhinu-ākṛitiḥ*), l. 14, and *śrīmānn=Nāmaya-*, l. 30, before *nm* in *śaṭkarmmm-* (for *śaṭkarm-*),¹ l. 35, and *Vallepakommmanna*, l. 44, and before *no* in =*ānnvaya-* (for =*ānvaya-*), l. 40.

The inscription records a grant which on Sunday, the full-moon *tithi* of **Bhādrapada** of the Śaka year measured by the Nandas (9), the arrows (5) and the suns (12), i.e. of Śaka-Saṃvat 1259, was made by **Nāmaya-Nāyaka** of **Piṭhāpuri**. After² the words 'adoration to the holy **Umā** and **Mahēśvara**,' and two verses invoking the protection of the gods **Gaṇeśa** and **Vishṇu**, it glorifies (in v. 3) the **Āndhrakhaṇḍa-maṇḍala**,³ rich in precious treasures, and extending from the banks of the **Gautama** river (i.e. the **Gōdāvarī**) to **Kaliṅga**; and (in vv. 4 and 5) its city of **Piṭhāpuri**,⁴ of which the town of the gods was as it were an image, reflected in the sky, and where the faces of the women, seated on the palaces, looked so exactly like the moon that the creator, to distinguish this luminary from them, had to mark it with a dark spot. This city was taken care of by a family of feudatory chiefs (*sāmanta*, v. 6), in which, to one **Koppulakāpa-Nāyaka**, was born a son, named **Prōlaya-Nāyaka** (v. 7). To him, from **Chōdamāmbā**, was born a son, full of prowess (v. 8), 'whom women called the god of love, suppliants the tree of paradise, men of learning the serpent-king, and friends the full-moon; who, powerful, gently ruled the country nourished by the **Ēlā** river, and whom, since he was the destroyer of the pride of adversaries, people aptly called by the *biruda* **Pagamechchuganḍa**' (v. 9). This glorious **Nāmaya-Nāyaka**, while on the holy bank of the **Gōdāvarī**, on the date given above, granted the village of **Donepūṇḍi**, which after his father he had called **Prōlōra**, as an *agrahāra*, together with the eight enjoyments (*bhōga*) and powers (*aśvarya*),⁵ to one **Gaṇapati** of the **Bhāradvāja gōtra**, who knew the *prastūṣhṭaka*, and who was an ocean of the knowledge of the **Vēdas** and **Śāstras**, and fit for the six duties enjoined on **Brāhmaṇas** (vv. 10-14).

(L. 42.) 'The limits of the fields which are the four boundaries of this *agrahāra* (are):— In the east the boundaries (are) the **Vallepakommana** river; thence the path to **Dira[sa]m**; thence the **Būragu[v]āya** river at **Enḍapalli**. In the south the boundary (is) the **Lanka** river; thence the path to the lands of the god **Maṇḍanārāyaṇa**. In the west the boundary (is) the path to the yard of **Apparāju** in the fields of **Kondevuramu**; thence the **Dūsanēru** (river). In the north the boundary (is) a path to the tamarind field of the god **Kukkuṭēśvara**. Ten *puffi* of cultivated land in the **Boḍḍaladoḍḍilanka** (island), (which belongs) to the fields of **Piṭhāpuramu** on the west of the **Dūsanēru** (river), were given to this *agrahāra* for the subsistence of the village.— Be it auspicious! — The signature of **Nāmi-Nēni**.⁶— Bliss! Great fortune! Fortune! Fortune!'

Piṭhāpuri is the modern **Piṭhāpuram**, the head-quarters of the **Piṭhāpuram samindāri** in the **Gōdāvarī** district.⁷ The village, granted by this record, must have been situated between **Kondevuramu** and **Enḍapalli**.⁸ **Kukkuṭēśvara**, which occurs in the description of the

¹ In the original the *anuvāra* of course is written immediately before the double *m*.

² Of lines 1-42 I consider it sufficient to give an abstract of the contents. The verses contained in them are very simple.

³ I take this to be equivalent to *Āndhra-maṇḍalam*, which we have above, p. 41, l. 55.

⁴ In line 52 the place is called *Piṭhāpura*; the name is also written *Piṭhapura* and *Piṭhāpura* (see above, p. 37, note 11), and *Piṭhapuri* (*Ind. Ant.* Vol. XIX. p. 432, l. 97).

⁵ See above, Vol. III. p. 289, l. 31, *śaṭkarmāśvaryaṃ śaṭkarmbhōgam*. The term, used in the original, may also be translated by 'together with the power over (or ownership of) the eight enjoyments.' On *śaṭka-bhōga* see *Ind. Ant.* Vol. XIX. p. 244, and *Ep. Carn.* Part I. pp. 19, 23, 77, etc.

⁶ i.e. **Nāmaya-Nāyaka**.— [With **Nāmi-Nēni** compare the name **Māchi-Nēni**, above, p. 330.— E. H.]

⁷ See above, p. 32; Constable's *Hand Atlas of India*, Plate 32, Cc.

⁸ [2 miles and 4½ miles, respectively, east of **Piṭhāpuram**.— E. H.]

boundaries, is the name of a Śiva temple at Piṭhāpuram itself, and Maṇḍenārāyaṇa the name of a Viṣṇu temple at Bhimavaram, about six miles south-west of Piṭhāpuram.¹

The date of the inscription is irregular. In Śaka-Saṃvat 1259 current the full-moon *tithi* of Bhādrapada ended on Friday, the 23rd August A.D. 1336, and in Śaka-Saṃvat 1259 expired² on Wednesday, the 10th September A.D. 1337. Since in Śaka-Saṃvat 1260 expired the given *tithi* did end on the required weekday, *viz.* on Sunday, the 30th August A.D. 1338 (18 h. 25 m. after mean sunrise), it is not improbable that this is the day on which the grant was made, and that the Śaka year 1259 has been quoted by the writer erroneously instead of 1260.³

TEXT.⁴

First Plate.

- 1 ✽⁵Śrī-Uṃā-Mahēśvarābhyām nnamaḥ⁶ || (||) ⁷Pāyād=vaḥ Kari-vadanaḥ
2 kru(kṛi)ta-nija-dāna-stutāv=iv=āli-gaṇē | ninadati muhur=a-
3 pidhattē karnnau(rṇṇau) yaḥ karnna(rṇṇa)tālābhyām || [1*] ⁸Śrī-Viṣṇu=astu
bhava-
4 d-iṣṭa-phala-pradātā vārāha-mūrttir=akhiḥ-āga-
5 ma-gita-kīrtiḥ | yō daṃśṭrayā sva-ramaṇim=aram=abdhī-
6 magnām sambhōga-lampāṭa-manāḥ kṣhitim=uddadhā-
7 ra || [2*] Asti praśasta-nidhi maṇḍalam-Āṃdhra-khaṇḍam-ārabhya Gau-

Second Plate; First Side.

- 8 tama-nadi-taṭam=ā-Kalīṃgam | ālōkya yad=divishadas=Surā-
9 śaila-śrūṇ(śrīm)gam=ārōhaṇa-śrama-phalam kalayām-babhū-
10 vuḥ || [3*] Piṭhāpuri jayati tatra samasta-dēva-śakti-prayatna-
11 parikalpita-tōraṇa-śrīḥ | yasyās=sunirmala-nabbhō-
12 mukur-āntarālē dhattē Surēndra-nagarī pratibimbā-
13 līlām || [4*] ⁹Yat-saudhāgra-nishanna(rṇṇa)-vāravanitā-vaktreṇdu-ma-
14 dhya-sthitāḥ sv[ai]ram n=aisha vibhāvyatē himaruchis=tēbyō(bhyō)
¹⁰vibhūn[n]-ākṛitīḥ |

Second Plate; Second Side.

- 15 ēvaṃ chētasi śaṃkitēna rachitō dhātrā kalamka sphuṭam nō
16 chēd=idru(dṛi)śi nirmalē katham=idam mālīnyam=u[j*]jṛimbhatē || [5*] Vi-
17 khyātā¹¹ vīra-sāmaṇta-saṃtatis=tām=aramjayat [1*]
18 pārijāta-prasūna-śrīr=iva Nāṇḍana-mēdinīm || [6*] ¹²Tad-anvayē
19 Koppulakāpa-nāyakād- vibō(bhō)r= abhūt= Prōlaya-nāya-
20 ka-prabhūḥ | yaśō yadiyam vibhavam cha vikramam na va-
21 ktum=iṣṭē vachasām=ap=iśvaraḥ || [7*] ¹³Tasmāj=jātō jayati vijayī

Third Plate; First Side.

- 22 Chōḍamāmbā¹⁴ - k u m ā r a s s a u d h a ś r ē ṇ ī - m i ḷ a d - a r i p u r ī - s a m y a -
23 g-āhāra-dhā(dā)nāt | jāta-prīti śrayati satatam yat-pra-

¹ See Dr. Hultzsch's *Annual Report* for 1893-94, p. 5.

² In Śaka-Saṃvat 1259 expired the month of Śrāvaṇa was intercalary, and the full-moon *tithi* of the first Śrāvaṇa ended on Sunday, the 13th July A.D. 1337, 10 h. 50 m. after mean sunrise. I do not consider it likely that this is the day on which the grant was made.

³ For similar dates see *Ind. Ant.* Vol. XXV. p. 268.

⁴ From impressions supplied by Dr. Hultzsch.

⁵ Read *Śry*.

⁶ Read *bhyaṇa=namaḥ* or *bhyaṇa namaḥ*.

⁷ Metre: Āryā.

⁸ Metre of verses 2-4: Vasantatilakā.

⁹ Metre: Śārdūlavikrīḍita.

¹⁰ Read *vibhūn*.

¹¹ Metre: Ślōka (Anuṣṭubh).

¹² Metre: Vamāsthā.

¹³ Metre: Maṇḍākrāntā.

¹⁴ This *akṣara*, *ōd*, looks rather like *bhā* in the original.

24	tāpam	Kru(kṛi)sānur=nnô	chēch=chētas=sa	dahati	katham	vairi-vāmēksha-
25	nānām ||	[8*]	Yam ¹	kāmātāḥ	kathayanti	Pushpa-viśikha-
26	m	kalpadrumam	yāchakā	vidvāmsaḥ	phaṇi-nāyakam	cha
27	suhrudhō ²		Rākā-sudhādīdhitim ||(l)	dēsam		yas=sadaya-
28	m	prāsāsti	balavān=Ēlā-nadī-mātru(tri)kam	yam	prāhuḥ	Paga-

Third Plate ; Second Side.

29	mechchugamḍa-birudam	pratyarthi-garvv-āpam ||	[9*]	Ayam ³	na-	
30	ya-nidhir=vvirah ⁴	śrīmān= ⁵	Nāmaya-nāyakaḥ |	analpam	phala-	
31	m=anvichehhann=ā-kalpam	bô(bhō)ga-sâdhanam ||	[10*]	Śāk-âbdē	Namda-	
	bân-ârka-					
32	mitē	Bhâdrapadē	tathâ |	paurṇa(rṇa)mâsyâm	Ravēr=vvârē	puṇyē
33	Gôdâvari-tatē ||	[11*]		Pavitrita-Bharadvâja-gôtrâya		guṇa-sâ-
34	linē |	praśnâṣṭaka-vidē		vêda-śâstra-vijñâna-simdhavē ||		[12*]
	Gaṇapaty-a[bh]idhânâ-					
35	ya	ṣaṭkam(ṭka)rmm-ârh[â]ya		sâdhavē |	Prôlôram=iti	nâm=âsya

Fourth Plate ; First Side.

36	nirddiśya	pitur=ākhyayā ||	[13*]	Agrahāram=abī(bhī)ṣṭ-āṣṭa-bô(bhō)g-aivaryya-
37	samanvitam |	Donepūṁdim=imam		grāmam prādād=ā-cham-
38	dra-tārakam ||	[14*]	⁶ Ētad=dattam	yāvad=arkk-ēndu-tāram yā-
39	⁷ vadh=būmir=yyāvad=ēshām			vidhātā | yāvach=chhrimān=A-
40	chyutō			yāvad=Īśas=tāvadh ⁸ =būyād=dātur=asy=āmnavaya- ⁹
41	ś=cha ||	[15*]	¹⁰ Akhamḍ-Ākhamḍala-śrīkaḥ	khamḍit-ārāti-mamḍalah | ā-
42	chamdra-tārakam	bhūyād=ēsha	Nāmaya-nāyakah ||	[16*] ī agra-

Fourth Plate ; Second Side.

43	b[ā]rānaku	chatus-simalumn=aina		pola-mêralu |	Terppu ¹¹
44	simalu [i*]	Vallepakommmanna	êru |	â	taṇvâtānu
45	[sa]m	pūnta |	â	taṇvâtānu	Emḍapalli
46	[v]āya	êru ||	Dakṣiṇānaku	sima [i*]	Lamka
47	vātānu		Mamḍenârāyana-dēvara	krittula ¹²	pūnta ||
48	ḍumaṭi	sima [i*]	Koṁdevurapuṁ	bolam	Apparāju

Fifth Plate.

49	pūnta |	ā	taṇvāta	Dūsanēru ||	Ā ¹³	uttarānaku
50	sima [I*]		Kukkuṭēśvara-dēvara	chīmchali-polam		pūnta |(II)
51	ī		agrahārānaku			grāma-grāsamugānu
52	Dū[sa]nēti		paḍmaṭānu	Piṭhāpurapu		polamu-
53	lōnu		Boḍḍaladoḍḍilamkam	beṭṭimḍi	paḍi	puṭlu chē-
54	nu [II*]	Śubham=astu [II*]	Nāmi-Nēni	vrālu [II*]	Mamgaḷa[m*]	mahā-śrī śrī
55	śrī [II*]					

¹ Metre : Śārdūlavikrīḍita.² Read *suhridō*. The *akṣhara dō* may have been altered to *dō* already in the original.³ Metre of verses 10-14 : Ślōka (Anusṭubh).⁴ This sign of *visarga* was originally omitted.⁵ Read *śrīmān*=.⁶ Metre : Śālini.⁷ Read *vad=bāṣ*.⁸ Read *tāvad=bhā*.⁹ Read *ānvaya*.¹⁰ Metre : Ślōka (Anusṭubh).¹¹ Read *turpu*.¹² Read *crittula*(?).¹³ This *d* is superfluous.

No. 52.—KIL-MUTTUGUR INSCRIPTIONS.

By E. HULTZSCH, PH.D.

(Concluded from page 179.)

D.—Inscription of the 3rd year of Narasimhavarman.

On page 177, above, it was stated that the fourth of the **Kil-Muttugūr** slabs had been lost since 1887. The Collector of North Arcot has recently succeeded in recovering the missing slab, hidden in a ruined tunnel and broken in three pieces. It bears, in relief, a warrior in a defiant attitude, who holds a bow and some other weapon. At the top of the sculpture is a **Tamiḷ** inscription, now broken in two pieces, but tolerably well preserved. The alphabet resembles that of the other inscription of Narasimhavarman (above, p. 177). The letter *n* looks like the modern secondary form of *ai*, with fully developed central loop. The *virāma* is expressed by a vertical dash behind *t* of *nāṭṭu* in line 3. The syllable *tu* or *du* of *yāṇḍu* (l. 2) and *Mukkuṭṭur* (l. 6) resembles the *r* of *°parumaṅku* (l. 1) and *mūṇṇāvadu* (l. 2); the *u* is attached to the lower end of *t* in *nāṭṭu* (l. 3); it is separated from *q* in *qur* (l. 4); and the *tu* of *mīṭṭu* (l. 7) resembles the *ṭā* of *paṭṭār* (l. 8). With the archaic form *Śaṇmaduraru* (l. 6 i.) compare *areṣaru*, which occurs twice in the Vallam cave inscription.¹

The inscription is dated in the 3rd year of the reign of *kō vijaya-Narasimhavarman* and records the death of a warrior in a cattle-raid, which had been organized by a certain *Śaṇmadura*.²

At my suggestion the four **Kil-Muttugūr** slabs have now been removed to the Madras Museum. The two slabs bearing the inscriptions C. (p. 179 above) and D. (below) are figured on the accompanying Plate.

TEXT.³

1	Kō	viṣe[ya]-	Naraiṣi[ṇ]gaparumaṅ-
2	ku	yāṇḍu	[mū]ṇṇāvadu Vi[ṇ]-
3	ṇunāṭṭu	vaḍa-karai	āḷun=Daga-
4	ḍurnāḍar ⁴	[Va]limadura-sēvagar	[Pā]-
5	kkattu=kkuḍi	Atimattar	Mu-
6	rugaṇ	⁵ Mukkuṭṭur-ttoru	Śaṇma-
7	duraru	ko[ḷ]ā=t[to]ṇu	mīṭṭu=ppa-
8	ṭṭār [ḷ*]		

TRANSLATION.

In the third year (of the reign) of the king, the victorious **Narasimhavarman**,— when **Śaṇmadura** lifted cattle⁶ at **Mukkuṭṭur**,⁷— Atimattar Murugaṇ, an inhabitant of **[Pā]kkam** (and) a servant of **[Va]limadura**, the chief of **Tagaḍūrnāḍu**,⁸ who ruled over the northern bank (of the river) in **Viṇṇunāḍu**, having recovered the cattle, fell.

¹ *South-Ind. Inscr.* Vol. II. p. 341.

² The donee of the other inscription of Narasimhavarman was a servant of the same *Śaṇmadura*. This name represents the Sanskrit *Sanmadhura* and not, as I formerly suggested (p. 178 above), *Śāṇmātura*.

³ From three inked estampages, prepared by Mr. T. P. Krishnaswami Sastri, M.A.

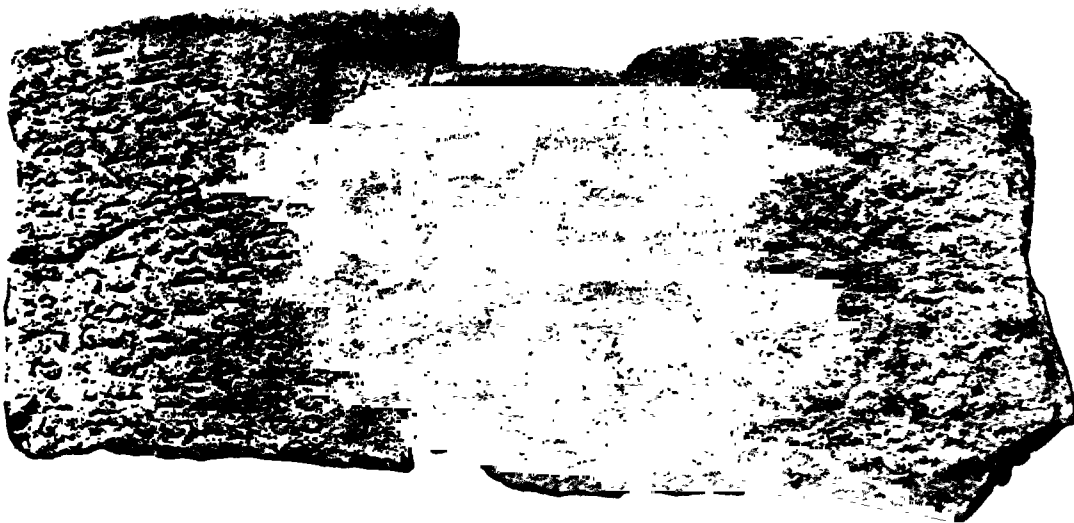
⁴ Read *ḍār*.

⁵ Read *Mukkuṭṭār*.

⁶ See above, p. 179, note 2.

⁷ Compare p. 177 above.

⁸ On *Tagaḍūr*, a place in the Nāṇjanagūḍu tāluka of the Mysore district, see *Ind. Ant.* Vol. XXII. p. 66.



INDEX.¹

A		PAGE			PAGE
Abhata, m.,	.	171	Ajayapala, Chaulukya k.,	.	312n
Abhimanyu, Rāshtrakūṭa ch.,	.	340n	Ajayapala, m.,	.	171
Abhinanda, m.,	.	171	Ajayasagara, tank,	.	155
abhishēka,	.	99	Ajita, m.,	.	30
abhitvaramāna,	.	253	ājñapti, s. a. dātaka,	.	140, 222, 225, 303
Ābū, mo.,	.	312n, 313	Akalaṅka, Jaina preceptor,	.	25, 26
Achamāmbā, queen of Vallabha,	.	85, 95	Akalaṅkāśaṅkana, m.,	.	302
Achchamperumpēdu, vi.,	.	6	Akalaṅkattuvarāyar, ch.,	.	180, 183
Āchchag, m.,	.	332	Akalavarsha, sur. of Rāshtrakūṭa kings,	.	58, 62, 278, 280, 289, 336, 347, 354
Achchaperumpēdu, vi.,	.	7	Akkāmbikā, queen of Vīra-Rājendra-Chōḍa,	.	35, 51
Achchhavalī, vi.,	.	106	akshapāṭalika,	.	125, 126
Achchhirumuha, vi.,	.	9	akshaya-tritīyā, tithi,	.	98, 103, 128n
Achyutapuram, vi.,	.	143	Ālaṅguḍi, vi.,	.	70
Achyutarāya, Vijayanagara k.,	.	1, 3	alari, s. a. arali,	.	349n
Ādhēm, s. a. Ādhī,	.	281, 290	Alhapa, ch.,	.	130
Ādhī, vi.,	.	281	Ālhapa, m.,	.	154, 171
adhirāja,	.	338, 349	Ālhapadēva, k.,	.	312n
Ādikēśava, s. a. Viṣṇu,	.	5, 118, 123	Ālhi, m.,	.	154, 171
Ādipurāna,	.	25	Ālhū, m.,	.	154, 171
Āditya I., Chōḷa k.,	.	222, 224	Almā, vi.,	.	195n
Āditya II., do.,	.	331	Alla, m.,	.	247n
Ādityarāma, m.,	.	202	Allikūḍi, s. a. Allikūḷi,	.	10
Ādityasēna, k.,	.	244	Allikūḷi, do.,	.	10
Ādityavarman, Kēraḷa k.,	.	146n	Allikūḷi, vi.,	.	10
Agaram, vi.,	.	7	alphabets :—		
Agastyēśvara, te.,	.	68	Brāhmī,	.	56n
agnihōtrin,	.	155	Grantha,	.	81, 140, 141, 145, 148, 177, 178, 179, 180, 201, 203, 222, 291, 292, 293, 331
agrahāra, . 59, 66, 94, 145, 239, 303, 320n,	.	357	Gupta,	.	133, 134
Agrāṇi, vi.,	.	281	Kanarese, 1, 57, 58, 59, 68n, 140, 141, 142,	.	205, 212, 214, 260, 266, 350
Aharittirumani, vi.,	.	7	Kharōshthī,	.	54, 56
Āhavamalla, sur. of Sōmēśvara I.,	.	212, 214	Malayālam,	.	148n, 291, 292, 293
Āhavamalla, sur. of Taila II.,	.	205, 207	Nāgari, 57, 58, 99, 101, 103, 104, 106, 107,	.	109, 110, 111, 113, 114, 115, 116, 117, 120, 122, 123, 124, 126, 128, 130, 154, 184, 198, 209, 244, 255, 297, 311, 312
Āhēntī, vi.,	.	123	Nandināgari,	.	1, 269
Abichchhatrā-bhukti, di.,	.	210	Śārādā,	.	209
Ahmadābād, vi.,	.	297, 298, 300			
Ahōbala, m.,	.	320			
Ahōbala, vi.,	.	13			
Aihole, vi.,	.	26			
Ajai, m.,	.	171			
Ajau, m.,	.	171			

¹ The figures refer to pages; 'n' after a figure, to footnotes; and 'add.' to the additions on pp. v to vii. The following other abbreviations are used:— ch. = chief; co. = country; di. = district or division; do. = ditto; dy. = dynasty; f. = female; k. = king; m. = male; mo. = mountain; ri. = river; s. a. = same as; sur. = surname; te. = temple; vi. = village or town.

	PAGE
Telugu, 32, 83, 226, 269, 278n, 301, 314, 318,	328, 356
Vaṭṭelinttu.	136n, 177, 202, 291, 292, 293
Âmadêva, m.,	171
Âmaiyûr, s. a. Âmbûr,	180, 182, 183
Amalapuram, vi.,	193, 194
Amaṇēri, vi.,	7
Amaṇpâka, vi.,	10
Amarakoṣa, quoted,	24n, 343n
Amarâvati, vi.,	34
Amarûr-nâḷuka, di.,	9
Âmbâmayûtâ, vi.,	115
Ambavâḍi-vishaya, di.,	186n
Ambâvalli, vi.,	186n
Âmbavara, vi.,	130
Ambērâ, queen,	337
Âmbûr, vi.,	179n, 180, 182, 222n
Âmgâchhî, vi.,	243n, 251n, 307n
amhati, a gift,	2, 270
amhiti, s. v. amhati,	269
Amma I., Eastern Chulukya k.,	240, 241
Amma II., do.,	33, 227, 240, 301
Ammaḡgayambâ, queen of Râjarâja I.,	36, 49
Amoghavarsha, sur. of Kakka II.,	336n
Amoghavarsha, sur. of Vaddiga, 58, 62, 279,	280, 288, 289, 336n, 350, 351
Amoghavarsha I., Râshtrakûṭa k., 25, 137,	181, 182, 227, 279, 333, 335, 336n, 340
Amoghavarsha II., do.,	268
Amperumâl, s. a. Emberumânâr,	5
Âmrashapdikâ-maṇḍala, di.,	247, 253
Amritaphalavalli, goddess,	221n
Amritarâsi, m.,	215
Âmûr, vi.,	9
Âmûrukuppa, s. a. Âmûr,	9
Anahila, m.,	75
Âṇakâputtûr, vi.,	8
Anamkoṇḍ, vi.,	197n
Ânanda, m.,	171
Ananta, s. a. Vishṇu,	5
Anantabhaṭṭa, m.,	270
Anantavarman, Eastern Gaṅga k., 185, 186	and Table, 187, 188, 228, 314, 315
Anantavarman, Maṅghari k.,	29
Anaṇûr, vi.,	136n
Âṇatapâla, m.,	171
Anavêma, Redḍi k.,	319, 320, 321, 327
Anavôta, do.,	319, 320, 321
Andhra, co, 36, 48, 50, 68n, 207, 227, 228, 240, 357n	

	PAGE
Ândhra, language,	302
Ândhrakhaṇḍa-maṇḍala, di.,	357
Ânedale tank,	349
Âṇekkottâputtûru, s. a. Âṇakâputtûr,	8
Âṅga, co.,	3n, 288
Âṅgadiya-vishaya, di.,	210
Âṅgaṇadêva, Chêdi k.,	280
Âṅgiras, rishi,	181
Âṅgulika, s. a. Îṅgaligi,	267, 269
animêshânokaha, s. a. suradruma,	269
Aniyâṅkabhima, sur. of Vajrabasta II., 186,	188, 192
Aniyâṅkabhimêśvara, te.,	188
Âñjanêya, s. a. Hanumat,	221, 266
Âñjuvaṇṇam,	293, 294
aṅkakâra or ankakâra,	212
Âṇṇana-siṅga, sur. of Jayasimha III.,	214
Annapôta, s. a. Anavôta,	319n
Annavêma, s. a. Anavêma,	319, 321
Annavôta, s. a. Anavôta,	319, 321, 328, 329
Âṇṇiga, Pallava k.,	289
Ântrôli-Chhârôli, vi.,	195n
Anukûla, family,	271
Aparâjita, Guhila k.,	30
Aparâjita, Jaina saint,	24, 28
Âpatsahâyêśvara, te.,	70
Aphsâḍ, vi.,	209, 244
Apparâju, m.,	357
Appayadikshita, author,	269, 271
Appayârya, m.,	320
Apramêya, m.,	67n
Apratihâra, vi.,	98
Âradavâda, vi.,	228, 229, 242
Ârapi (Arni), vi.,	138n
Aravêḍu, vi.,	270n
Âravêlu-Niyôgin,	34n
Âravêḍu or Âravêḍu, vi.,	4 and add., 270
Areot, vi.,	136, 138
ardhasrôtikâ,	245, 253n
Arhadbalin, s. a. Guptigupta,	24n, 26
Arhat,	28, 309
Arinkunṇam, vi.,	271
Ariyapâka, vi.,	10
Âriyûr, vi.,	140
Arjuna, Chêdi k.,	279, 280
Arkakirti, Jaina preceptor,	333, 338, 349
Âṅgiṅgal, vi.,	146n
Aruganna, s. a. Arinkunṇam,	271
Aruganna-Parandrâmi-simâ, di.,	270, 271

	PAGE		PAGE
Arulāla-Peramāl, <i>te.</i> ,	145, 148, 293	Bādāmi, <i>vi.</i> ,	4n, 259
Aruntanallūr, <i>vi.</i> ,	8	Ballega or Baddiga, <i>s. a.</i> Vaddiga,	279, 280, 336n, 350, 354
Āryadēvi, <i>queen of Dānārṇava</i> ,	227, 240	Bāge seventy, <i>di.</i> ,	351, 354
Āryanandin, <i>Jaina preceptor</i> ,	140, 141, 142	Bahudhara, <i>m.</i> ,	171
Ārya-siddhānta,	67, 219, 221n, 265, 325	Bāhula, <i>m.</i> ,	171
Asadhara, <i>m.</i> ,	171	Bahuladēva, <i>m.</i> ,	171
Asārva, <i>vi.</i> ,	297	Bāhūr, <i>vi.</i> ,	180, 181, 182
asṭābhoga,	357n	bahusvarṇa, <i>sacrifice</i> ,	194, 197
asṭādās-āvadīrāṇa-chakravartin,	302, 303	Bāi Harir, <i>f.</i> ,	298, 300
Asirgaḍh, <i>m.</i> ,	244n	Baigara, <i>sur. of</i> Mahmūd I.,	297, 298
Asui, <i>vi.</i> ,	310n	Bākergaṇj, <i>vi.</i> ,	255
Asōka, <i>Maurya k.</i> ,	23, 209, 256n	Bālachandra, <i>Jaina preceptor</i> ,	142
Assam, <i>co.</i> ,	255	Bālachandra, <i>m.</i> ,	210
āsthāna-maṇḍapa,	52, 330	Balāditya, <i>k.</i> ,	186n, 187
Āsvaghosha, <i>author</i> ,	134	Balambuge, <i>vi.</i> ,	59, 66
Āśvalāyana Śrautasūtra, <i>quoted</i> ,	133n	Balavarman, <i>Chālukya ch.</i> ,	337, 348
asvamedha, <i>a horse sacrifice</i> ,	197	Balgōti-tirtha,	213, 214, 215
Āśvapati, <i>k.</i> ,	97n, 119, 131	Bali, <i>demon</i> ,	225, 247, 288, 347
Āśvatthāman, <i>rishi</i> ,	181	Baligāmi, <i>vi.</i> ,	296n
Ātakūr, <i>vi.</i> ,	141, 280, 281	Ballā or Ballamā, <i>queen of</i> Bukka,	4
Ataūchānkuppa, <i>vi.</i> ,	8	Ballāla-Nārāyaṇa, <i>te.</i> ,	247n
Aṭhasuā, <i>vi.</i> ,	123	Ballālarāya, <i>ch.</i> ,	271
Atikavani tank,	193	Balmuri, <i>vi.</i> ,	68
Atimattar Murugaṇ, <i>m.</i> ,	360	Bāna, <i>family</i> ,	133, 142, 221n, 222, 225
atiprasanga,	347	Bāpādhirāja, <i>title</i> ,	223, 225
Atri, <i>rishi</i> ,	93, 283	Bāṇapati, <i>s. a.</i> Vanapati,	315, 318
Attimallaṇ, <i>s. a.</i> Hastimalla,	225	Bāṇarāsi, <i>s. a.</i> Vātāṇasi,	355
Aubhajarāja, <i>ch.</i> ,	4	Bāṇarāya, <i>k.</i> ,	142
avagraha,	244, 255	Bāṇavaram, <i>vi.</i> ,	321, 331
avakāsa,	347n	Banavase twelve-thousand, <i>di.</i> ,	352n, 355
Avanti, <i>co.</i> ,	245, 246, 252	Banavāsi, <i>di.</i> ,	205, 207
Āvasara, <i>m.</i> ,	171	Bangalore, <i>vi.</i> ,	233n, 332
Avimukta-kshētra,	113, 114, 130	Bāṇṇekal, <i>vi.</i> ,	215
Āyakkolattūru, <i>s. a.</i> Āyakolattūr,	7	Banskhēra, <i>vi.</i> ,	208, 209, 210
Āyakolattūr, <i>vi.</i> ,	7	bappa-bhaṭṭāraka-pāda-bhakta,	143
Āyalchēri, <i>vi.</i> ,	8	Bappaka, <i>m.</i> ,	75
Āyattūr, <i>vi.</i> ,	8	Baradarāmi, <i>vi.</i> ,	271
Ayitana, <i>ch.</i> ,	185, 193	Barigar, <i>s. a.</i> Vārdurga,	156
Ayōdhyā, <i>vi.</i> ,	94, 239	Barimika, <i>m.</i> ,	242
Ayyapillāya, <i>m.</i> ,	33, 54	Baroda, <i>vi.</i> ,	337, 338n
B		Baṭṭēśvar, <i>vi.</i> ,	156n
		Baṭṭayya, <i>ch.</i> ,	355
		Baṭṭi tank,	349
		Bāva, <i>m.</i> ,	74
		Bāvāji bill,	81, 82
		Beekore, <i>s. a.</i> Vikaura,	156
		Behār, <i>co.</i> ,	26, 28n
		Belgere Odeyōru, <i>m.</i> ,	349
		Beḷliuda, <i>vi.</i> ,	340, 349
Bāchaladēvi, <i>queen of</i> Sōmēśvara I.,	215		
Badāl, <i>vi.</i> ,	243, 244n		
Bādāle thirty-six, <i>di.</i> ,	59, 66		
Bādām, <i>vi.</i> ,	187		

	PAGE		PAGE
Bêlûr, <i>vi.</i> ,	7	Bhīmasamudra, <i>tank</i> ,	223n
Belvola three-hundred, <i>di.</i> ,	205, 351, 352n, 354	Bhīma-Vallabha, <i>Kōna ch.</i> ,	87
Berwara, <i>s. a.</i> Vaḍavāri,	156	Bhīmavaram, <i>vi.</i> ,	227, 230, 358
Bêta, <i>Eastern Chalukya k.</i> ,	227, 228, 229, 241	Bhīmēśvara, <i>te.</i> ,	34, 37, 51, 188, 230, 328, 330
Bêta, <i>Kōna ch.</i> ,	85, 95	Bhinmāl, <i>vi.</i> ,	312 add.
Bhābhū, <i>m.</i> ,	171	bhishuka,	245, 253n
Bhadalpur, <i>vi.</i> ,	28n	Bhōdatāta-kālī, <i>channel</i> ,	96
Bhadra, <i>co.</i> ,	245, 251	bhōga,	52, 53, 96, 156
Bhadrabāhu I., <i>Jaina saint</i> ,	23, 24, 26, 28	Bhōgadēvarasa, <i>ch.</i> ,	260, 262
Bhadrabāhu II., <i>Jaina preceptor</i> ,	24, 26, 28	Bhōgāditya, <i>m.</i> ,	171
Bhadrabāhucharita, <i>name of a work</i> ,	23n, 338	bhōgapati,	253
Bhadrasvāmin, <i>m.</i> ,	210	Bhōgaṭa, <i>m.</i> ,	247, 254
Bhadreśvara, <i>m.</i> ,	171	bhōgika,	253n
bhāgabhōgakara, <i>tax</i> ,	99, 102, 105, 106, 108, 109, 110, 111, 112, 113, 114, 115, 116, 118, 120, 122, 123, 125, 126, 128, 130	Bhōja, <i>co.</i> ,	3, 48, 245, 246, 253, 270
Bhāgalpur, <i>vi.</i> ,	243n, 244n, 245, 246, 251n, 252n, 254n	Bhōja, <i>Paramāra k.</i> ,	4, 148, 151
Bhagavati, <i>s. a.</i> Durgā,	318	Bhōjadēva, <i>Kanauj k.</i> ,	244n, 246n, 309, 310
Bhagavati hill, <i>s. a.</i> Bāvājī hill,	81, 82	Bhujjabbarasi, <i>queen</i> ,	351, 355, 356
Bhāgirathi, <i>s. a.</i> Gaṅgā,	252	Bhujabbēśvara, <i>te.</i> ,	351, 355, 356
Bahunḍāpūrva, <i>vi.</i> ,	125	bhūmiehhidra,	75, 254
Bhāna (<i>or</i> Bhānu), <i>m.</i> ,	210	Bhūpāla, <i>k.</i> ,	338
Bhāndanavijaya, <i>biruda</i> ,	315, 318	Bhūṣaṇa, <i>s. a.</i> Kavibhūṣaṇa,	152
Bhānika, <i>m.</i> ,	171	Bhūtārya, <i>s. a.</i> Būtuga,	280, 289
Bharadvāja, <i>riśhi</i> ,	181	bhūtavātāpratyāya,	75
Bharata, <i>India</i> ,	26	Bidirūr, <i>vi.</i> ,	349
Bharant, <i>vi.</i> ,	138n	Bihāmad, <i>m.</i> ,	300
Bharōch, <i>vi.</i> ,	336	Bijabbe, <i>queen of Maruḍadēva</i> ,	351, 354
Bhartṛihari, <i>author</i> ,	25	Bijāpur, <i>vi.</i> ,	270n
Bhāskara, <i>m.</i> ,	171	Bijapur, <i>vi.</i> ,	335n
Bhāskarabhaṭṭa, <i>m.</i> ,	257	Bilhana, <i>author</i> ,	212n
Bhāskara Ravivarman, <i>k.</i> ,	291, 293	Billemapeddapūṇḍi, <i>vi.</i> ,	303
Bhaṭṭakka (Bhaṭārka), <i>Valabhi k.</i> ,	74	Bilvanāthēśvara, <i>te.</i> ,	66
bhaṭṭ-āgrahāra,	155	Bimantāṅgal, <i>vi.</i> ,	7
Bhaṭṭa Nārāyaṇa, <i>poet</i> ,	243n, 247n	Bimaran, <i>vi.</i> ,	57
bhaṭṭaputra,	199, 256	Bimbamāmbā, <i>queen of Bêta</i> ,	85, 95
Bhaṭṭi, <i>m.</i> ,	74	biruda, <i>a surname</i> ,	2, 357
Bhava, <i>s. a.</i> Śiva,	337n, 347	boar, <i>crest</i> ,	1, 58n, 239, 301
Bhavadēva, <i>k.</i> ,	257	Boḍḍaladoḍḍilaṅka, <i>island</i> ,	357
Bhavanandin, <i>Jaina preceptor</i> ,	142	Bōdhānā, <i>m.</i> ,	171
Bhāvanārāyaṇa, <i>te.</i> ,	33	Bomma, <i>ch.</i> ,	271
Bhavanasāmi, <i>m.</i> ,	171	Boppaḍām, <i>vi.</i> ,	187
Bhāvasarman, <i>m.</i> ,	171	Boramdeo, <i>vi.</i> ,	258n
Bhāyila, <i>m.</i> ,	171	Brahmachārin, <i>m.</i> ,	30
Bhīma, <i>ch.</i> ,	37, 51	brahmādāya,	178
Bhīma III., <i>Kōna ch.</i> ,	84, 85, 86, 95	brahmādēya,	75
Bhīmakhandaṃ, <i>quoted</i> ,	331n	Brahman, <i>ch.</i> ,	228, 229, 241
Bhīmanātha, <i>s. a.</i> Bhīmēśvara,	36, 37, 51, 86, 95	Brahman, <i>god</i> ,	47, 93, 154, 181, 238, 288, 319
Bhīmarāju-cheruvu, <i>tank</i> ,	96	Brahman, <i>m.</i> ,	130, 171
		Brahman, <i>sur. of Vikhanas</i> ,	225
		Brahmanēmidatta, <i>Jaina author</i> ,	25, 26
		brahmapuri,	128

	PAGE
Brahma-siddhānta,	71, 72, 73, 217, 218, 220, 221n, 230, 265, 310
Bṛihadgṛihōkamisāra-pattalā, <i>dī.</i> ,	103, 120
bṛihadrājñi,	113
Bṛihadvirāchamaṇa, <i>vi.</i> ,	102
Bṛihagṛihēyēvarat̥ha-pattalā, <i>dī.</i> ,	103
Bṛihaspati, <i>ṛiśhi</i> ,	181
Bṛihatsaṁhitā, <i>quoted</i> ,	58n, 246
British Museum plates,	1, 120 add., 335n
Buddha,	56, 134, 135, 244, 251n
Buddharāja, <i>ch.</i> ,	37
Buddhavarman, <i>ch.</i> ,	37
Buddhila, <i>s. a.</i> Buddhilingāchārya,	24, 28
Buddhilingāchārya, <i>Jaina saint</i> ,	24
Buddhists,	54, 133, 134, 138, 177, 244, 257
Būdhapatra, <i>s. a.</i> Burtra,	312, 313
Būdūr, <i>vi.</i> ,	9
Bugūḍa, <i>vi.</i> ,	199n
Bukka, <i>Vijayanagara k.</i> ,	4
Bukkamā, <i>queen of Īśvara</i> ,	3
bull, <i>crest</i> ,	74, 177, 180, 183, 186n, 192, 318
Burtra, <i>vi.</i> ,	312, 313
Būruguvāya, <i>ri.</i> ,	357
Būtagāvunḍa, <i>m.</i> ,	355
Būtaya, <i>s. a.</i> Bātuga,	280, 351, 354, 355
Bātuga, <i>Western Gaṅga k.</i> ,	141, 280, 331

C

Cambodia, <i>co.</i> ,	335
Ceylon,	296n
Chācha, <i>k.</i> ,	312 and add., 313
Chāchāpura, <i>vi.</i> ,	115
Chāchiga, <i>s. a.</i> Chācha,	312 add.
Chāhamāna, <i>s. a.</i> Chāhumāna,	312n
Chāhavāna, <i>do.</i> ,	312n
Chāhumāna, <i>family</i> ,	312 and add., 313
Chāhnyāna, <i>s. a.</i> Chāhumāna,	312n
Chākīrāja, <i>Western Gāṅga ch.</i> ,	333, 338, 349
Chakradhara, <i>s. a.</i> Vishnu,	225
Chakrakōṭṭa, <i>vi.</i> ,	227
Chakrakūta, <i>vi.</i> ,	226, 227, 239
Chakrasvāmin, <i>sa.</i> ,	171
Chakrāyudha, <i>k.</i> ,	245, 246
Chakrāyudha, <i>sa.</i> ,	58, 63
chakrin, <i>a provincial chief</i> ,	96
Chalamartigaṇḍa, <i>biruda</i> ,	315, 317, 318
Chālikka-chakravartin, <i>biruda</i> ,	270
Chalukya, <i>family</i> ,	58n
Chalukya, <i>sa.</i> ,	239

	PAGE
Chalukya, Eastern, <i>dy.</i> , 32, 33, 34, 36, 37, 38, 84, 86, 87, 137, 184, 195n, 212n, 226, 227, 228, 229, 270, 301, 302	
Chalukya, Western, <i>dy.</i> , 34, 38, 82, 94n, 137, 182, 205, 212, 213n, 214, 260, 270, 335n	
Chālukya, <i>family</i> , 38, 49, 84, 94, 239, 279, 287, 302, 335n, 337, 348	
Chālukya, <i>do.</i> , . . . 207, 214, 241, 242, 262	
Chālukya-Bhīma I., <i>Eastern Chalukya k.</i> , 227, 240	
Chalukya-Bhīmanagari, <i>s. a.</i> Bhīmavaram, . 227	
Chālukya-Bhīmāpura, <i>do.</i> , . . . 227	
Chalukya-Bhīmēśvara, <i>s. a.</i> Chālukya- Bhīmēśvara, 227	
Chālukya-Bhīmēśvara, <i>te.</i> , . . . 227, 240	
Chālukya-Bhīmēśvarapura, <i>s. a.</i> Bhīmavaram, 227	
Chammak, <i>vi.</i> , 194n	
champū, 332, 334	
Chāmrajnagar, <i>vi.</i> , 340	
Chandāla, <i>caste</i> , 155	
Chandaladēvi, <i>queen of</i> Mallapa II., 228, 229, 241	
Chandamahāsēna, <i>k.</i> , 312n, 335	
Chandamāruta, <i>name of a work</i> , 221n	
Chandavarman, <i>Kalinga k.</i> , 143, 145	
Chandēlla, <i>dy.</i> , 246n, 310	
Chandradēva, <i>Kanauj k.</i> , 99, 118, 131	
Chandrāditya, <i>m.</i> , 171	
Chandragiri, <i>hill</i> , 23, 25	
Chandragiri, <i>vi.</i> , 6n, 267, 269, 270	
Chandragiri-rājya, <i>di.</i> , 6, 267	
Chandragupta, <i>Jaina preceptor</i> , 23, 28	
Chandragupta, <i>k.</i> , 257	
Chandragupta, <i>Maurya k.</i> , 23	
Chandramauli-taṭāka, <i>tanṭ</i> , 10	
Chandrātrēya, <i>s. a.</i> Chandēlla, 154	
Chandrāvati, <i>vi.</i> , 312n	
Chanupakatyā, <i>vi.</i> , 96	
Chattāpayya, <i>m.</i> , 262	
Chātūr, <i>s. a.</i> Śāttūr, 271	
Chaturbhujā, <i>m.</i> , 154, 171	
Chaturdanta, <i>elephant</i> , 195n	
Chaturthakula, <i>the fourth caste</i> , 37	
Chaturthānvaya, <i>do.</i> , 33, 47	
chaturvēdin, 155	
Chaubhujā, <i>m.</i> , 154, 171	
Chaubāpa, <i>s. a.</i> Chāhumāna, 312n	
Chaulukya, <i>dy.</i> , 254n, 312n	
chaurādai, <i>eighly-four</i> , 270	
chaurōddharapika, 253	
Chechhapayya, <i>ch.</i> , 355	
Chedaluvāda, <i>vi.</i> , 242	

	PAGE		PAGE
Chēdi, <i>co.</i> ,	246n, 279, 280	Dadaūamayūtā, <i>vi.</i> ,	115
Chēlekātu, <i>vi.</i> ,	10	Daddārṇava, <i>ch.</i> ,	315, 317
Chellūr, <i>vi.</i> ,	36, 84, 96n, 226, 228, 302, 307n	Dākivādulūke seventy, <i>di.</i> ,	213, 214
Chēra, <i>co.</i> ,	12, 216, 288n, 289n, 292, 295	Dākshārāma, <i>s. a.</i> Drākshārāma,	37, 51, 328, 330
Chērauma, <i>s. a.</i> Śēramāṇ,	250, 289	Dakshatapōvana, <i>do.</i> ,	37n
Chbadvidēvi, <i>queen of</i> Mummaḍi-Bhima I.,	85, 94	Dakshavāṭa or Dakshavāṭikā, <i>do.</i> ,	37n
Chhabara, <i>di.</i> ,	55, 56	Dalhūsarman, <i>m.</i> ,	130
Chhatrapa, <i>s. a.</i> Kshatrapa,	55, 56, 57	Dāmapāya, <i>m.</i> ,	62
Chhēma (Kshēma), <i>vi.</i> ,	54, 56	Dāmara, <i>m.</i> ,	171
Chhili, <i>vi.</i> ,	185, 193	Dāmōdara, <i>m.</i> ,	30, 171
Chhitū, <i>m.</i> ,	171	Dāna, <i>s. a.</i> Dānārṇava,	227, 240
Chicacole, <i>vi.</i> ,	143	Dānārṇava, <i>Eastern Chatukya k.</i> ,	227, 240
Chidambaram, <i>vi.</i> ,	70	Dānārṇava, <i>Eastern Ganga k.</i> ,	186n and Table
Chikkulla, <i>vi.</i> ,	193	daṇḍanāyaka,	185, 260, 262
China-Vira, <i>s. a.</i> Virappa-Nāyaka,	271	dāṇḍapāsika,	253
Chincha, <i>s. a.</i> Chinchila,	205, 208	daṇḍasakti,	245, 253
Chinichila (or Chinichali), <i>s. a.</i> Chinchoolee,	205, 208	Dantidurga, <i>s. a.</i> Dantivarman II.,	279, 287, 336
Chinchoolee, <i>vi.</i> ,	205	Dantiga, <i>k.</i> ,	289
Chingleput, <i>vi.</i> ,	1	Dantiga, <i>s. a.</i> Dantivarman,	181
Chinna-Bomma, <i>s. a.</i> Boruma,	271	Dantipriya, <i>ch.</i> ,	59, 64
Chintādurga, <i>sur. of</i> Bhavadēva,	257	Dantivarman, <i>k.</i> ,	180, 181, 182
Chitrakūṭa, <i>vi.</i> ,	289	Dantivarman I., <i>Rāshtrakūṭa k.</i> ,	181n
Chitrarathasvāmin, <i>te.</i> ,	143n, 197n	Dantivarman II., <i>do.</i> ,	181n, 336
Chittātūru, <i>vi.</i> ,	271n	Daravali, <i>vi.</i> ,	108
Chōḍa, <i>s. a.</i> Chōḷa,	207, 228, 241, 302, 315, 317	dāsagrāmika,	245, 253
Chōḍa, <i>s. a.</i> Rājendra-Chōḍa I.,	86	dāṣapūrvadhārin,	24
Chōḍa, <i>Felanāṇḍu ch.</i> ,	35, 36, 37, 38, 50, 84	dasavanda, <i>rent-free land</i> ,	65, 269
Chōḍagaṅga, <i>sur. of</i> Anantavarman,	185, 186	dates, recorded by a chronogram,	147, 203, 204
	Table, 188, 228	dates, recorded in numerical symbols,	75, 143, 194, 195, 209
Chōḍamāmbā, <i>f.</i> ,	357	dates, recorded in numerical words,	4, 33, 53, 193, 228, 241, 242, 270, 311, 318, 320, 335, 357
Chōḍasamudra, <i>tank</i> ,	223n	Dāu, <i>m.</i> ,	171
Chōḷa, <i>s. a.</i> Chōḷa,	12, 289	dauṣāsādhāsāghanika,	253
Chōḷa, <i>co.</i> , 36, 66, 82, 94n, 137, 138, 139, 146, 147, 153, 178, 181, 216, 221, 222, 223, 225, 227, 228, 230, 281, 294, 315, 331		dauvārika,	302
Chōḷapura, <i>s. a.</i> Sholinghur,	221	Dāvāngere, <i>vi.</i> ,	212n
Chōḷapurīśvara, <i>te.</i> ,	221	Dāyi, <i>m.</i> ,	171
Chōḷasimhapura, <i>s. a.</i> Sholinghur,	221	Dayitavieṣṇu, <i>k.</i> ,	245, 251
Chōḷavāridhi, <i>tank</i> ,	222, 223, 225	days, lunar :—	
choska, <i>a horse</i> ,	56	bright fortnight :—	
Chukhsa, <i>di.</i> ,	55, 56, 57	first,	311
club banner,	177	second,	204, 217, 218, 263, 328, 329
Cocanada, <i>vi.</i> ,	33n, 227	third,	98, 103, 112, 128, 185 and add., 193
Cochin, <i>vi.</i> ,	177, 291, 292, 293, 294, 295	fourth,	265, 266
Coom (Kūvam), <i>vi.</i> ,	8	fifth,	30, 69n, 143, 145, 351, 355
		sixth,	99, 120, 121
		seventh,	71, 73, 98, 122, 155, 156
		eighth,	180, 131
		ninth,	99, 109

D

Dabbaṅṇa, <i>tank</i> ,	242
Dādā Harir's Well,	297, 298

	PAGE		PAGE
tenth, 99, 113, 220, 228, 230, 241, 265,	335, 349	Dégāmve, <i>vi.</i> ,	247
eleventh,	328, 330	Dēhula, <i>m.</i> ,	171
twelfth,	185, 193, 270	Dēlha, <i>m.</i> ,	171
thirteenth,	127, 297, 300	Dēlhā, <i>m.</i> ,	171
fourteenth,	309, 310	Dēlhaṇa, <i>m.</i> ,	171
fifteenth,	98n, 99, 123, 323, 330	Dēlhū, <i>m.</i> ,	171
full-moon, 66, 69, 98, 102, 106, 110, 111,		Deṇḍalūru, <i>vi.</i> ,	195
115, 125, 213, 214, 290, 320, 357, 358		Dēḍ-Barapārk, <i>vi.</i> ,	243, 244n, 245n, 251n
dark fortnight :—		Dēḍgaḍh, <i>vi.</i> ,	246n, 309, 310
first,	72, 99, 113, 114, 210	Dēḍli, <i>vi.</i> ,	279, 280, 281, 310
second,	69	Deopara, <i>vi.</i> ,	244, 252n, 255
third,	75	Dēsēuaka, <i>vi.</i> ,	74, 75
fourth,	311	Dēū, <i>m.</i> ,	154, 171
fifth,	67, 219, 220	Dēūr, <i>vi.</i> ,	215
sixth,	100, 267, 269	Dēva, <i>m.</i> ,	309
seventh,	312	Dēvā, <i>m.</i> ,	300
eighth,	99, 126, 127, 263, 264	Dēvāchāri, <i>m.</i> ,	329
ninth,	125, 217, 220, 221	Dēvadatta, <i>ch.</i> ,	244
tenth,	228, 242	Dēvadatta, <i>m.</i> ,	171
eleventh,	264	Dēvadhana, <i>m.</i> ,	171
thirteenth,	278, 279, 290	Dēvadhara, <i>m.</i> ,	171
fifteenth,	105, 107, 116, 155, 156	Dēvagere, <i>vi.</i> ,	195n, 197n
new-moon, 4, 5, 58, 63n, 69n, 98, 105, 215		Dēvahara, <i>m.</i> ,	171
days, solar :—		Dēvakī, <i>queen of Timma</i> ,	3
tenth,	265, 266n	Dēvanābha, <i>m.</i> ,	171
fifteenth,	219	Dēvaūga, <i>m.</i> ,	128
twenty-first,	296	Dēvapāla, <i>k.</i> ,	243n, 244n, 245n, 246, 251n
twenty-second,	292	Dēvapāla, <i>Kanauj k.</i> ,	310n
days of the week :—		Dēvāram, <i>quoted</i> ,	294
Sunday, 4, 67, 72, 73, 107, 108, 113, 114,		Dēvaremaḥikidāma, <i>vi.</i> ,	193
115, 118, 120, 121, 126, 127, 128,		Dēvarshi, <i>m.</i> ,	171
185 and add., 193, 205n, 228, 242,		Dēvaśarman, <i>m.</i> ,	145, 171
311, 328, 330, 357, 358		Dēvasēna, <i>Jaina preceptor</i> ,	142
Monday, 4, 5, 69, 102, 103, 106, 213, 214,		Dēvasthāna, <i>vi.</i> ,	105
220, 221, 263, 264, 265, 297, 300,		Dēvati, <i>m.</i> ,	252
312, 328, 330, 335, 349		Dēvavrata, <i>m.</i> ,	171
Tuesday, 58, 63, 116, 122, 130, 131, 319,		Dēvēndrapāṇḍita, <i>m.</i> ,	211
220, 267, 269		Dēvēri road,	267, 268
Wednesday, 69, 105, 109, 123, 215, 216,		Dēvēśvara, <i>m.</i> ,	171
217, 218, 278, 279, 290		Dēvisa, <i>m.</i> ,	171
Thursday, 71, 125, 155, 156, 204, 218, 302,		Dhādūka, <i>m.</i> ,	114
309, 310, 328, 329, 351, 355		Dhammapada, <i>quoted</i> ,	135
Friday, 70, 71, 110, 111, 125, 219, 263		Dhanadaprōlu, <i>s. a. Tsandavōlu</i> ,	34 and add.
Saturday, 99, 112, 228, 230, 241, 265, 266,		Dhanadapura, <i>do.</i> ,	34 and add.
279n, 292, 296, 311n		Dhanaga, <i>ch.</i> ,	
Dēda, <i>m.</i> ,	171	Dhanapati, <i>m.</i> ,	
Dēddadēvi, <i>queen of Gōpāla I.</i> ,	245, 251	Dhāndhē, <i>m.</i> ,	17
Dēdē, <i>m.</i> ,	171	Dhānū, <i>m.</i> ,	171
Dēdi, <i>m.</i> ,	171	Dhānyāṅkapura, <i>s. a. Amavāvati</i> ,	
		Dhārā, <i>vi.</i> ,	

	PAGE		PAGE
269, 270, 271, 278, 280, 281, 290, 293, 297, 300, 303, 309, 310, 315, 318, 320, 328, 329, 330, 333, 335, 349, 351, 355, 357, 358		gamāgamika,	253
Vikrama, 23n, 29, 30, 67n, 97, 98, 99, 100, 101, 103, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 120, 121, 122, 123, 124, 125, 126, 127, 128, 130, 131, 155, 156, 244, 246, 255, 297, 300, 309, 310, 311, 312, 313, 335		Gāmē, m.,	172
Erevisṇu, s. a. Viṣṇubhaṭṭa,	205, 208	gāmuṇḍa, s. a. gaṇḍa,	349
Ereyapa, <i>Western Gaṅga k.</i> ,	141	Gaṇadhara,	24, 28
Ēriyavarman, <i>Velanāṇḍu ch.</i> ,	35, 49	Gaṇapa or Gaṇapati, <i>Kōṇa ch.</i> ,	87
Ērṛa-guṇṭa, <i>tank</i> ,	96	Gaṇapati, <i>god</i> ,	266, 267, 296, 319, 350
Ērṛaya, <i>Velanāṇḍu ch.</i> ,	35, 49	Gaṇapati, <i>Kākatīya k.</i> ,	33, 223n, 226
Ērupādi, <i>vi.</i> ,	332	Gaṇapati, m.,	357
Ēṭawah, s. a. Īṭāva,	156	Gaṇapēśvaram. <i>vi.</i> ,	33, 223n
Ēttantāṅgal, <i>vi.</i> ,	7	Gaṇḍa, <i>Velanāṇḍu ch.</i> ,	35, 49, 50
F		Gaṇḍāchārya, m.,	301, 303
fourth caste, s. a. Śūdra,	319	Gaṇḍagōpāla, <i>biruda</i> ,	315, 318
G		Gaṇḍamārtanḍa, <i>te.</i> ,	281, 290
Gāḍa, <i>family</i> ,	130	Gaṇḍarāditya, <i>Chōla k.</i> ,	331
Gadādhara, m.,	171	Gaṇḍarāditya, <i>Śilāhāra ch.</i> ,	339
Gadag, <i>vi.</i> ,	205	Gaṇḍavēṇḍaḍuva, <i>sur. of Rājendra-Chōḍa I.</i> ,	86, 95
Gaḍḍarakula, <i>vi.</i> ,	155	Gandhāra, <i>co.</i> ,	54, 57, 245, 246, 252
gadde, <i>wet land</i> ,	269	Gaṇēśa, s. a. Gaṇapati,	152, 357
Gādhīpura, s. a. Kanaṇj,	100, 118	Gaṅga, m.,	349
Gagā, s. a. Gaurīśaṁkara,	154n	Gaṅga or Gaṅga, <i>family</i> ,	48, 68n, 94, 140, 141, 143, 177, 178, 181, 182, 184, 185, 186 Table, 187, 188, 189, 192, 193, 199, 200n, 222, 225, 226, 227, 228, 229, 239, 241, 280, 288, 289, 315, 317, 333, 335, 338, 349, 351, 354
Gagahā, <i>vi.</i> ,	98n, 120 add.	Gaṅgā, <i>queen of Bēta</i> ,	85, 95
Gaganaśiva, m.,	278, 290	Gaṅgā, <i>queen of Vijayāditya III.</i> ,	228, 229, 230, 242
Gāgē, m.,	154, 171	Gaṅgā, <i>the Ganges</i> , 12, 47, 53, 69, 83, 96, 99, 102, 103, 105n, 106, 108, 109, 110, 111, 113, 114, 115, 116, 118, 123, 125, 126, 128, 130, 140, 238, 239, 242, 301, 346	
Gāgū, m.,	154, 171	Gaṅgādēvi, <i>queen of Mallirāja</i> ,	86
Gāgūka, m.,	108, 109, 110	Gaṅgādhara, m.,	172
gajadhara, s. a. sūtradhāra,	300	Gaṅgādhara, <i>poet</i> ,	255
Gajāṅkusa, <i>sur. of Nārāyaṇa</i> ,	58, 59, 63	Gaṅgāditya, <i>te.</i> ,	122
Gajapati, k.,	12, 97n, 119, 131	Gaṅgagōṇḍa-Chōḍa-valanāṇḍu, <i>di.</i> ,	33, 37n
Galatians, <i>quoted</i> ,	176	Gaṅgapāṭi, s. a. Gaṅgavāḍi,	289
galde, s. a. gadde,	350n	Gaṅgavāḍi ninety-six thousand, <i>di.</i> ,	186n, 355
Gālhana, m.,	171	Gaṅginikā, <i>vi.</i> ,	247, 253
Galhē, m.,	171	Gāṅgū, m.,	172
Gālhē, m.,	172	Gaṅjām, <i>di.</i> ,	198, 199n, 258n, 259n
Gālhā, m.,	172	Garga, <i>astronomer</i> , 71, 72, 217, 218, 220, 230, 265, 310	
		Garuḍa, <i>god</i> ,	5, 58, 62n, 332
		Garuḍa banner,	59, 65, 96, 148
		Gāsala, m.,	172
		Gauḍa, <i>co.</i> ,	48, 287
		gaṇmika,	253
		Gaur, <i>vi.</i> ,	243

	PAGE
Gauri, <i>queen of Satyāśraya</i> ,	228, 229, 241
Gautama, <i>Jaina saint</i> ,	24, 28
Gautama, <i>m.</i> ,	172
Gautama-nadi, <i>s. a. Gôdāvari</i> ,	357
Gautami, <i>ri.</i> ,	320
Gautamimāhātmya,	320
Gayā, <i>vi.</i> ,	243, 244n, 255
Gayādhara, <i>m.</i> ,	172
Gāymani tank,	349
Ghaṭikāchala, <i>te.</i> ,	221
Ghaṭikāchalamāhātmya,	221n
Ghiyās-ud-din Balban, <i>k.</i> ,	312n
Ghōsrāwā, <i>vi.</i> ,	244, 251n
Giḍāṇḍā-maṇḍala, <i>di.</i> ,	256
Giḍrisiṅgi, <i>co.</i> ,	315, 318
Girapā, <i>m.</i> ,	300
Giripaśchimaśāsana, <i>biruda</i> ,	37
Girnār, <i>mo.</i> ,	56n, 209
Gôda-Mārtāṇḍa, <i>Travancore k.</i> ,	202
Gôdāvari, <i>ri.</i> , 36, 63, 84, 194, 195, 230, 300,	320, 356, 357
Gôdhana, <i>m.</i> ,	172
Gôga-Nārāyaṇa, <i>te.</i> ,	247n
Gôhaḍa, <i>m.</i> ,	172
gôkara, <i>tax</i> ,	99, 118
Gôkarṇa, <i>ch.</i> ,	315, 317
Gôkarṇa, <i>vi.</i> ,	13
Gôkarnarāsi, <i>m.</i> ,	351, 355
Gôkarnasvāmin, <i>s. a. Gôkarnēśvara</i> , 185, 186n,	192, 199n, 200n
Gôkarnēśvara, <i>te.</i> ,	199
Gôkula, <i>di.</i> ,	155
Gôlamba, <i>s. a. Kôlamba</i> ,	202
Gôlhē, <i>m.</i> ,	172
Golkonḍa, <i>vi.</i> ,	270
Gollakuppa, <i>vi.</i> ,	9
Gondavāḍi, <i>vi.</i> ,	214, 215
Goṅka I., <i>Velanāṇḍu ch.</i> ,	35, 36, 49, 50
Goṅka II., <i>do.</i> ,	34n, 35, 36, 38, 50, 51
Goṅka III., <i>do.</i> ,	33, 35, 37, 38, 51, 53
Goṅkaya, <i>s. a. Goṅka II.</i> ,	38
Gôpāla I., <i>k.</i> ,	245, 246n, 251, 253
Gôpāla-Krishṇa, <i>te.</i> ,	67
Gôpati, <i>m.</i> ,	172
Gôpipali, <i>vi.</i> ,	247, 253
Gôsalaḍēvi, <i>queen of Gôvindhachandra</i> ,	98n
Gôsālā Krishṇa, <i>te.</i> ,	201n
Gôsē, <i>m.</i> ,	172
gôshṭhika,	309
Gôṭha, <i>m.</i> ,	172

gôtras :—

	PAGE
Ātrēya,	4, 192, 315, 317
Atri,	170
Bābhravya,	170
Bandhula, 98, 99, 102, 105, 110, 115, 116,	118, 120, 122, 126, 128, 170
Baudhāyana,	170
Bharadvāja or Bhāradvāja, 145, 170, 210, 357	
Bhārgava,	170
Chandrātrēya,	170
Darbhi,	170
Dārḍhyachyuta,	170
Daundavya,	74
Dhaumya,	170
Garga or Gārgya,	170
Gautama or Gôtama,	170
Gôbhila,	98, 112
Hārīta,	302
Jātûkarṇa,	170
Jivantāyana,	170
Kapva,	320
Kāśyapa or Kāśyapa,	63, 170, 222, 225, 320
Kātyāyana,	170
Kaundinya,	62, 170, 256
Kauśika,	154, 170
Kautsa,	170
Krishnātrēya,	128, 170
Kutsa,	171
Laugākshi,	171
Māhula,	171
Mānavya,	239
Māṇḍavya,	171
Maudgalya,	171
Mauna,	171
Pāṇini,	171
Parāśara,	154, 171
Sāmkritya,	128, 154, 171
Śaṇḍilya,	130, 171
Śarkarāksha,	128
Sauśravasa,	171
Sāvarnya,	171
Śrivatsa,	270
Traikāyana,	171
Upamanyu,	171
Vasē,	154, 171
Vasishṭha,	154, 171
Vatsa,	128, 171, 199
Vatsabhārgava,	130
Vishṇuviddha,	171
Viśvāmitra,	205, 208

	PAGE
Gôulî, <i>vi.</i> ,	116
Gôvardhana, <i>Jaina preceptor</i> ,	142
Gôvardhana, <i>Jaina saint</i> ,	24, 28
Gôvinda, <i>m.</i> ,	63, 172
Gôvinda I., <i>Râshtrakûta k.</i> ,	336, 346
Gôvinda II., <i>do.</i> ,	287, 336, 338
Gôvinda III., <i>do.</i> , 24n, 26, 181, 182, 279, 333, 334, 335, 336, 337, 338, 340	
Gôvinda IV., <i>do.</i> ,	288, 336
Gôvindachandra, <i>Kanauj k.</i> , 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 120 add., 130, 132n, 133n	
Gôvinda-dvâdâsî, <i>tithi</i> ,	185
Gôvinda-kânana, <i>s. a.</i> Mukhalingam,	188
Gôvindarâja, <i>Gujarât k.</i> ,	334, 336
Gôvinda-vâtikâ,	112
Gôvindpur, <i>vi.</i> ,	255
Gôvunarasa, <i>Śīlâhâra ch.</i> ,	59, 65, 66n
grâma-nipâna-kûpaka, <i>the drinking-well of a village</i> ,	74
Gûḍanagaram, <i>vi.</i> ,	271n
Gudḍanûr, <i>vi.</i> ,	340, 349
Guddavâdi, <i>di.</i> ,	83, 84, 96
Guddavâdi-nâṇḍu, <i>di.</i> ,	37n
guḍi,	319
Guḍivâda, <i>vi.</i> ,	34, 83n, 230, 242
Gudrapi, <i>vi.</i> ,	193
Gudrâra, <i>di.</i> ,	34, 83n
Gudravâra, <i>di.</i> ,	34, 49, 83n
Guhila, <i>family</i> ,	30, 312n, 313n
Gujarât, <i>co.</i> , 138, 195n, 246n, 298, 334, 336, 338n	
Gujarât Chalukya, <i>dy.</i> ,	195n
Gullugayya, <i>m.</i> ,	355
Gupabhara, <i>sur. of Mahêndravarmā I.</i> ,	162, 163
Gupaga-Vijayâditya, <i>s. a.</i> Gupaka-Vijayâditya III.,	226, 239
Gupaka-Vijayâditya III., <i>Eastern Chalukya k.</i> ,	212n
Gupamahârṇava, <i>Eastern Gaṅga k.</i> , 185, 186, 187, 192	
Gupârṇava I., <i>do.</i> ,	186n and Table
Gupârṇava II., <i>do.</i> ,	186 Table, 187
Gupḍama I., <i>do.</i> ,	186 and Table, 187, 192
Gupḍama II., <i>do.</i> ,	186 and Table, 192
Gupḍambikâ, <i>queen of Chôḍa</i> ,	35, 38, 50
Gupta, <i>dy.</i> ,	243
Guptigupta, <i>Jaina preceptor</i> ,	24n, 26, 339
guptis, <i>the three</i> ,	339
gurava, <i>a preceptor</i> ,	136n, 137

	PAGE
Gurjara, <i>m.</i> ,	210
Gûrjara, <i>co.</i> ,	287, 289, 298, 300
Guruparamparâprabhâva, <i>name of a work</i> ,	221
Gutti, <i>vi.</i> ,	354
Guttiya-Gaṅga, <i>biruda</i> ,	354n
Gwâlîor, <i>vi.</i> ,	244n

H

Haidarâbâd, <i>vi.</i> ,	335n
Haihaya, <i>family</i> ,	86, 95, 228, 229, 241
Haihaya, <i>mythical k.</i> ,	84, 94
Haihayâditya, <i>sur. of Râjendra-Chôḍa I.</i> ,	86, 95
Hâla, <i>m.</i> ,	172
Haladôya-pattalâ, <i>di.</i> ,	99, 100
Halsî, <i>vi.</i> ,	195n, 197n
Hambîra, <i>s. a.</i> Hammîra,	119n
Hammîra, <i>k.</i> ,	119
Hampe, <i>vi.</i> ,	267
hamsa, <i>crest</i> ,	177, 255
Hangargi, <i>vi.</i> ,	260
Hauumat, <i>god</i> ,	260, 302
Hari, <i>m.</i> ,	172
Hari, <i>mythical k.</i> ,	84, 94
Hari, <i>s. a.</i> Vishnu, 30, 47, 51, 151, 204, 287, 288, 289	
Haridatta, <i>m.</i> ,	172
Haridhara, <i>m.</i> ,	172
Harihara, <i>vi.</i> ,	13
Haripura, <i>vi.</i> ,	118
Harîr, <i>s. a.</i> Bâî Harîr,	300
Harîrpur, <i>vi.</i> ,	297, 298, 300
Harîsarman, <i>m.</i> ,	172
Harîshandra, <i>Kanauj prince</i> , 98n, 99, 126, 127	
Hârîtî,	239
Harivamśa-purâṇa,	25, 246n, 247n
Harsha, <i>k.</i> ,	208, 209, 245n, 254n
Harsha, <i>vi.</i> ,	312n
Harshagupta, <i>k.</i> ,	257
Hastikunḍî, <i>vi.</i> ,	335n
Hastimalla, <i>sur. of Prithivîpati II.</i> , 182, 222, 223, 225	
Hastipada, <i>vi.</i> ,	256
Hât-âshṭâḍasaka, <i>di.</i> ,	155
haṭṭikâ,	245, 254
Hebbâl, <i>vi.</i> ,	350, 353n
Himâlaya, <i>mo.</i> ,	289, 346
Hindurâya, <i>a Hindû king</i> ,	2
Hîrâditya, <i>m.</i> ,	172
Hrahadagalli, <i>vi.</i> ,	195n

	PAGE
Hiraṇya, <i>m.</i> ,	172
hiraṇya, <i>tax</i> , . . . 99, 113, 115, 116, 122, 123	
Honūr, <i>vi.</i> ,	339
Hosapēṭe (Hospet), <i>vi.</i> ,	266, 267
Hosūr, <i>vi.</i> ,	337
Hoyśala, <i>dy.</i> ,	82n, 180
Hungund, <i>vi.</i> ,	59

I

Ibrāhim Shāh, <i>Golkonda k.</i> ,	270
Idigūr-vishaya, <i>di.</i> ,	340, 349
Īkāṭṭu-kōṭaka, <i>s. a.</i> Īkāṭṭu-kōṭaka,	9, 10
Īkkāḍu, <i>vi.</i> ,	8n
Īkkāṭṭu-kōṭaka, <i>di.</i> ,	8
Īlam, <i>Ceylon</i> ,	68n, 219, 220
Ilavampāṭṭu, <i>s. a.</i> Elavampēḍu,	9
Inda or Indra II., <i>Rāshtrakūṭa k.</i> ,	336, 346
Indi, <i>vi.</i> ,	57
India Office plate,	198n
Indra, <i>god</i> ,	134, 239, 242
Indra III., <i>Rāshtrakūṭa k.</i> ,	280, 288
Indra IV., <i>do.</i> ,	335
Indrabala, <i>k.</i> ,	257
Indrabhaṭṭāraka, <i>Eastern Chalukya k.</i> ,	195n, 226
Indrabhaṭṭāraka, <i>k.</i> ,	195
Indrabhaṭṭārakavarman, <i>k.</i> ,	194, 195, 197
Indrādhirāja, <i>k.</i> ,	195
Indrarāja, <i>k.</i> ,	245, 246n
Indrarāja, <i>s. a.</i> Indrabhaṭṭāraka,	94, 226
Indrasēna, <i>k.</i> ,	33, 47
Indrasthāna, <i>s. a.</i> Indraprastha (Delhi),	100, 118
Indravarman I., <i>Eastern Ganga k.</i> ,	143
Indrāyudha, <i>k.</i> ,	246n
Indurāja, <i>s. a.</i> Indrabhaṭṭāraka,	226, 239
Indurāvam, <i>vi.</i> ,	53
Indus, <i>ri.</i> ,	55, 56, 57
Ingāligi, <i>vi.</i> ,	267
Iṅivittāṅgal, <i>vi.</i> ,	9
Irunkāṭakōṭa, <i>s. a.</i> Irunkāṭṭukōṭṭai,	7
Irappāḍi, <i>s. a.</i> Rāṭṭavāḍi,	94n
Iravikortan, <i>s. a.</i> Ravikkorran, 292, 293, 294n,	296, 297
Iruṅgola, <i>s. a.</i> Iruṅkulam,	6
Irunkāṭṭukōṭṭai, <i>vi.</i> ,	7
Iruṅkulam, <i>vi.</i> ,	6
Īśānadēva, <i>k.</i> ,	255
Īśānasiva, <i>m.</i> ,	278, 290
Isarahara-paṇchēla, <i>di.</i> ,	155
iṣṭāpūrta,	318

	PAGE
Īśvara, <i>m.</i> ,	74, 75, 210
Īśvara, <i>s. a.</i> Śiva,	82, 243, 247n, 287, 337n
Īśvara, <i>Vijayanagara k.</i> ,	3
Īśvaravarman, <i>Maukhari k.</i> ,	30
Itāva-paṇchēla, <i>di.</i> ,	155, 156
I-tsing, <i>Chinese pilgrim</i> ,	25

J

Jādū, <i>m.</i> ,	172
Jagaddhara, <i>m.</i> ,	172
Jagannāth, <i>vi.</i> ,	199n
Jaganobbaganda, <i>sur. of Vēma</i> ,	319
Jāgarshi, <i>m.</i> ,	172
Jagasiha, <i>m.</i> ,	172
Jagattuṅga, <i>sur. of Gōvinda III.</i> ,	279, 287
Jagattuṅga II., <i>Rāshtrakūṭa k.</i> ,	280, 288
Jagē, <i>m.</i> ,	172
Jāgū, <i>s. a.</i> Yājñavalkya, 98, 99, 102, 103, 105,	106, 108, 109, 111, 113, 114, 115, 116, 118, 120, 122, 126, 172
Jāhāḍa, <i>m.</i> ,	172
Jāhāṇa, <i>author</i> ,	280
Jāhula, <i>m.</i> ,	172
Jaina, 23, 24, 25, 26, 57, 136, 138, 139, 140,	141, 142, 246n, 309, 333, 339
Jaitanābha, <i>m.</i> ,	172
Jaitē, <i>m.</i> ,	172
jalakara, <i>tax</i> , . . . 99 add., 118 add., 120 and add.	
Jālamaṅgala, <i>vi.</i> ,	333, 340, 349
Jālhaṇa, <i>m.</i> ,	103
Jālhaṇa, <i>m.</i> ,	172
Jālbē, <i>m.</i> ,	172
Jālhū, <i>m.</i> ,	172
Jalhuā, <i>m.</i> ,	155
Jambu, <i>s. a.</i> Jambūsvāmin,	24, 28
Jambūdvīpa, <i>India</i> ,	253
Jambunātha, <i>s. a.</i> Jambunāthanahalli,	267, 269
Jambunāthanahalli, <i>vi.</i> ,	267
Jambūsvāmin, <i>Jaina saint</i> ,	24
Jainharimayūtā, <i>vi.</i> ,	115
Janārdana, <i>m.</i> ,	256
Janārdanasvāmin, <i>te.</i> ,	203
Jandā-vishaya, <i>di.</i> ,	199
Jantāvuram, <i>s. a.</i> Jayantapura,	188
Jāpilliya, <i>family</i> ,	311 and add.
Jāsha, <i>m.</i> ,	312
Jātaka, <i>quoted</i> ,	254n and add., 302n
jātakarman,	99, 126, 127
Jātēśarman, <i>m.</i> ,	98, 112

	PAGE	K	PAGE
Jatīlavarman, <i>Pāṇḍya k.</i> ,	177, 291	Kabbilayya, <i>m.</i> ,	355
Jatīnga-Rāmēśvara hill,	212, 213, 214	Kacchhōha-pattalā, <i>di.</i> ,	116, 128
Jaunpur, <i>vi.</i> ,	29	Kacchi, <i>s. a. Kāñchi</i> ,	81, 82, 280
Java, <i>island</i> ,	335	Kachchipattu, <i>vi.</i> ,	6, 7
Jayabhata III., <i>Gurjara k.</i> ,	253n	Kachchipattu-simā, <i>di.</i> ,	6
Jayachandra, <i>Kanauj k.</i> ,	97, 98, 99, 117, 118, 120, 121, 122, 123, 124, 125, 126, 127n, 128, 129n	Kachchūru-nāduka, <i>di.</i> ,	8, 9
Jayadhara, <i>sur. of Kulōttunga-Chōla I.</i> ,	70	Kadaba, <i>vi.</i> ,	24n, 332, 335n
Jayadhavalatikā,	25	Kadakkōttūr, <i>vi.</i> ,	222n
Jayadratha, <i>m.</i> ,	172	Kadamba, <i>dy.</i> ,	26, 195n, 197n, 339
Jāyama, <i>s. a. Jāyāmbikā</i> ,	33, 53, 86, 96	Kadamba, <i>s. a. Kadamba</i> ,	94, 239
Jāyāmbikā, <i>queen of Goṅka III.</i> ,	33, 35, 37, 51	Kadamba, <i>dy.</i> ,	247
Jayanāman, <i>s. a. Jayasēnāchārya</i> ,	24, 28	Kādambari, <i>goddess</i> ,	253
Jayānanda, <i>m.</i> ,	172	Kaḍappēri, <i>vi.</i> ,	265
Jayanānanda-Chōla, <i>sur. of Rājādhirāja</i> , 216, 217, 218		Kaḍāram, <i>co.</i> ,	69
Jayanānanda-Chōla-maṇḍala, <i>di.</i> ,	6	Kaḍigai, <i>s. a. Ghaṭikāchala</i> ,	221
jayantapura,	128	Kaḍiyam or Kaḍiyamu, <i>vi.</i> ,	330
Jayantapura, <i>s. a. Mukhalingam</i> ,	188	Kadphises, <i>k.</i> ,	55n
Jayaśakti, <i>Chandēlla k.</i> ,	154	Kadū, <i>m.</i> ,	172
Jayaśarman, <i>m.</i> ,	172	Kāila, <i>vi.</i> ,	115
Jayasēnāchārya, <i>Jaina saint</i> ,	24	Kailāsa, <i>te.</i> ,	337n
Jayasīha, <i>m.</i> ,	172	Kākalūr-nāduka, <i>di.</i> ,	8
Jayasīma, <i>Kēraḷa k.</i> ,	146, 147, 148, 293	Kakaradaha, <i>vi.</i> ,	155
Jayasīma I., <i>Eastern Chalukya king</i> ,	94, 195n, 239	Kākatīya, <i>dy.</i> ,	34, 197n
Jayasīma II., <i>do.</i> ,	239	Kakka, <i>Gujarāt Rāshtrakūṭa k.</i> ,	195n
Jayasīma II., <i>Western Chālukya k.</i> ,	68n, 94n and add.	Kakka or Karka I., <i>Rāshtrakūṭa k.</i> ,	336, 346
Jayasīma III., <i>do.</i> ,	214, 215	Kakka II., <i>do.</i> ,	336n
Jayatalladēvi, <i>queen</i> ,	313n	Kākalūr, <i>vi.</i> ,	8n
Jēnandāyikā, <i>vi.</i> ,	247, 253	Kalachuri, <i>dy.</i> ,	122 add., 279, 280
Jews,	293, 294	Kālahasti, <i>vi.</i> ,	13, 36, 51
Jhālrapāṭan, <i>vi.</i> ,	29, 32n, 208	Kālājara, <i>vi.</i> ,	154, 257n, 289
Jiāvai-pattalā, <i>s. a. Jiāvatī-pattalā</i> ,	118	Kālapriya, <i>te.</i> ,	281, 290
Jiāvatī-pattalā, <i>di.</i> ,	118	Kalavai, <i>vi.</i> ,	271
jihvāmūlīya,	208, 210	Kalavē-pattu, <i>di.</i> ,	271
Jīmūtavāhana, <i>mythical k.</i> ,	59, 66	Kālēru, <i>vi.</i> ,	84
Jina,	28	Kālēśvari, <i>goddess</i> ,	256
Jinasēna, <i>Jaina author</i> ,	25	Kālidāsa, <i>poet</i> ,	319n, 320
Jinēndra, <i>te.</i> ,	333, 349	Kaligalānkuṣa, <i>Eastern Gaṅga k.</i> , 186 Table, 187	
Jitānkuṣa, <i>Eastern Gaṅga k.</i> ,	186 Table, 187	Kālikāśvabhra, <i>vi.</i> ,	247, 253
Jīvitagupta II., <i>Gupta k.</i> ,	243, 244n, 245n, 254n	Kalīnga, <i>co.</i> ,	3n, 48, 68n, 143, 145, 184, 185, 186n and Table, 187, 188, 192, 193, 199, 226, 228, 256, 262, 288, 357
Jōdhpur, <i>vi.</i> ,	312 and add.	Kālīnga, <i>s. a. Kalīnga</i> ,	3, 188, 240, 270
jōlaka,	245, 253	Kalīnganagara, <i>s. a. Mukhalingam</i> , 185, 187, 188n, 189, 193	
Joseph Rabbān, <i>m.</i> ,	293, 294	Kalīngapatam, <i>vi.</i> ,	187, 314
Jvarahara, <i>sur. of Śiva</i> ,	271	Kalīngattu-Parani,	146n
Jvaraharīṅgasamudra, <i>sur. of Viḷāpaka</i> , 270, 271		Kalirāma, <i>m.</i> ,	183
jyēsthakāyastha,	245, 263	Kalivallabha, <i>sur. of Dhruva</i> ,	287
jyōtishkōma,	98n	Kali-Vishṇuwardhana, <i>Eastern Chalukya k.</i> ,	239
		Kaliyūr, <i>vi.</i> ,	67

	PAGE		PAGE
Kallabbarasi, <i>queen of Bûtayya</i> , . . .	351, 354	Kândû, <i>m.</i> , . . .	172
Kallakursi, <i>vi.</i> , . . .	270	Kāngali-pattalā, <i>di.</i> , . . .	126
Kalli, <i>vi.</i> , . . .	281	Kanhara or Kanhāra, <i>s. a. Kṛishṇa</i> , . . .	280
Kalli twelve, <i>di.</i> , . . .	278, 281, 290	Kanhavannā, <i>ri.</i> , . . .	281, 290
Kalpādi, <i>tithi</i> , . . .	98, 128n	Kanheri, <i>vi.</i> , . . .	176
Kalugumalai, <i>vi.</i> , . . .	136n	Kanīyakal three-hundred, <i>di.</i> , . . .	213, 214, 215
Kalyānapurādhipa, <i>biruda</i> , . . .	270	Kaniyaṇūr, <i>vi.</i> , . . .	138n
Kāma, <i>Eastern Chālukya ch.</i> , . . .	229, 241	Kankālī Tila, . . .	55
Kāma, <i>Eastern Chalukya k.</i> , . . .	227, 240	Kankēm, <i>s. a. Kanki</i> , . . .	278, 281, 290
Kamalādēva, <i>Jaina preceptor</i> , . . .	309	Kanki, <i>vi.</i> , . . .	281
Kamalādēvi, <i>Kādamba queen</i> , . . .	247	Kannaḍa, <i>Kanarese</i> , . . .	59
Kamala-Nārāyaṇa, <i>te.</i> , . . .	247	Kaṇṇantāṅgal, <i>vi.</i> , . . .	7
Kamalapāla, <i>ch.</i> , . . .	130	Kannapa (or Kennapa), <i>ch.</i> , . . .	205, 207
Kamalāsana, <i>m.</i> , . . .	172	Kaṇṇapālaiyam, <i>vi.</i> , . . .	8
Kāmārṇava I., <i>Eastern Gaṅga k.</i> , 186 and Table, 187, 188, 192		Kannapayya, <i>s. a. Kannayya</i> , . . .	351, 356
Kāmārṇava II., <i>do.</i> , 186 and Table, 187, 188, 192, 193		Kannapillepālaya, <i>s. a. Kaṇṇapālaiyam</i> , . . .	8
Kāmārṇava III., <i>do.</i> , . . .	186 Table	Kannaradēva, <i>s. a. Kṛishṇa II.</i> , . . .	354
Kāmārṇava IV., <i>do.</i> , . . .	186 Table, 187	Kannaradēva, <i>s. a. Kṛishṇa III.</i> , . . .	280, 354
Kāmārṇava V., <i>do.</i> , . . .	186 Table	Kaṇṇaradēva, <i>do.</i> , . . .	82
Kāmarūpa, <i>co.</i> , . . .	97n, 255	Kaṇṇaradēva, <i>do.</i> , . . .	81, 82, 83, 138, 223, 280
Kamauli, <i>vi.</i> , . . .	97, 130, 245n, 255	Kannayya, <i>m.</i> , . . .	351, 355
Kāmaya, <i>m.</i> , . . .	272	Kaṇṇēśvara, <i>te.</i> , . . .	336, 337, 347
Kāmbhōja, <i>co.</i> , . . .	3, 270	Kaṇṇittāṅgal, <i>s. a. Kaṇṇantāṅgal</i> , . . .	7
Kāmē, <i>m.</i> , . . .	172	Kaṇṇōja, <i>m.</i> , . . .	208
Kammaṛa-Kētōja, <i>m.</i> , . . .	356	Kaṇṭāchāri, <i>s. a. Kaṇṭāchārya</i> , . . .	33, 54, 84
Kampavarman, <i>k.</i> , . . .	182	Kaṇṭāchārya, <i>m.</i> , . . .	84, 97, 230, 242
Kampa-Vikramavarman, <i>k.</i> , . . .	182	Kaṇṭaka-vartani, <i>di.</i> , . . .	186n
Kampili, <i>vi.</i> , . . .	212, 213n, 214	kaṇṭhikā, <i>a necklace</i> , . . .	227, 241
Kāṇā, <i>island</i> , . . .	247, 253	Kaṇṭhikā-Bēta, <i>s. a. Bēta</i> , . . .	227, 229, 240
Kanāditya, <i>m.</i> , . . .	172	Kānūka, <i>m.</i> , . . .	128
Kanakasadas, <i>te.</i> , . . .	13	Kanyakubja, <i>s. a. Kanauj</i> , 99, 118, 131, 245, 246, 252	
Kanamarampa, <i>vi.</i> , . . .	193	Kapālamōchana-ghaṭṭa, . . .	110
Kanasāmi, <i>m.</i> , . . .	172	Kapilā-shasṭhī, <i>tithi</i> , . . .	267, 269
Kaṇaswa, <i>vi.</i> , . . .	29n, 258	Kapilēśvara, <i>m.</i> , . . .	172
Kanauj, <i>vi.</i> , 97, 99, 118, 130, 208, 244n, 245, 246, 309, 310		Kappagantula, <i>family</i> , . . .	320
Kāñchanamuduvōl, <i>vi.</i> , . . .	58, 62	Kārāḍa, <i>vi.</i> , . . .	242
Kāñchena, <i>m.</i> , . . .	302	Karabhāṭa, <i>s. a. Karhād</i> , 3, 262, 270, 278, 290, 338, 339n	
Kāñchi or Kāñchipura (Conjeeveram), <i>vi.</i> , 12, 81, 145, 146, 148, 149, 177, 181, 182, 280		Karabhāṭa-vishaya, <i>di.</i> , . . .	278, 290
Kāñchiga, <i>Selara ch.</i> , . . .	59, 64	Kāraikkāl (Karikal), <i>vi.</i> , . . .	331n
Kandakadēvi, <i>queen of Vaddiga</i> , . . .	279, 280	karapa, <i>an accountant</i> , . . .	254
Kāndaūr-Sālai, <i>vi.</i> , . . .	137	Kāraṇa, <i>vi.</i> , . . .	9
Kandanavōlu (Kurnool), <i>vi.</i> , . . .	270	Kāraṇattāṅgal, <i>s. a. Kāraṇtāṅgal</i> , . . .	7
Kandankolla, <i>vi.</i> , . . .	8	karāṇika, . . .	105, 106, 110
Kandhārapura, <i>vi.</i> , . . .	345n	Karāñjakhēṭa, <i>vi.</i> , . . .	290
Kandigai, <i>vi.</i> , . . .	8	Kāraṇtāṅgal, <i>vi.</i> , . . .	7
Kandiyūr, <i>vi.</i> , . . .	140n, 181n	Kāraṇūru, <i>vi.</i> , . . .	267, 269
		Karḍā, <i>vi.</i> , . . .	279, 280
		Karhād, <i>vi.</i> , . . .	278, 279, 280, 281, 339n

	PAGE		PAGE
Kārganūru, <i>vi.</i> ,	267	Kēraḷa, <i>co.</i> ,	48, 146, 147, 148
Kārikal, <i>vi.</i> ,	331	Kēsaurē-pattalā, <i>di.</i> ,	105
Karṇa, <i>Chēdi k.</i> ,	246n	Kēsava, <i>m.</i> ,	172
Karṇadēva, <i>Kalachuri k.</i> ,	122 add.	Kēsavachanṭu-cheruvu, <i>tank</i> ,	96
Karṇapuri-vishaya, <i>di.</i> ,	58, 62	Kēsavadēva, <i>k.</i> ,	255
Karṇāṭa, <i>co.</i> ,	2, 3, 262, 270	Kēsavasēna, <i>k.</i> ,	255
Karṇāṭa, <i>language</i> ,	302	Kēvalin,	24
Kārtavīrya, <i>mythical k.</i> ,	84, 86n, 94, 288	Khaḍgāvalōka, <i>sur. of</i> Dantidurga,	336
Kārttikī, <i>tithi</i> ,	290, 320	Khālimpur, <i>vi.</i> ,	243, 255n, 256
Karuvūr, <i>vi.</i> ,	220	Khāmbhamaṇḍa, <i>vi.</i> ,	125
Kasākūḍi, <i>vi.</i> ,	177, 180n	khaṇḍuga, <i>land measure</i> ,	269
Kāsalnāḍuvāru,	34n	Kharagraha II., <i>Valabhī k.</i> ,	75
kāsāra, <i>a brazier</i> ,	199, 201n	Kharawar, <i>tribe</i> ,	311n
Kāsi or Kāsī, <i>s. a.</i> Vārāṇasī,	100, 118, 125, 126	Khārēpāṭaṇ, <i>vi.</i> ,	94n, 279
Kāsikā, <i>quoted</i> ,	150n	khātaka,	245, 253n
Kāsikhaṇḍamu, <i>quoted</i> ,	319n	Khaṭaṇḍā-dvādaśaka, <i>di.</i> ,	155, 156
Kāśyapa, <i>mythical Buddha</i> ,	135	khāṭikā,	245, 253
Kāṭa or Kāṭaya I., <i>Redḍi k.</i> ,	319, 321, 328, 329	Khayarā, <i>vi.</i> ,	107
Kāṭa or Kāṭaya II., <i>do.</i> ,	319, 321, 328, 329	Khayaravāla, <i>family</i> ,	311
Kāṭaka (Cuttack), <i>vi.</i> ,	48, 199n, 200n, 258n	Khazana Ghat,	133
kaṭakādhirāja,	303	Khēḍā (Kaira), <i>vi.</i> ,	74
katakārāja,	309n	Khēṭaka, <i>s. a.</i> Khēḍā,	74
Kāṭamareḍḍi, <i>s. a.</i> Kāṭa II.,	328, 329	khōla,	245, 253
Kāṭamareḍḍi-Vēmāreḍḍi, -Vēmāyareḍḍi, or		Khutourea, <i>s. a.</i> Khaṭaṇḍā,	156
-Vēmireḍḍi, <i>s. a.</i> Kāṭaya-Vēma,	328, 329, 330	Kiḷār-kūṭṭam, <i>di.</i> ,	332
Kāṭavapra, <i>s. a.</i> Chandragiri,	23, 25, 28	Kiḷavilāha, <i>s. a.</i> Kiḷvilāgam,	8
Kāṭaya-Vēma, <i>Redḍi k.</i> ,	319, 320, 321, 325, 328	Kiḷepaṭṭu, <i>vi.</i> ,	6
Kathākōśa, <i>quoted</i> ,	26	Kiḷepaṭṭu, <i>vi.</i> ,	7
Kāṭi-pattalā, <i>di.</i> ,	102	Kiḷhaṇa, <i>m.</i> ,	172
Kātyāyanī, <i>s. a.</i> Pārvatī,	66	Kiḷ-Muṭṭugūr, <i>vi.</i> ,	177, 180, 182, 360
Kauṇḍinya-nadi, <i>vi.</i> ,	271n	Kiḷpāka, <i>vi.</i> ,	8
Kausikī, <i>s. a.</i> Pārvatī,	239	Kiḷvidi, <i>vi.</i> ,	152
Kauṭumba,	75	Kiḷvilāgam, <i>vi.</i> ,	8
Kāvēri, <i>vi.</i> ,	12	Kimidi, <i>co.</i> ,	315, 318
Kāvēripāk, <i>vi.</i> ,	152	Kira, <i>co.</i> ,	245, 246, 252
Kāvi, <i>vi.</i> ,	253n, 338n	Kiraippāka, <i>s. a.</i> Kirappākkam,	9
Kavibhavaṃrāṅkuśa, <i>sur. of</i> Nārāyaṇa,	302	Kirāṇa, <i>m.</i> ,	256
Kavibhūshana, <i>m.</i> ,	149, 151, 152	Kirāṇapura, <i>vi.</i> ,	226, 227, 239
kāvidi,	183n	Kirappākkam, <i>vi.</i> ,	9
Kavirājamārga, <i>name of a work</i> ,	59	Kiriya-Dākivaduvaṅgi, <i>vi.</i> ,	213, 214
Kavirājasēkhara, <i>sur. of</i> Nārāyaṇa,	302	kiriya-kōlu, <i>the small rod</i> ,	66
Kaviṭṭhikā,	75	Kirtidhara, <i>m.</i> ,	172
Kāyaṅgulam, <i>vi.</i> ,	295	Kirtigiridurga, <i>s. a.</i> Dēōgaḍh,	310
Kāyastha,	99, 103	Kirtikaṇmudi, <i>name of a work</i> ,	312n
Kelavāḍi, <i>s. a.</i> Kelawaḍi,	259, 260, 262	Kirtinābha, <i>m.</i> ,	172
Kelavāḍi three-hundred, <i>di.</i> ,	259, 260	Kirtipura, <i>vi.</i> ,	33, 34, 48
Kelawaḍi, <i>vi.</i> ,	259, 260	Kirtivarman, <i>Chandēlla k.</i> ,	310
Kempāmbudhi, <i>tank</i> ,	223n	Kirtivarman I., <i>Chalukya k.</i> ,	84, 94, 239
Kempegaḍa, <i>cā.</i> ,	223n	Kirtivarman I., <i>k.</i> ,	33, 48
Keṅgaḷi five-hundred, <i>di.</i> ,	205	Kirtivarman II., <i>k.</i> ,	34, 48

	PAGE		PAGE
Kirtivarman III., <i>k.</i> ,	34, 48	Kongu, <i>co.</i> ,	68n
Kirtivarman II., <i>Western Chalukya k.</i> ,	333, 343n	Konikal-vishaya, <i>di.</i> ,	337
Kisukâd seventy, <i>di.</i> ,	351, 354	Konkana, <i>co.</i> ,	146, 148
Kisuvôjal, <i>s. a. Patṭadakal</i> ,	59	Konkani, <i>mythical Gaṅga k.</i> ,	177, 181, 182
Kiṭhaṇa, <i>m.</i> ,	99, 172	Konkanika, <i>s. a. Konkani</i> ,	181
kôda, <i>a king</i> ,	202n	Konnâtavâdî, <i>di.</i> ,	34
Kôdai, <i>the Chêra k.</i> ,	294	Konnayâttam, <i>vi.</i> ,	271n
Kôdai Ravi, <i>ch.</i> ,	291n	Kôṇṭhiyâ, <i>ri.</i> ,	247, 253
koḍige, <i>rent-free land</i> ,	66	Kônûrana, <i>vi.</i> ,	193
Koḍuṅgôlûr, <i>s. a. Koḍuṇṇâlûr</i> ,	294	Kopal, <i>vi.</i> ,	59
Koḍuṅgûlûr, <i>do.</i> ,	292, 294, 295, 297	Kopāṇanagara, <i>s. a. Kopāṇapura</i> ,	59
Koḍuṇṇâlûr (Cranganore), <i>vi.</i> ,	294, 295	Kopāṇapura, <i>vi.</i> ,	59, 65
Kogali, <i>di.</i> ,	205, 207	Koppulakāpa-Nāyaka, <i>ch.</i> ,	357
Kôhêtûra, <i>vi.</i> ,	143, 145	Korakantaṇḍalam, <i>vi.</i> ,	9
Kôkâ, <i>m.</i> ,	172	Kôrasthalêru, <i>s. a. Kusastala</i> ,	8
Kôkkala, <i>Chêdi k.</i> ,	280	Korumelli (Korumilli), <i>vi.</i> ,	84, 96n, 226, 301, 302, 303n, 304n, 305n, 306n, 307n
Kokkili, <i>Eastern Chalukya k.</i> ,	239	Kôsala, <i>co.</i> ,	315, 318
Koklurukuru, <i>vi.</i> ,	96	Kôsa-Malla tank,	75
Kôlâhalapura, <i>s. a. Kôlâr</i> ,	199, 200n	Kôṭâ, <i>vi.</i> ,	244
Kôlâlapura, <i>do.</i> ,	200n, 354	Kôṭa-Gajavaktra, <i>s. a. Kôṭa-Vinâyaka</i> ,	267, 268
Kôlamba, <i>s. a. Kollam</i> ,	146, 147, 148, 202, 204	Kôṭa-Vighnêṣapura, <i>s. a. Kôṭa-Vinâyakapura</i> ,	267, 268
Kolann, <i>vi.</i> ,	242	Kôṭa-Vinâyaka, <i>te.</i> ,	267, 268, 269
Kôlâr, <i>vi.</i> ,	199	Kôṭa-Vinâyakapura, <i>sur. of Sankalâpura</i> ,	267, 268
Kôlhâpur, <i>vi.</i> ,	339, 353n	Kôṭhôtakôṭiâvarahôttara, <i>di.</i> ,	108
Kollabbigaṇḍa, <i>sur. of Vijayâditya IV.</i> ,	240	Kôṭipalli, <i>vi.</i> ,	320
Kollam (Quilon), <i>vi.</i> ,	146, 294	Kôṭkâḍa, <i>vi.</i> ,	7
Kolleru lake,	37, 143n and add.	Koṭṭakâla, <i>vi.</i> ,	6
Kôlpâka, <i>vi.</i> ,	10	Koṭṭankârana, <i>vi.</i> ,	7
Kôlûr, <i>vi.</i> ,	9	Koṭṭapâda, <i>vi.</i> ,	7
Kôluvartani-vishaya, <i>di.</i> ,	185, 193	Koṭṭapâka, <i>vi.</i> ,	7
komâra, <i>s. a. kumâra</i> ,	4	Koṭṭapâlaya, <i>vi.</i> ,	9
Komaragirireḍḍi, <i>prince</i> ,	328, 330	Kôṭṭayam, <i>vi.</i> ,	174, 175, 176, 290, 291, 292, 293
Kômarti, <i>vi.</i> ,	142, 143	Kôṭṭayûr, <i>vi.</i> ,	7
Kommarêru, <i>ri.</i> ,	242	Koṭṭûr, <i>vi.</i> ,	10
Komminâyaku-cheruvu, <i>tank</i> ,	53	Kôṭṭûri, <i>vi.</i> ,	7
Kôna, <i>co.</i> ,	84, 85, 86, 87, 94, 95, 96, 228, 320	Kovalâlapura, <i>s. a. Kôlâr</i> ,	200n
Kôṇa, <i>s. a. Kôna</i> ,	86, 320	Kozoule, <i>s. a. Kujula</i> ,	55n
Koṇḍakkârar, <i>caste</i> ,	180n	Krauñchaśvabhra, <i>vi.</i> ,	247, 253
Koṇḍâmbikâ, <i>f.</i> ,	4	Kṛishṇa, <i>god</i> , 30, 52n, 118, 151, 152n, 203, 238, 242, 287, 288, 312, 313n, 315n, 319, 329	
Koṇḍapaḍumaṭi, <i>s. a. Parvatâpara</i> ,	37	Kṛishṇa, <i>k.</i> ,	226, 227, 240
Koṇḍar, <i>s. a. Koṇḍakkârar</i> ,	180, 183	Kṛishṇa, <i>m.</i> ,	172
Koṇḍarâja, <i>ch.</i> ,	2, 4	Kṛishṇa I., <i>Râshṭrakûṭa k.</i> ,	25, 26, 279, 287, 336, 337
Koṇḍaviḍu, <i>vi.</i> ,	33, 319, 320, 321, 327, 328	Kṛishṇa II., <i>do.</i> ,	227, 287, 350, 354
Kondevuremu, <i>vi.</i> ,	357	Kṛishṇa III., <i>do.</i> ,	58, 62, 63, 81, 82, 181, 223, 278, 279, 280, 281, 288, 331, 351, 354
Koṇḍiya-guṇṭa, <i>tank</i> ,	303	Kṛishṇa, <i>Yâdava k.</i> ,	280
Koṇḍyâta, <i>s. a. Konṇayâttam</i> ,	270, 271n		
Koṇêrinmaikondân, <i>biruda</i> ,	146		
Kôṇêtirâja, <i>ch.</i> ,	4		
Konga, <i>co.</i> ,	262		

	PAGE		PAGE
Kṛishṇā, <i>ri.</i> ,	15n, 36, 194, 281, 355n	Kulōttuṅga-Chōla I., <i>Chōla k.</i> ,	70, 71, 72,
Kṛishṇabepṇā, <i>s. a.</i> Kṛishṇā,	194, 196n, 198		73, 137, 146n, 262, 263, 266, 315n
Kṛishṇajamāshṭami, <i>tithi</i> ,	99, 127	Kulōttuṅga-Chōla III., <i>do.</i> , 180, 216, 219, 220,	
Kṛishṇa-Kandhāra, <i>s. a.</i> Kṛishṇa III.,	345n		221, 264, 265, 266
Kṛishṇarāja, <i>s. a.</i> Upēndra,	227	Kulōttuṅga-Manma-Gonkarāja, <i>s. a.</i> Gonka	
Kṛishṇarāya, <i>Vijayanagara k.</i> ,	3, 4, 267,	III.,	35, 37, 53
	268, 269	Kulōttuṅga-Prithviśvara, <i>s. a.</i> Prithviśvara,	86, 96
Kṛishṇasārman, <i>m.</i> ,	172	Kulōttuṅga-Rājendra-Chōdarāja,	39, 86
Kṛishṇasvāmin, <i>te.</i> ,	201, 203	Kulōttuṅga-Rājendra-Chōdayarāja, <i>Velanāṇḍu</i>	
Kṛishṇavarman, <i>Kadamba k.</i> ,	339	<i>ch.</i> ,	35, 36, 39, 53
Kṛishṇavērṇā, <i>s. a.</i> Kṛishṇā,	34	Kulūmēḍu, <i>vi.</i> ,	242
Kṛishṇēśvara, <i>te.</i> ,	281, 290, 337	kumāra, <i>a prince</i> ,	279
Kṛitavīrya, <i>mythical k.</i> ,	84, 94	Kumāra, <i>ch.</i> ,	130
Kṛitayugādi, <i>tithi</i> ,	99, 109n	Kumāra, <i>m.</i> ,	222, 225
Kṛittikārya, <i>s. a.</i> Kṣatriyāchārya,	24, 28	Kumāra (Skanda), <i>god</i> ,	239
Kṛittivāsas, <i>s. a.</i> Śiva,	125	kumaragadiāṇa, kumaragadiāṇaka or	
Kroppalli, <i>vi.</i> ,	96	kumaragadiyāṇaka, <i>tax</i> , 99, 105, 108, 114,	
Kshatrapa, <i>a Satrap</i> ,	54, 134		116, 118, 123
Kshatriyāchārya, <i>Jaina saint</i> ,	24	Kumārāgiri, <i>Redḍi k.</i> ,	319, 320, 321, 327, 328
Kshētramāhātmya,	188	Kumārāgirirājīya, <i>name of a work</i> , 319n, 320,	
Kshētrasīmha, <i>k.</i> ,	312		321, 325, 327
Kshīrārāmēśvara, <i>te.</i> ,	87	Kumāra-Nandai Puḷalappan, <i>m.</i> ,	179
Kahurikāsabhāya, <i>sur. of Anavēma</i> ,	319	Kumārārāma, <i>s. a.</i> Bhīmavaram,	227n
Kubja-Vishṇu, <i>s. a.</i> Kubja-Vishṇuvardhana I.,	37	Kumārasārman, <i>m.</i> ,	172
Kubja-Vishṇuvardhana I., <i>Eastern Chalukya</i>		Kumari, <i>Cape Comorin</i> ,	83, 140, 146 add.
<i>k.</i> ,	84, 94, 239	Kumārila, <i>author</i> ,	25
Kudārkōt, <i>vi.</i> ,	209, 309n	Kumbhaghōṇa, <i>vi.</i> ,	13
Kuḍiyavarman I., <i>Velanāṇḍu ch.</i> ,	35, 49	Kumuda, <i>elephant</i> ,	195
Kuḍiyavarman II., <i>do.</i> ,	35, 49	Kuṇḍalin, <i>s. a.</i> Varuṇa,	300n
Kudopali, <i>vi.</i> ,	254	Kuṇḍalini, <i>goddess</i> ,	300
Kuḍyavarman, <i>s. a.</i> Kuḍiyavarman II., 34, 35, 36, 49		Kuṇḍāṇa, <i>m.</i> ,	172
Kujula, <i>epithet of Kadphises</i> ,	55n	Kundavādēvi, <i>queen of Vimalāditya</i> ,	302
Kūkē, <i>m.</i> ,	172	Kundavai, <i>princess</i> ,	70
Kukkuṭēśvara, <i>te.</i> ,	357	Kundēśvara, <i>s. a.</i> Bhīmēśvara,	34n
Kulachchalūrū, <i>vi.</i> ,	8	Kuṇḍimperumpēḍu, <i>s. a.</i> Kuṇḍuperumbēḍu,	6
Kuladhara, <i>m.</i> ,	125, 172	Kuṇḍipperumpēḍu, <i>do.</i> ,	7
Kulāditya, <i>m.</i> ,	172	Kuṇḍuperumbēḍu, <i>vi.</i> ,	6, 7
Kulam, <i>vi.</i> ,	37	Kuṇigal, <i>vi.</i> ,	337, 338
Kulasēkhara, <i>sur. of Ravivarman</i> , 146, 148,		Kūniyūr, <i>vi.</i> ,	270
	149, 150, 151, 152, 293	Kuñjara, <i>vi.</i> ,	9
Kulē, <i>m.</i> ,	172	Kuntala, <i>co.</i> ,	48, 84, 94
Xālhaṇa, <i>m.</i> ,	172	Kuntī-Mādhava, <i>te.</i> ,	32, 33, 37, 52n, 53,
Kūli-āchārya, <i>Jaina preceptor</i> ,	338, 349		83, 96, 226, 228, 230, 242, 328, 329
Kulōttuṅga-Chōḍa I., <i>s. a.</i> Kulōttuṅga-Chōḍa I.,		Kuntinātha, <i>s. a.</i> Kuntī-Mādhava,	242
	35, 36, 37, 49, 50, 84, 227, 228, 230	Kunūṅgil or Kuṇūṅgil, <i>di.</i> , 333, 335, 337, 338, 349	
Kulōttuṅga-Chōḍa II., <i>Eastern Chalukya k.</i> ,		Kūpa-dēsa or Kūpa-rājya, <i>s. a.</i> Kūpaka,	146
	37, 38, 96n, 228, 307n	Kūpaka, <i>co.</i> ,	146, 148
Kulōttuṅga-Chōḍa-Gāṅgēya-Gonkarāja, <i>s. a.</i>		Kupānapura, <i>s. a.</i> Kopānapura,	59, 64
Gonka III.,	38	Kūraganpāḍi, <i>s. a.</i> Kūrambāḍi,	138, 139
Kulōttuṅga-Chōḍa-Gonkarāja, <i>do.</i> ,	38, 39	Kurakkuntanḍala, <i>s. a.</i> Korakantanḍalam,	9

	PAGE		PAGE
Kûram, <i>vi.</i> ,	138	Lalitaśūra, <i>k.</i> ,	247n, 253n, 254n
Kûrāmbādi, <i>vi.</i> ,	138, 271	Lālūka, <i>m.</i> ,	128
Kûrapādi, <i>s. a.</i> Kûrāmbādi,	271	lāñchhita,	199
Kûrchaka,	339	languages:—	
Kuru, <i>co.</i> ,	245, 246, 252	Arabic,	270, 297, 298
Kuru-kshêtrā,	262	Hindûstāni,	270
Kuśapaṭṭu, <i>vi.</i> ,	6	Kanarese, 2, 59, 68n, 140, 141, 142, 205,	
Kusastala, <i>ri.</i> ,	8, 9	212, 214, 260, 266, 267, 270, 296n, 332, 350	
Kushana, <i>tribe</i> ,	134	Māgadhi Prākṛit,	198, 244n
Kuśika, <i>s. a.</i> Kanauj,	100, 118	Malayālam,	292, 293
Kusulaa, <i>s. a.</i> Kusuluka,	55	Oriya,	188
Kusuluka, <i>tribe</i> ,	55, 56	Pahlavi,	174, 175, 176
Kusumapāla, <i>m.</i> ,	118	Pāli,	134, 254n and add., 302n
Kusuphatā, <i>vi.</i> ,	122	Persian,	270
kūṭaka, <i>tar</i> ,	99, 111, 130	Prākṛit,	54, 55n, 56, 154, 194, 209, 256
Kuvalālapura, <i>s. a.</i> Kōlār,	200n	Sanskrit, 1, 2, 23, 30, 32, 58, 83, 99, 101,	
Kuvalayananda, <i>quoted</i> ,	271	103, 104, 106, 107, 109, 110, 111, 113,	
		114, 115, 116, 117, 120, 122, 123, 124,	
		126, 128, 130, 134, 135, 143, 145, 148,	
		152, 154, 181, 184, 188, 194, 198, 201,	
		203, 205, 209, 222, 226, 230, 244, 256,	
		266, 267, 269, 291, 293, 297, 301, 309,	
		311, 312, 314, 319, 320, 328, 332, 356	
		Syriac,	175, 176
		Tamil, 68n, 81, 136, 137, 142n, 145, 177,	
		178, 179, 180, 181, 202, 222, 270,	
		291, 292, 296n, 331, 360	
		Telugu, 32, 83, 188, 194, 195, 197n, 221,	
		226, 230, 270, 296n, 301, 303, 314,	
		315, 316n, 319, 320, 328, 356	
		Lanka, <i>ri.</i> ,	357
		Lankā, <i>Ceylon</i> ,	12
		Lankāchaḍa, <i>vi.</i> ,	113
		Lāṭa, <i>co.</i> ,	45, 138, 140n, 246, 254, 262, 287
		Lāṭamahādēvi, <i>queen of Vira-Chōla</i> ,	139
		Lāṭarāja,	138, 139
		Lāṭēśvara-maṇḍala, <i>s. a.</i> Lāṭa,	338n
		Lāṭia,	155
		Lavanētaṭa, <i>vi.</i> ,	247n
		Lēnapura, <i>vi.</i> ,	256
		Lendulūra, <i>s. a.</i> Deṇḍalūru,	194, 195, 197
		Leyden grant,	331
		Liaka, <i>ch.</i> ,	55, 56, 57
		Likuta, <i>m.</i> ,	8
		Linga, <i>ch.</i> ,	271
		Lingama-Nāyaka, <i>s. a.</i> Linga,	271
		Lingā, <i>m.</i> ,	155
		Lingōdbhava, <i>te.</i> ,	34 add.
		lion, <i>crest</i> ,	194
		Lohāchārya I., <i>Jaina saint</i> ,	24n
Lachchhukā, <i>queen</i> ,	247n		
Lachchhukēśvara, <i>te.</i> ,	247n		
Lādambādi, <i>vi.</i> ,	138n		
Lādavaram, <i>vi.</i> ,	138n		
lagnas:—			
Dhanus,	185, 193		
Mīna,	228, 230, 241		
Mṛigapati, <i>s. a.</i> Simha,	242		
Simha,	204, 228, 242		
Lāhaḍa, <i>m.</i> ,	172		
Lakā or Lakkā, <i>queen of Rāma I.</i> ,	4		
Lakhana, <i>m.</i> ,	172		
Lakhana, <i>m.</i> ,	172		
Lakhanāditya, <i>m.</i> ,	172		
Lakhū, <i>m.</i> ,	172		
Lakkhā Maṇḍal, <i>vi.</i> ,	246		
Lakshmadēva, <i>Paramāra k.</i> ,	246n		
Lakshmanasēna, <i>k.</i> ,	247n		
Lakshmeśvar, <i>vi.</i> ,	59, 350		
Lakshmi, <i>f.</i> ,	320		
Lakshmi, <i>goddess</i> ,	52, 151, 153, 286, 317		
Lakshmi, <i>queen of Jagattuṅga II.</i> ,	280		
Lakshmi, <i>queen of Rājapareṇḍu I.</i> ,	85, 94, 95		
Lakshmidēvi, <i>queen</i> ,	312		
Lakshmidēvi, <i>queen of Vijayāditya III.</i> ,	230		
Lakshmidhara, <i>m.</i> ,	172		
Lālē, <i>m.</i> ,	172		
Lālgudi, <i>vi.</i> ,	181n		

	PAGE
Lôhâḍa, <i>m.</i> ,	172
Lôhâḍadêva, <i>s. a.</i> Vatsarâja,	130, 132n
lôhâra, <i>a blacksmith</i> ,	125
Lôhârya, <i>Jaina saint</i> ,	24, 28
Lôisarâ, <i>vi.</i> ,	256
Lôksa, <i>Kôna ch.</i> ,	85, 86, 95
Lôkapâla, <i>k.</i> ,	23n
Lôlârka, <i>te.</i> ,	128
Lôlika, <i>m.</i> ,	172
Lônâdityadêva, <i>te.</i> ,	247n
Lunachchagira, <i>s. a.</i> Dêôgadh,	309, 310
Lunsadi, <i>vi.</i> ,	74

M

Mâchi-Nêni, <i>m.</i> ,	330, 357n
Madakuriti, <i>vi.</i> ,	303
Madanachandra, <i>s. a.</i> Madanapâla,	125n, 127n
Mâdanallûra, <i>vi.</i> ,	9
Madanapâla, <i>Kanauj k.</i> ,	98n, 99, 107, 118, 125n, 127n, 131
Madanapura, <i>vi.</i> ,	155, 156
Madanavarmadêva, <i>Chandella k.</i> ,	154, 155, 156
Madapratihâra, <i>vi.</i> ,	99
Madavala-pattalâ, <i>di.</i> ,	111
Mâdhâsâmmali, <i>vi.</i> ,	247, 253
Mâdhava, <i>m.</i> ,	125, 172, 311
Mâdhavarman, <i>k.</i> ,	194, 197, 199n
Mâdhû, <i>m.</i> ,	172
Madhuban, <i>vi.</i> ,	208, 209, 210, 211n, 245n, 254n
Madhuka, <i>m.</i> ,	172
Madhu-Kâmârṇava III., <i>Eastern Ganga k.</i> ,	186, 192
Madhu-Kâmârṇava VI., <i>do.</i> ,	186 Table, 187
Madhukêśa, <i>s. a.</i> Madhukêśvara,	188
Madhukêśvara, <i>te.</i> ,	188
Madhumati, <i>ri.</i> ,	74, 75
Madhurâ (Madura), <i>vi.</i> ,	12, 178, 222n, 331
Madhurântaka, <i>Chôla k.</i> ,	331
Madhurântaka, <i>sur. of Râjendra-Chôla I.</i> ,	331
Madhusûdana, <i>m.</i> ,	128, 172
Madhyadêśa, <i>co.</i> ,	33, 48, 246
Madirai, <i>s. a.</i> Madhurâ,	178, 179, 331, 332
Maḍiyûr, <i>vi.</i> ,	9
Madra, <i>co.</i> ,	245, 246, 252
Madras Museum plates,	291
Madurai, <i>s. a.</i> Madhurâ,	219, 220, 222n
Madurântakam, <i>vi.</i> ,	265

	PAGE
Magadha, <i>co.</i> ,	48, 243, 244, 245n, 270, 288
Mâgâniyam, <i>vi.</i> ,	7
Mâgha, <i>m.</i> ,	172
Magôdai, <i>vi.</i> ,	294
Magôdaiyarpattinam, <i>s. a.</i> Magôdai,	292, 294, 295, 296
mahâ-arasu, <i>s. a.</i> mahârâja,	4
Mahâbhârata,	155, 279, 303n
Mahâbhâshya, <i>quoted</i> ,	252n, 302n
Mahâbhavagupta, <i>Kaṭak k.</i> ,	199n, 200n
Mahâbhavagupta II., <i>do.</i> ,	256, 257
Mahâdêva, <i>a linga</i> ,	271, 330
Mahâdêva, <i>m.</i> ,	172
Mahâdêva-chakravartin, <i>Eastern Chalukya ch.</i> ,	87
mahâdikshita,	126
Mahâkarma-Bharata, <i>s. a.</i> Bharata,	238
mahâkshapaṭalâdhikarapâdhikrita,	210
mahâkshapaṭalika,	120, 128
Mahâlingasvâmin, <i>te.</i> ,	263
Mâhajûr-nâḍuka, <i>di.</i> ,	6
mahâmahattara,	253
mahâmahâvaruṇi, <i>tithi</i> ,	279n
mahâmaṇḍalêśvara,	4, 37, 38, 53, 59, 65, 86, 87, 96, 197n, 312n
Mahamandasâhu, <i>s. a.</i> Muḥammad Shâh,	270
mahâmâtya,	260, 262
Mahânadi, <i>ri.</i> ,	315
Mahâpanda, <i>m.</i> ,	172
Mahânanditîrtha, <i>vi.</i> ,	13
mahânâyaka,	311
mahant,	300
Mahântâprakâśa-vishaya, <i>di.</i> ,	247, 253
Mahâ-Parinibbâna-Sutta, <i>quoted</i> ,	134
mahâpurôhita,	98, 99, 103, 109, 111, 115, 118, 120, 122, 123
mahârâja,	30, 87, 143, 145, 146, 148, 192, 194, 195n, 197, 198, 199, 214, 230, 242, 246n
Mahârâja, <i>m.</i> ,	172
mahârâjâdhirâja,	99, 102, 103, 105, 106, 107, 109, 110, 111, 112, 113, 114, 115, 116, 117, 120, 122, 123, 125, 126, 128, 131, 146n, 148, 154, 155, 185, 193, 199, 207, 214, 215, 245, 246n, 253, 256, 262, 289, 302, 309, 312 add., 336, 347, 354
mahârâjakula,	312 and add.
mahârâjaputra,	97n, 98n, 118, 130
Mahârâjaśarman, <i>m.</i> ,	98, 115
[Mahârâja]sarva, <i>sur. of Amôghavarsha I.</i> ,	279, 335, 336n

	PAGE		PAGE
mahārājñi,	108	Mailāppūr, vi.,	9
mahārāya, s. a. mahārāja,	2, 3, 55, 269, 271	Mailārādēvi, queen of Rājendra-Chōḍa I.,	85, 95
mahāśabda,	65, 192, 239, 256, 262, 296n, 309	Maisūr (Mysore), vi.,	58n, 339
mahāśāmanta,	309	Maitraka, family,	197n
mahāśāmantādhipati,	245, 254, 260, 262	Makiriyiṇṭi, vi.,	59, 66
Mahāsāna, m.,	172	Mālādhara, m.,	172
mahāsaptamī, tithi,	98, 122	Mālan, ri.,	75
Mahāśarman, m.,	172	Mālava, co.,	227, 246
Mahāsēna (Skanda), god,	239	Malaya, mo.,	148
Mahāśivagupta, Kaṭak k.,	199n, 200n, 256, 258n	Malaya-Nāchchi, goddess,	10
Mahāśiva-Tivarādēva, k.,	257, 258	Malaya-nāḍuka, di.,	10
Mahāśōpamaṇa, vi.,	99	Male-nāḍu, co.,	68n
Mahāśō-pattalā, di.,	122	Malepaṭṭu, vi.,	6
Mahasū, m.,	172	Malettani, vi.,	8
Mahā-Sudassana-Jātaka, quoted,	134	Mālhā, m.,	172
Mahātimahāvīra, s. a. Mahāvīra,	27 add.	Mālhapa, m.,	172
mahattara,	253	Mālhē, m.,	172
Mahāvamsa, quoted,	58n	Mālhū, m.,	172
mahāvārūṇi, tithi,	279n	malik,	300
Mahāvīra, Tirthamkara,	24, 28	Malikibharāma, s. a. Malik Ibrāhīm,	270
Mahēndra, mo.,	36, 51, 185, 186n, 192, 199	Malik Ibrāhīm, s. a. Ibrāhīm Shāh,	270
Mahēndrapāla, Kanauj k.,	310n	Mālipāka, s. a. Mānirākkam,	9
Mahēndrapōtarāja, s. a. Mahēndravarman I.,	153	Mālkheḍ, vi.,	339
Mahēndrapura, s. a. Mahēndravādi,	153	Malla, s. a. Mallapa II.,	230
Mahēndra-taṭāka, tank,	153	Malla, s. a. Mallapa III.,	229, 230, 242
Mahēndravādi, vi.,	152, 153	Malla I., Velanāṇḍu ch.,	34, 35, 48
Mahēndravarman I., Pallava k.,	153	Malla II., do.,	35, 49
Mahēndra-Vishnugriha, te.,	152, 153	Mallāmbā or Mallāmbikā, queen of Kāṭaya-Vēma,	319, 320, 321
Mahēśvara, m.,	125, 172	Mallapa, m.,	3n
Mahēśvara, s. a. Śiva,	53, 74, 154, 193, 197, 198 199, 214, 215, 238, 240, 241, 256, 302, 357	Mallapa I., Eastern Chālukya ch.,	229, 241
Mahīchandra, Kanauj k.,	100, 118	Mallapa II., do.,	228, 229, 241
Mahīdhara, m.,	172	Mallapa III., do.,	228, 229, 230
Mahilū, m.,	172	Mallapadēva-chakravartin, s. a. Mallapa III.,	230, 242
Mahindasvāmin, m.,	154, 172	Mallappadēva, do.,	230
Mahindravarmadēva, Eastern Gāṅga k.,	199	Malla-taḍāga, tank,	74, 75
Mahīpāla, Gwalior k.,	254n	Mallavaram, vi.,	319, 320
Mahīpāla, k.,	243n, 244n, 246, 251n, 253n, 255	Mallavarman, k.,	34, 48
Mahīpāla, Kanauj, k.,	310n	Mallaya, Velanāṇḍu ch.,	34, 35, 49
Mahīpāla, m.,	172	Mallāyammaṅgārī-Komaragiriṇipuram, vi.,	320
Mahīpālareṇḍu, Kōna ch.,	85, 95	Mallēdēva, te.,	68
Mahisa-maṇḍala, di.,	58n	Mallidēva, Kōna ch.,	83, 84, 85, 86, 95, 96, 320
Mahishamathanī, s. a. Durgā,	318	Mallikārjuna, Vijayanagara k.,	180
Māhisha-vishaya, di.,	58, 62	Mallirāja, s. a. Mallidēva,	86
Māhishmatī, vi.,	86	Māmbākkam, vi.,	6, 7
Mahmūd I., Gujarāt k.,	297, 298, 300	Māmpāka, s. a. Māmbākkam,	6, 7
Mahmūdī, coin,	298	Manāditya, m.,	172
Mahōbā, vi.,	154, 311n	Māpājikkā, ri.,	75
Mahōdaya, s. a. Kanauj,	245	Mānāka, Rāshtrakūṭa ch.,	340n
Mahula, m.,	172	Mānapura, vi.,	340n

	PAGE		PAGE
Mānavasīmha, <i>k.</i> ,	313	Mathurā, <i>vi.</i> ,	54, 55, 134
maṇḍalika, <i>a chief</i> ,	315, 318	Mātsara, <i>vi.</i> ,	84n
maṇḍalika, <i>do.</i> ,	256	Matsya, <i>co.</i> ,	245, 246, 262
Mandasōr, <i>vi.</i> ,	29n	mātsya nyāya,	251n
Maṇḍaya, <i>m.</i> ,	230	matṭar, <i>land measure</i> ,	66, 214, 262, 355, 356
Maṇḍenārāyaṇa, <i>te.</i> ,	357, 358	Maukhari, <i>family</i> ,	244n
Mandla, <i>vi.</i> ,	86n	Mauros, <i>s. a. Mōga</i> ,	55
maṅgalālattikā,	48n	Maurya, <i>dy.</i> ,	23
Māṅgāṇi, <i>s. a. Māṅāṇiyam</i> ,	7	Mayūrakhaṇḍi, <i>s. a. Mōrkhaṇḍ</i> ,	333, 337, 349
Maṅgi, <i>k.</i> ,	226, 227, 239	mayyanikuṭṭu,	96n, 349n
Maṅgi-Yuvarāja, <i>Eastern Chalukya k.</i> ,	84, 94, 239	Mēda, <i>caste</i> ,	155
Manglaur, <i>vi.</i> ,	133	Mēkalasutā, <i>s. a. Narmadā</i> ,	280
Maṇigrāmam,	292, 293, 294, 296	Mēl-Adaiyāru-nāḍu, <i>di.</i> ,	82n, 180, 183, 282n
Maṇimaṅgalam, <i>vi.</i> ,	6, 217, 220, 262	Mēlāṅāni, <i>vi.</i> ,	351
Manipura, <i>vi.</i> ,	340	Mēlahara, <i>vi.</i> ,	6
Māṇivākkam, <i>vi.</i> ,	9	Mēlarsa, <i>m.</i> ,	267, 269
Manma-Chōḍa II., <i>Kōna ch.</i> ,	85, 95	Mēlpādi, <i>vi.</i> ,	140, 281
Manma-Gōṅka, <i>s. a. Gōṅka III.</i> ,	86, 96	Mēlpāṭi, <i>s. a. Mēlpādi</i> ,	281, 290
Manma-Satti, <i>s. a. Manma-Satya II.</i> ,	85, 96	Merkara, <i>vi.</i> ,	336n
Manma-Satya II., <i>Kōna ch.</i> ,	83, 85, 86, 95, 96	Messiah,	175
Maṇṇūr, <i>vi.</i> ,	7	Mēwād, <i>state</i> ,	29, 30n, 313n
Manōratha, <i>m.</i> ,	172	Meyyūr, <i>vi.</i> ,	9
mantra-snāna,	120	Mīlā, <i>m.</i> ,	173
Mantrawādi, <i>vi.</i> ,	333	Miṇḍigal, <i>vi.</i> ,	216
mantrin,	302	Mītūka, <i>m.</i> ,	128
Manu,	288, 337n, 346, 349	Moa, <i>s. a. Mōga</i> ,	55
Manu, <i>m.</i> ,	172	Mōga, <i>k.</i> ,	55, 56
Manvādi, <i>titāi</i> ,	98, 99, 102n, 111, 112n, 118n, 122	Molāsūr, <i>vi.</i> ,	7
Manvantarādi, <i>titāi</i> ,	98, 122	months, lunar :—	
Mānyakhēṭa, <i>s. a. Mālkheḍ</i> ,	26, 58, 62, 287, 339, 340	Āshāḍha,	99, 118, 120, 121, 351
Mānyapura, <i>vi.</i> ,	339, 340, 349	Āśvayuja,	309
Māra, <i>Redḍi k.</i> ,	319, 321, 328, 329	Āśvina,	105, 310
Mārasīmha, <i>Eastern Gaṅga k.</i> ,	186n and Table	Bhādra, <i>s. a. Bhādrapada</i> ,	98, 99, 127
Mārasīmha, <i>Western Gaṅga k.</i> ,	205n, 351, 354, 355	Bhādrapada,	58, 63, 112, 116, 126, 127, 130, 131, 205, 208, 267, 269, 357, 358
Marāṭa, <i>co.</i> ,	48	Chaitra,	67, 143, 145, 311, 328, 330
Māreya, <i>m.</i> ,	349	Jyaishṭha,	107, 108, 226, 228, 242, 311, 312, 335, 349
Marīyādi, <i>vi.</i> ,	332	Kārttika,	4, 5, 69, 98n, 99, 102, 109, 111, 125, 210, 290, 320, 328, 330
Mārkaṇḍēya, <i>te.</i> ,	319	Māgha,	98, 99, 100, 106, 122, 155, 156, 228, 230, 241
Markatasāgara, <i>vi.</i> ,	210	Mārga, <i>s. a. Mārgasīrsha</i> ,	247, 254
Mārtāṇḍa, <i>Travancore k.</i> ,	204	Mārgasīrsha,	4, 30, 123
Mārtāṇḍavarman, <i>do.</i> ,	146n	Paṇṣa,	68, 297, 300
Maruḷadēva, <i>Western Gaṅga k.</i> ,	351, 354	Phālguna,	69, 72, 75, 99, 113, 114, 125, 185, 193, 215, 278, 279, 290, 351, 355
Māruti, <i>s. a. Hanumat</i> ,	350	Pushya,	328, 329
Maruttivar, <i>m.</i> ,	137	Śrāvana,	110, 115
Māsara, <i>s. a. Mātsara</i> ,	84n	Vaiśākha,	98, 103, 128, 155, 53, 213, 214, 270
Māṭaūchēri, <i>vi.</i> ,	6		
Māṭapura, <i>vi.</i> ,	128		
maṭha,	355n		
Mathanadēva, <i>k.</i> ,	247n		
Maṭhars, <i>family</i> ,	256		

	PAGE		PAGE
Nandippōttarasar, <i>s. a.</i> Nandipōtavārman,	137	Nellaṭṭuru, <i>vi.</i> ,	270, 271
Nandi-saṅgha,	338, 349	Nellūr (Nellore), <i>vi.</i> ,	219, 271n
Nandivarman, <i>k.</i> ,	181, 182	Nelmali, <i>s. a.</i> Nemmali,	7
Nandivarman, <i>Pallava k.</i> ,	181, 182	Nelmalyahara, <i>s. a.</i> Nemmiliagaram,	8
Nandi-Vikramavarman, <i>k.</i> ,	182	Nelvādi, <i>vi.</i> ,	10
Naṁmaṅgalam, <i>vi.</i> ,	8	Nemmali, <i>vi.</i> ,	7
Nanna, <i>m.</i> ,	247	Nemmiliagaram, <i>vi.</i> ,	8
Nannadēva, <i>k.</i> ,	257	Nēpāl, <i>co.</i> ,	134
Nannayabhaṭṭa, <i>author</i> ,	303n	Neramodegaṇḍa, <i>biruda</i> ,	65 and add., 208
Nanni-Nārāyaṇa, <i>s. a.</i> Nārāyaṇa,	302	Nerapula, <i>vi.</i> ,	303
Nannirāja, <i>Velanāṇḍu ch.</i> ,	35, 49	nēsapa, <i>s. a.</i> nivēsana,	65n, 353n
Nannisamudra, <i>biruda</i> ,	302n	Nēulasatāvisikā, <i>di.</i> ,	110
Nanniyabhaṭṭa, <i>m.</i> ,	301, 303	Niḍadavōlu, <i>vi.</i> ,	87n and add.
Nanniya-Gaṅga, <i>biruda</i> ,	302n, 354n	nidhinikshēpa, <i>tax</i> ,	99, 123
napṭṭi, <i>a great-grandson</i> ,	329n	Niḍadaprōlu, <i>s. a.</i> Niḍadavōlu,	87
Nārada, <i>rishi</i> ,	5	nija,	267, 269
Narapati, <i>k.</i> ,	97n, 119, 131	Nikōl, <i>vi.</i> ,	75
Narasa, <i>Vijayanagara k.</i> ,	3	Nilakaṇṭha, <i>m.</i> ,	173
Narasannapēṭa, <i>vi.</i> ,	142, 143	Nilgund, <i>vi.</i> ,	204, 205, 335n
Narasimha, <i>god</i> ,	152, 221	Nilivaneśvara, <i>te.</i> ,	217
Narasimha, <i>m.</i> ,	128, 173	Nimbadeva, <i>m.</i> ,	173
Narasimbavarman, <i>k.</i> ,	177, 178, 182, 360	Nimbaratha, <i>m.</i> ,	173
Nārāyaṇa, <i>ch.</i> ,	58, 59, 62	Nirgrantha,	339
Nārāyaṇa, <i>m.</i> ,	131, 137, 173, 256, 302	Nirguṇḍa, <i>s. a.</i> Nilgund,	205, 208
Nārāyaṇa, <i>s. a.</i> Viṣṇu,	5, 63, 148, 230, 239,	Nirupama, <i>sur. of</i> Dhruva,	287, 336n, 338n
	243n, 246n, 247	Nitisāra, <i>name of a work</i> ,	339
Nārāyaṇapāla, <i>k.</i> ,	243, 244n, 245, 246, 251n, 252n	Nityavarsha, <i>sur. of</i> Indra III.,	280
Nārāyaṇavarman, <i>ch.</i> ,	245, 246, 247, 254	nivartana, <i>land measure</i> ,	63, 205, 208
Narēndra, <i>Eastern Chālukya ch.</i> ,	230	Nivṛitti, <i>vi.</i> ,	13
Narēndra, <i>Eastern Chulukya k.</i> ,	226, 239	Nōhalā, <i>queen</i> ,	247n
Narmadā, <i>ri.</i> ,	15n, 86n, 94, 239, 246, 280	Nōhalēśvara, <i>te.</i> ,	247n
Narōttama, <i>m.</i> ,	173	Noḷamba, <i>s. a.</i> Pallava,	354
Nasahathidihā, <i>vi.</i> ,	155	Noḷambakulāntakadēva, <i>sur. of</i> Mārasimha,	354, 355
Nāsik, <i>vi.</i> ,	198n	Noḷambavādi, <i>s. a.</i> Noḷambavādi,	355
Nāṭa, <i>m.</i> ,	173	Noḷambavādi thirty-two thousand, <i>di.</i> ,	82, 212n,
Nāṭarāja, <i>te.</i> ,	70		213, 214
Nāṭē, <i>m.</i> ,	173	Noṇambavādi, <i>s. a.</i> Noḷambavādi,	82n
Natṛipati, <i>di.</i> ,	194, 198	Nṛihari, <i>s. a.</i> Narasa,	268
nāṭya-sālā,	315	Nṛikuladēvā, <i>queen</i> ,	338
Navagāma-pattalā, <i>di.</i> ,	113	Nṛipatuṅga, <i>author</i> ,	59
navakamika, <i>an overseer of the works</i> ,	56	Nṛipatuṅga, <i>k.</i> ,	180, 181, 182
Navakhaṇḍavāda, <i>vi.</i> ,	33, 53, 230	Nṛipatuṅga, <i>sur. of</i> Amōghavarsha I.,	181, 279,
Navasāri (Nausāri), <i>vi.</i> ,	195n, 279		287, 335n, 340
nāyaka,	311	Nṛipatuṅgavarman, <i>k.</i> ,	180, 181, 182
Nayanakēlīdevi, <i>queen of</i> Govindachandra,	97n,	Nṛipatuṅga-Vikramavarman, <i>k.</i> ,	180, 181, 182, 183
	98n, 107, 108	Nṛisimha, <i>m.</i> ,	320
Nāyar, <i>vi.</i> ,	9	Nṛisimha, <i>s. a.</i> Narasa,	3
Nāyara or Nāyaru, <i>s. a.</i> Nāyar,	9	Nṛisimhadēva IV., <i>Eastern Gaṅga k.</i> ,	199n
Nāyattu-nāduka, <i>di.</i> ,	9	Nugila, <i>vi.</i> ,	193
Nāyeru, <i>s. a.</i> Nāyar,	8, 9	Noḷamba, <i>s. a.</i> Pallava,	68n, 82, 83, 180, 182, 183

	PAGE
Nulambapādi, <i>s. a.</i> Nōlambavādi, . . .	82n, 180
Nunna-Nārāyaṇa, <i>te.</i> , . . .	245, 246, 247, 254
Nyāyakumudachandrōdaya, <i>name of a work</i> , . . .	25

O

Oba Ghat,	133
Ōbāmbikā, <i>queen of Narasa</i> ,	3
Odappai, <i>vi.</i> ,	9
Odayamahādēvi, <i>queen of Gaṇapa</i> ,	87
Odḍa, <i>Orissa</i> ,	315, 318
Odḍiya, <i>do.</i> ,	270
Ōdiyūru, <i>s. a.</i> Ōdūru,	83, 86, 96 and add.
Oḍu-nāḍu, <i>s. a.</i> Ōnāḍu,	295, 297
Ōdūru, <i>vi.</i> ,	83, 96 add.
Ōnāḍu, <i>di.</i> ,	295
Ōnkunda, <i>s. a.</i> Hungund,	59
Ooldana, <i>s. a.</i> Uladana,	156
Orāṅgal, <i>vi.</i> ,	270
Orissa, <i>co.</i> ,	198, 199n, 245n, 257, 270, 315
Ōsia, <i>vi.</i> ,	120
Oṭṭaṅkāraṇai, <i>vi.</i> ,	7

P

pada, <i>a share</i> ,	128, 155n
Paḍaiviḍu, <i>vi.</i> ,	138n
pāḍakula,	254n
pāḍamūla,	243n, 254n
pāḍamūlika, <i>a servant</i> ,	254n and add.
pāḍāvarta, <i>land measure</i> ,	74, 75
Paḍaviḍu-mahārājya, <i>di.</i> ,	270, 271
Pāḍichchēri, <i>vi.</i> ,	6
Padmākara, <i>m.</i> ,	173
Padmanābha, <i>m.</i> ,	173
Padmanābha, <i>s. a.</i> Viṣṇu,	148
Padmanābhasvāmin, <i>te.</i> ,	201, 203
Padmasvāmin, <i>m.</i> ,	173
Padmāvati, <i>f.</i> ,	315, 318
pāḍshāb,	300
Paḍuhappattu, <i>vi.</i> ,	7
Padumē, <i>m.</i> ,	173
Pāḍūr, <i>vi.</i> ,	8
Paḍuvūr-kōṭṭam, <i>di.</i> , 82, 83, 138, 139, 180, 183, 271	
Pāga, <i>m.</i> ,	128
Pagamechugunda, <i>biruda</i> ,	356, 357
Paharāja, <i>s. a.</i> Prahlādasarman, 98, 115n, 116,	
	120, 128
Paiśāchika, <i>language</i> ,	302

	PAGE
Paithan, <i>vi.</i> ,	338
Pajjūna, <i>m.</i> ,	173
Pāka, <i>s. a.</i> Pākkam,	8
Pākkam, <i>vi.</i> ,	8, 360
pala, <i>weight</i> ,	199
Pāla, <i>dy.</i> ,	245, 246n
Pālakōl, <i>vi.</i> ,	38, 86, 87
Pālam Bāoli, <i>vi.</i> ,	312n
Palanpur, <i>vi.</i> ,	154n
Pālāru, <i>vi.</i> ,	146, 179
Palasavali, <i>vi.</i> ,	115
Pālhaṇa, <i>m.</i> ,	154, 156, 173
Pālhe, <i>m.</i> ,	154, 173
Pālhu, <i>m.</i> ,	154, 173
Pālitaka, <i>vi.</i> ,	247, 253
Pallava, <i>dy.</i> , 82, 94, 137, 152, 153, 177, 180,	
	181, 182, 195n, 215, 239, 280,
	281, 289, 351, 354
Pallava, <i>mythical k.</i> ,	180, 181, 182
Pallavāditya-Nōlambādhirāja, <i>Pallava ch.</i> ,	351
Pallava-Murāri, <i>sur. of Tribhuvanadhira</i> ,	82, 83
pallichchandam,	138, 139, 140
pallikā, <i>a village</i> ,	256
Paḍuvūr-kōṭṭaka, <i>s. a.</i> Paḍuvūr-kōṭṭam,	270, 271
Pambali, <i>s. a.</i> Pammal,	8
Pammal, <i>vi.</i> ,	8
paṇam, <i>coin</i> ,	149, 151, 178
Paṇappākkam, <i>vi.</i> ,	9
Pañchāla, <i>co.</i> ,	245, 246, 252
Pāñchālippattu, <i>vi.</i> ,	7
Pañchamārgōtpatti, <i>name of a work</i> ,	339
pañchapa, <i>s. a.</i> pañchakula,	812
Pañchapāṇḍavamalai, <i>hill</i> ,	136, 138, 139
pañchārshēya-pravara,	200n
pañcha-vāḍya,	296n
Pāṇḍa, <i>Velandāṇḍu ch.</i> ,	35, 49
Pāṇḍamāmbā, <i>s. a.</i> Pāṇḍāmbikā,	39
Pāṇḍāmbikā, <i>queen of Prithviśvara</i> ,	38, 39
Pāṇḍenallūru, <i>vi.</i> ,	7
paṇḍita,	98, 115, 128, 155
Pāṇḍukēśvar, <i>vi.</i> ,	247n, 253n, 254n
Pandūr, <i>vi.</i> ,	7, 281
Pandūru, <i>vi.</i> ,	7
Pāṇḍu-vamśa or Pāṇḍava-vamśa,	257
Pāṇḍya, <i>co.</i> ,	12, 36, 48, 50, 68n, 146, 147,
	207, 219, 220, 280, 289
Panēma (Panēmos), <i>montā</i> ,	56
Pāṅgala-nāḍu, <i>di.</i> ,	82, 83
Pāṅgaragi, <i>s. a.</i> Haṅgaragi,	260
Pāṅgaragi twelve, <i>di.</i> ,	260, 262

	PAGE		PAGE
Pāngu-Sāmaya, <i>ch.</i> ,	185, 193	Pātālagangā, <i>ri.</i> ,	319, 321
Pānini, <i>m.</i> ,	173	Pāṭaliputra, <i>s. a.</i> Patnā,	246, 252
Pānini, <i>quoted</i> ,	131n, 305n, 306n	Patha, <i>vi.</i> ,	155, 156
Pannappai, <i>f.</i> ,	82, 83	pathaka, <i>a district</i> ,	210
Pannappēśvara, <i>te.</i> ,	82, 83	Pāṭichchēri, <i>s. a.</i> Pāṭichchēri,	6
Panniyūr, <i>vi.</i> ,	295	Patika, <i>ch.</i> ,	55, 56, 57
Panniyūr, <i>s. a.</i> Panniyūr,	295, 297	Patnā, <i>vi.</i> ,	246
Pantākula, <i>family</i> ,	319	Paṭṭadaka, <i>vi.</i> ,	59, 332n, 334n
Pāpā, <i>m.</i> ,	173	Paṭṭada-Kisuvola, <i>vi.</i> ,	353n
Pāpasotti-tātaka, <i>tank</i> ,	9	paṭṭamahādēvi,	108
para, <i>measure</i> ,	296	Paṭṭavall,	23n, 24, 26, 339
Parakēsarivarman, <i>Chōla k.</i> ,	138	Paṭṭu, <i>vi.</i> ,	271n
Parakēsarivarman, <i>sur. of Chōla kings</i> , 36, 68n, 69, 73, 178, 179, 219, 220, 222, 223, 224, 228, 263, 264, 265, 331		paṇḍarika, <i>sacrifice</i> ,	197
paramabhāṭṭaraka,	99, 102, 103, 105, 106, 107, 109, 110, 111, 112, 113, 114, 115, 116, 117, 120, 122, 123, 125, 126, 128, 131, 154, 185, 193, 199, 207, 214, 245, 253, 256, 262, 289, 302, 309, 354	Pavithage, <i>s. a.</i> Pāvittage,	59, 66
paramabrahmaṇya,	302n	Pāvittage, <i>s. a.</i> Sālōgi,	58, 59, 62, 63
paramamāhēśvara,	100, 119, 131, 185, 214	Payyanūr Paṭṭōla, <i>quoted</i> ,	293, 294
Paramāra, <i>dy.</i> ,	227, 246n, 312n	Payyūru, <i>vi.</i> ,	9
Paramardidēva, <i>Chāndēlla k.</i> ,	154, 156	Peda-Koṇḍarāja, <i>ch.</i> ,	4
paramēśvara,	25, 62, 99, 102, 103, 105, 106, 107, 109, 110, 111, 112, 113, 114, 116, 116, 117, 120, 122, 123, 125, 126, 128, 131, 146n, 148, 154, 199, 207, 214, 215, 245, 253, 256, 262, 289, 309, 336, 347, 348, 354	Peddanāchārya, <i>m.</i> ,	330
Paramēśvara, <i>s. a.</i> Śiva,	288, 337, 346, 347	Pehevā (Pehoa), <i>vi.</i> ,	310n
Paramēśvaravarman I., <i>Pallava k.</i> ,	138	Pēndurēm, <i>s. a.</i> Pandūr,	281, 290
Parandāmi-pattu, <i>di.</i> ,	271n	Pennallūru, <i>vi.</i> ,	10
Parāntaka I., <i>Chōla k.</i> ,	178, 179, 180, 181, 222, 223, 225, 331	Pennalūr, <i>vi.</i> ,	7
Parāśara, <i>m.</i> ,	173	Pennelūru, <i>vi.</i> ,	7, 10
Parāśara, <i>śikṣi</i> ,	5, 63	Penugonḍa, <i>vi.</i> ,	221
Parasurāma, <i>m.</i> ,	173	Pērāva, <i>vi.</i> ,	53
Paravipuram, <i>vi.</i> ,	223n	Perbāl, <i>s. a.</i> Hebbāl,	350, 351, 355
Paripāha, <i>m.</i> ,	173	pergaḍe, <i>a chamberlain</i> ,	351, 355
Paṭivai, <i>s. a.</i> Paṭivipuri,	222, 223, 225	Periñchipākakuppa, <i>vi.</i> ,	6
Paṭivipuri, <i>vi.</i> ,	222, 223, 225n	Periñjempākkam, <i>vi.</i> ,	6
Parlākimeḍi, <i>vi.</i> ,	184n, 185	Perin-Timiri-nāḍu, <i>s. a.</i> Perun-Timiri-nāḍu,	271
Pārsvābhyudaya, <i>name of a work</i> ,	25	Periyapurāṇam, <i>quoted</i> ,	153, 294
Pārsvanātha-basti, <i>te.</i> ,	23	Permāṇaḍi, <i>title of Western Gaṅga kings</i> , 178, 205n, 351, 354	
Parvatāpara, <i>co.</i> ,	37, 51	Perumāṇaḍigal, <i>s. a.</i> Permāṇaḍi,	178, 179
Pārvatī, <i>goddess</i> ,	286	Perumāpittāṅgal, <i>vi.</i> ,	7
Pārvatī, <i>queen of Rājapareṇḍu II.</i> ,	85, 95	Perumbūḍūru, <i>vi.</i> ,	5n, 6
pāṭaka, <i>a quarter, a hamlet</i> ,	62n, 103, 105, 111, 114n, 115, 116, 122, 138	Perunagar-Agaram, <i>vi.</i> ,	180, 183
		Perunkali, <i>vi.</i> ,	9
		Perun-Timiri-nāḍu, <i>di.</i> ,	138, 139, 271
		Peyyūru-kōṭaka, <i>di.</i> ,	9
		Phulwari or Phulwariya, <i>vi.</i> ,	311
		Piochamśēri, <i>vi.</i> ,	8
		Piḍāri, <i>goddess</i> ,	331, 332
		Piḍuvarāditya, <i>sur. of Malla II.</i> ,	35, 49
		Pilikhiṇi-paṇchēla, <i>di.</i> ,	155
		Pillapākkam, <i>vi.</i> ,	7
		Piñchhakūpikāvaha,	74, 75
		piṇḍaka,	245, 254n
		Pinnama II., <i>Vijayanagara k.</i> ,	4

	PAGE
Pipalavalipi, <i>vi.</i> ,	115
Pirudi-Gaṅgaraiyar, <i>s. a.</i> Prithivīpati I., 180, 182, 183	
Pirumpūndūru, <i>s. a.</i> Śriperumbūdūr,	5
Pirūṅganallūru, <i>vi.</i> ,	8
pitalahāra, <i>a coppersmith</i> ,	156
Pithana, <i>m.</i> ,	173
Piṭhapura, <i>s. a.</i> Piṭhāpuram,	357n
Piṭhāpuram, <i>vi.</i> , 32, 33, 36, 37n, 38, 83, 86, 226, 229, 230, 303, 320, 328, 329, 357, 358	
Piṭhāpuramu, <i>s. a.</i> Piṭhāpuram,	357
Piṭhapuri, <i>do.</i> ,	223, 242, 357n
Piṭhāpuri, <i>do.</i> ,	357
Pithū, <i>m.</i> ,	173
Piṭhuka, <i>m.</i> ,	173
pitṛi-bhakta,	143
pitṛi-paksha,	105
planets :—	
Jupiter,	202, 203, 293, 296
Saturn,	333, 349
Poduru, <i>vi.</i> ,	193
Polal, <i>vi.</i> ,	8n
Polichechalūr, <i>vi.</i> ,	8
Polili-kōṭaka, <i>di.</i> ,	8
Pollama, <i>m.</i> ,	355
Pōlūr, <i>vi.</i> ,	6
Pōndūr, <i>vi.</i> ,	7
Pōṇṇai, <i>vi.</i> ,	140 and add.
Pōṇṇi-Amman, <i>goddess</i> ,	331
Pōṇṇiyakkīyār, <i>do.</i> ,	136, 137
Pōtama, <i>m.</i> ,	242
Pōtasāni, <i>f.</i> ,	330
Prabhāchandra, <i>Jaina preceptor</i> , 23n, 24n, 25, 26, 28, 339	
Prabhākara, <i>m.</i> ,	173
Prabhāsa, <i>vi.</i> ,	198n
Prabhūtavārsha, <i>sur. of Rāshṭrakūṭa kings</i> , 333, 335, 336, 347, 348	
pradhāna,	302
prādhirājya, <i>sacrifice</i> ,	194, 197
Prāharāja, <i>s. a.</i> Prāhlādasarman, 98, 115n, 118, 120, 122, 123, 125, 126	
Prāhlāda, <i>risāi</i> ,	5
Prāhlādanapura, <i>s. a.</i> Palanpur,	154n
Prāhlādasarman, <i>m.</i> ,	98, 120
prājāpatya, <i>sacrifice</i> ,	197
Prākṛita, <i>language</i> ,	302
Pramēyakamalamārtanḍa, <i>name of a co-h.</i> ,	25
Prapuri, <i>s. a.</i> Paṇivipuri,	225
praśasti,	208, 209, 222, 225, 246

	PAGE
praśnāshṭaka,	356, 357
Pratāpa, <i>ch.</i> ,	310, 311
Pratāpadhavalā, <i>ch.</i> ,	311
pratiḍhakkā, <i>drum</i> ,	95, 239
pratihārin, <i>a door-keeper</i> ,	315, 317
Pratipa, <i>mythical k.</i> ,	86n
pravaṇikara, <i>tax</i> , 99, 102, 105, 106, 108, 109, 111, 112, 114, 115, 116, 118, 120, 122, 123, 125, 126, 128	
pravaras :—	
Aghamarshaṇa,	99, 102, 105, 110, 115, 116, 118, 120, 122, 126
Ambarisha,	112
Āṅgīrasa,	112
Āpnavāna,	130, 199
Aurva,	130, 199
Bandhula, 99, 102, 105, 110, 115, 116, 118, 120, 122, 126	
Bhārgava,	130, 199
Chyāvana,	130, 199
Gōbhila,	112
Jāmadagna,	130, 199
Maitrāvaruṇa,	256
Viśvāmītra,	99, 102, 105, 110, 115, 116, 118, 120, 122, 126
Pravarasēna I., <i>Vākātaka k.</i> ,	194n
Pravarasēna II., <i>do.</i> ,	194n, 195n
Prayāga (Allāhābād), <i>vi.</i> ,	122 and add.
Prēmula-vaṅka, <i>channal</i> ,	96
prēshaṇika, <i>a messenger</i> ,	253n
Prithivimūla, <i>k.</i> ,	194, 195
Prithivīpati I., <i>Western Gaṅga k.</i> ,	182
Prithivīpati II., <i>do.</i> ,	222, 223, 225
Prithivīśvara, <i>s. a.</i> Prithivīśvara,	37, 52
Prithivivarmadēva, <i>Eastern Gaṅga k.</i> , 199, 258n, 259n	
Prithivīdhara, <i>m.</i> ,	156, 173
Prithivīśvara, <i>Velanāṇḍu ch.</i> , 33, 35, 37, 38, 39, 53, 54, 84, 86, 303	
Prithivivarmadēva, <i>Chandēlla k.</i> ,	154
Prōla, <i>Redḍi k.</i> ,	320, 321
Prōlaya-Nāyaka, <i>ch.</i> ,	357
Prōl-nāṇḍu, <i>s. a.</i> Prōlu-nāṇḍu,	53, 230, 242
Prōlōra, <i>sur. of Donepūṇḍi</i> ,	357
Prōlu-nāṇḍu, <i>di.</i> ,	33, 53, 230
Prōshṭhila, <i>Jaina saint</i> ,	24, 28
Pūdērivilāha, <i>vi.</i> ,	9
Puduchchēri, <i>vi.</i> ,	6
Pūdūr, <i>s. a.</i> Būdūr,	8, 9
Pūdūrvilāha, <i>vi.</i> ,	9

	PAGE
Pugalālaimaṅgalam, <i>vi.</i> , . . .	136, 137
Pugalvippavar-Gaṇḍa, <i>biruda</i> , . . .	138, 139
Pulakēsin I., <i>s. a.</i> Pulikēsin I., . . .	94, 239
Pulakēsinrāja, <i>Gujarāt Chalukya k.</i> , . . .	195n
Pulali-kōṭaka, <i>di.</i> , . . .	8n, 9
Puligere, <i>s. a.</i> Lakshmēśvar, . . .	59
Puligere three-hundred, <i>di.</i> , 205, 250, 351,	
	352n, 354, 355
Pulikēsin I., <i>Chalukya k.</i> , . . .	335n
Pulikēsin II., <i>Western Chalukya k.</i> , 84, 94, 335n	
Pulili-kōṭaka, <i>di.</i> , . . .	8, 9n
Pulinda, <i>co.</i> , . . .	48
Pulivalam, <i>vi.</i> , . . .	332n
Pulivala-nāḍu, <i>di.</i> , . . .	332
Pulivāra, <i>vi.</i> , . . .	349
Puliyūr, <i>vi.</i> , . . .	8n
Puliyūr-kōṭaka, <i>di.</i> , . . .	8
Pullapāka, <i>s. a.</i> Pillapākkam, . . .	7
Pulli-guṇṭa, <i>tank</i> , . . .	96
Puṇḍravardhana-bhukti, <i>di.</i> , . . .	247, 253
Puñja, <i>ch.</i> , . . .	255, 256, 257
Punnāgavrikshamūlagana, . . .	338, 339, 349
Purāṇa, . . .	270
Purāsa, <i>s. a.</i> Purushōttama, . . .	98, 102, 110, 118
puravu, <i>a tax</i> , . . .	225n and add.
Purī, <i>s. a.</i> Jagannāth, . . .	199n
Pūrnadatta, <i>m.</i> , . . .	256
purōḥas, <i>s. a.</i> purōhita, . . .	105
purōhita, . . .	98, 102, 105, 106, 108, 25, 126,
	128, 302
purushamēdha, <i>a human sacrifice</i> , . . .	194n, 197
Purushōttama, <i>m.</i> , 26, 98, 99, 109, 111, 113, 173	
Purushōttamasimha, <i>k.</i> , . . .	255
pushpa, <i>coin</i> , . . .	58, 63n
Pūtēri, <i>vi.</i> , . . .	6
Putha, <i>s. a.</i> Patha, . . .	156
putrikā, . . .	312n
Putṭalatrōva, <i>vi.</i> , . . .	53
putṭi, <i>land measure</i> , . . .	357

R

Rāchamalla, <i>Western Gaṅga k.</i> , . . .	141
Rachcha-Gaṅga, <i>do.</i> , . . .	351, 354
Rachhyāmalla, <i>do.</i> , . . .	289
Rādhanpur, <i>vi.</i> , . . .	337, 338
Rāghava, <i>m.</i> , . . .	173
Raghuvamśa, <i>quoted</i> , . . .	86n, 151n
Raidhē, <i>m.</i> , . . .	173
Rājabhīma, <i>Eastern Chalukya k.</i> , 227, 240, 302n	

	PAGE
Rājādēvi, <i>queen of Mummaḍirāja</i> , . . .	86
rājādhirāja, . . .	15, 84, 95, 336, 348
Rājādhirāja, <i>Chōla k.</i> , 146n add., 216, 217,	
	218, 266, 294
Rājāditya, <i>do.</i> , . . .	280, 331
Rājagōpāla-Perumāl, <i>te.</i> , . . .	217, 220, 262
Rājakēsarivarman, <i>sur. of Chōla kings</i> , 71,	
	137, 216, 217, 218, 263, 331, 332
Rājakṛpākkam, <i>vi.</i> , . . .	8
rājakula, . . .	312n
Rājamahēndranagara or °nagari, <i>s. a.</i>	
Rājamahēndri, . . .	319, 320
Rājamahēndri (Rajahmundry), <i>vi.</i> , 303n,	
	319, 320, 321, 328
Rājamalla, <i>Western Gaṅga k.</i> , . . .	140, 141
Rājamārtanḍa, <i>Eastern Chālukya ch.</i> , . . .	229, 241
rājāmātya, . . .	253
rājanaka, . . .	253
Rājanārāyaṇa, <i>sur. of Kulōttuṅga-Chōḍa I.</i> , . . .	230
Rājanārāyaṇa-Vinnagara, <i>te.</i> , . . .	230
rājaparamēśvara, . . .	15, 242
Rājapareṇḍu I., <i>Kōṇa ch.</i> , . . .	84, 85, 86, 94
Rājapareṇḍu II., <i>do.</i> , . . .	85, 95
rāja-paṭṭi, . . .	130
rājaputra, . . .	75, 154, 155, 199n, 253, 256
Rājarāja, <i>Eastern Chalukya k.</i> , 37, 38, 84, 86, 94	
Rājarāja, <i>Eastern Gaṅga k.</i> , 186 Table, 315, 317	
Rājarāja I., <i>Chōla k.</i> , 66, 67, 68, 82n, 94n,	
	137, 138, 181, 223, 227, 266, 292, 331
Rājarāja I., <i>Eastern Chalukya k.</i> , 36, 49, 70,	
	84, 96n, 226, 227, 240, 301, 302, 303, 304n
Rājarāja II., <i>do.</i> , . . .	84
Rājarāja-Kēsarivarman, <i>s. a.</i> Rājarāja I., 66,	
	68n, 137, 139
rājarājaparamēśvara, . . .	53
Rājasēkhara, <i>author</i> , . . .	280
Rājasēkhara, <i>Vijayanagara k.</i> , . . .	180
Rājasundarī, <i>queen</i> , . . .	315n
rājasūya, <i>sacrifice</i> , . . .	197
Rājāvalī-kathe, <i>name of a work</i> , . . .	23
Rājayya, <i>m.</i> , . . .	355
Rājē, <i>m.</i> , . . .	173
Rājendra, <i>s. a.</i> Rājendra-Chōḍa I., . . .	36, 49
Rājendra-Chōḍa, <i>s. a.</i> Chōḍa, . . .	37
Rājendra-Chōḍa, <i>s. a.</i> Kulōttuṅga-Chōḍa I.,	
	84, 95, 227, 228, 240, 315n
Rājendra-Chōḍa, <i>s. a.</i> Rājendra-Chōḍa I., . . .	36
Rājendra-Chōḍa, <i>Velanāṇḍu ch.</i> , 35, 36, 37,	
	38, 51
Rājendra-Chōḍa I., <i>Kōṇa ch.</i> , . . .	84, 85, 86, 95

	PAGE
Rājendra-Chōdarāja, <i>s. a. Prithivīvara</i> , . . .	38
Rājendra-Chōdayarāja, <i>do.</i> , . . .	39
Rājendra-Chōla I., <i>Chōla k.</i> , 36, 68, 69, 94n.	
	140n, 266, 294, 331
Rājim, <i>vi.</i> , . . .	257, 258
Rājubula or Rājuvula, <i>Kshatrapa</i> , . . .	55, 134
Rājyapāla, <i>prince</i> , . . .	245n
Rālha, <i>m.</i> , . . .	135
Rālbādēvi, <i>queen of Madanapāla</i> , . . .	98n, 99, 113
Rālhanadēvi, <i>s. a. Rālbādēvi</i> , . . .	113
Rālhē, <i>m.</i> , . . .	173
Rālhū, <i>m.</i> , . . .	173
Rāma, <i>m.</i> , . . .	173
Rāma, <i>saint</i> , . . .	5, 50, 51, 66, 151, 195n, 252, 288
Rāma I., <i>Vijayanagara k.</i> , . . .	4, 270n
Rāma II., <i>do.</i> , . . .	3, 4
Rāmabhadra, <i>s. a. Rāma</i> , . . .	208, 290, 355
Rāmabhadradēva, <i>Kanauj k.</i> , . . .	246n
Rāmachandra, <i>m.</i> , . . .	173
Rāmadēva, <i>k.</i> , . . .	221
Rāmānuja, <i>saint</i> , . . .	2 and add., 5, 6
Rāmānuja-kūṭa, . . .	6n
Rāmarāja, <i>s. a. Rāma II.</i> , . . .	2, 3, 4
Rāmasētu, <i>s. a. Rāmēśvara</i> , . . .	13
Rāmaya, <i>m.</i> , . . .	272
Rāmēśvara, <i>te.</i> , . . .	213, 214, 215
Rāmēśvara, <i>vi.</i> , . . .	12, 280, 289
Rāmjubula, <i>s. a. Rājubula</i> , . . .	55
Rāmnagar, <i>vi.</i> , . . .	210
Rāmū, <i>m.</i> , . . .	125
Raṇadurjaya I., <i>k.</i> , . . .	34, 48
Raṇadurjaya II., <i>k.</i> , . . .	34, 48
rāṇaka, . . .	255, 256, 257
Rapakēsarīn, <i>sur. of Bhavadēva</i> , . . .	267
Rapārnava, <i>Eastern Gaṅga k.</i> , . . .	186 Table
Raṇavigraha, <i>Chēdi k.</i> , . . .	280
Raṇavikrama, <i>Western Gaṅga k.</i> , . . .	140, 141
Raṅga, <i>s. a. Śrīraṅgam</i> , . . .	149, 151
Raṅga, <i>Vijayanagara prince</i> , . . .	3
Raṅga I., <i>Vijayanagara k.</i> , . . .	4
Raṅga II., <i>do.</i> , . . .	270
Raṅga VI., <i>do.</i> , . . .	270
Raṅganātha, <i>te.</i> , . . .	145, 148, 219, 260, 293
Raṅganāyaka, <i>te.</i> , . . .	219
Raṅgarāja, <i>ch.</i> , . . .	4
Raṅgarāja, <i>s. a. Raṅga I.</i> , . . .	3
Rāpaḍi-vishaya, <i>di.</i> , . . .	130
Rāri, <i>vi.</i> , . . .	111
Rāmala, <i>m.</i> , . . .	173
rāshtrakūṭa, <i>a headman</i> , . . .	53, 96, 242, 302

	PAGE
Rāshtrakūṭa, <i>dy.</i> , 24n, 25, 58, 81, 94n, 137,	
181, 182, 195n, 207, 223, 227, 278, 279,	
280, 281, 287, 331, 332, 334, 335, 336,	
337, 338, 340n, 346, 350	
Rāshtrakūṭa, <i>k.</i> , . . .	287
Ratana, <i>m.</i> , . . .	173
ratha-saptamī, <i>tithi</i> , . . .	98, 122
Ratnanandin, <i>Jaina author</i> , . . .	23n
Ratnēśvara, <i>m.</i> , . . .	173
Raṭṭa, <i>k.</i> , . . .	287
Raṭṭa, <i>s. a. Rāshtrakūṭa</i> , 94n, 226, 227, 270,	
288, 289	
Raṭṭapāṭi, <i>s. a. Raṭṭavāḍi</i> , . . .	94n
Raṭṭarāja, <i>Silāra ch.</i> , . . .	94n
Raṭṭavāḍi, <i>co.</i> , . . .	68n
rāṭa, <i>s. a. rājaputra</i> , . . .	98, 112, 116, 154, 155
Rāvamalla, <i>m.</i> , . . .	349
Rāvana, <i>m.</i> , . . .	173
Ravi, <i>s. a. Ravivarman</i> , . . .	151
Ravikkorṇa, <i>m.</i> , . . .	294
Rāvirēva, <i>vi.</i> , . . .	194, 198
Ravivarman, <i>Kadamba k.</i> , . . .	195n, 197n, 339
Ravivarman, <i>Kēraḷa k.</i> , 146, 147, 148, 149,	
151, 152n, 293	
Reddi, <i>family</i> , . . .	33, 320, 321
Rēgonṅam, <i>vi.</i> , . . .	194, 198
Reṇḍēgulaṇaḍimi-vishaya, <i>di.</i> , . . .	302, 303
Rēvā, <i>s. a. Narmadā</i> , . . .	86n
Révaka, <i>queen of Bātayya</i> , . . .	351, 354
Rīlhē, <i>m.</i> , . . .	173
Rīlhū, <i>m.</i> , . . .	173
Rīsaḍa, <i>m.</i> , . . .	173
Rīshi, <i>m.</i> , . . .	173
Risika, <i>m.</i> , . . .	128, 173
Risikēsa or Risikēsa, <i>m.</i> , . . .	154, 173 and add.
Rīstā, <i>m.</i> , . . .	178
Rōhipimitra, <i>m.</i> , . . .	56
Rōhtāgaḍh, <i>vi.</i> , . . .	310, 311n
Rūdamanavayālisai-pattalā, <i>di.</i> , . . .	112
Rudra, <i>m.</i> , . . .	173
Rudra, <i>s. a. Śiva</i> , . . .	8, 198, 288
Rudradāman, <i>Kshatrapa k.</i> , . . .	56
Rudradēva, <i>Kākatīya k.</i> , . . .	197n
Rūpādēvi, <i>queen</i> , . . .	312 and add., 313
Rūpa-Nārāyaṇa, <i>te.</i> , . . .	247n
	8
Sabbālaravi, <i>vi.</i> , . . .	53
Sabbama, <i>s. a. Sabbāmbika</i> , . . .	33

	PAGE		PAGE
Sabbāmbikā, <i>queen of Goṅka II.</i> , . . .	35, 88, 51	Samgrāmadhīra, <i>sur. of Ravivarman</i> , 146, 147,	148, 149, 151, 152
Śabdaratnāvalī, <i>quoted</i> , . . .	333n	Sāmidēva, <i>Eastern Chālukya ch.</i> , . . .	229, 241
Sabhāpati, <i>m.</i> , . . .	2	samitis, the five, . . .	339
Sābhū, <i>m.</i> , . . .	173	Samkaragaṇa, <i>Chēdi k.</i> , . . .	280
Sadāsivārāya, <i>Vijayanagara k.</i> , . . .	2, 3, 4, 5	Śamkarēśvara, <i>te.</i> , . . .	70
Sagara-vishaya, <i>di.</i> , . . .	238, 229, 241	saṁkrāntis :—	
Sahadēva, <i>m.</i> , . . .	106	Kanyā-saṁkrānti, . . .	130, 131
Sahajā, <i>m.</i> , . . .	173	Makara-saṁkrānti, . . .	328, 329
Sahāraṇa, <i>m.</i> , . . .	125, 173	Mēsha-saṁkrānti, . . .	33, 53, 83, 96
Sāhasāṅka, <i>s. a. Vikramāditya</i> , . . .	311	Tulā-saṁkrānti, . . .	67, 68
Sahasrārjuna, <i>k.</i> , . . .	279, 280, 288	Uttarāyana-saṁkrānti, . . .	68, 260, 262
saindhava, <i>a horse</i> , . . .	57	Sampara, <i>vi.</i> , . . .	96 and add.
Saint Thomas' Mount, . . .	174, 175n	Samskṛita, <i>language</i> , . . .	302
Śaiva, . . .	183, 212, 214, 294	Sāntata, <i>m.</i> , . . .	173
Saivoja, <i>m.</i> , . . .	262	Sāmudra, <i>co.</i> , . . .	287
Sajee, <i>s. a. Sēsayi</i> , . . .	156	Śāmyu, <i>rishi</i> , . . .	181
Śaka, <i>a Musalmān</i> , . . .	3	Sanadavrolu, <i>s. a. Tsandavolu</i> , . . .	33, 34 add.
Śaka, <i>tribe</i> , . . .	54, 55	Sanaka, <i>rishi</i> , . . .	5
Śakambhari, <i>vi.</i> , . . .	313	Śaṇaṇ, <i>m.</i> , . . .	183
Śaktivarman, <i>Eastern Chalukya k.</i> , . . .	227, 240	Śanivārasiddhi, <i>biruda</i> , . . .	65
Śakunāditya, <i>m.</i> , . . .	173	Śaṅkalāpura, <i>vi.</i> , . . .	266, 267, 268, 269
Śakuntala, . . .	320	Śaṅkalāpuri, <i>s. a. Śaṅkalāpura</i> , . . .	268
Śakyamuni, <i>s. a. Buddha</i> , . . .	54, 56, 134	Śāṅkhā, <i>queen of Nandivarman</i> , . . .	181
śālā, <i>a hall, a school</i> , . . .	58, 59, 64, 66	Sankila, <i>k.</i> , . . .	226, 227, 239
Salakhane, <i>m.</i> , . . .	154, 173	Śaṇmadura (Sanmadhura), <i>ch.</i> , . . .	178 and add., 360
Śālankāyana, <i>family</i> , . . .	143	Sāntalige thousand, <i>di.</i> , . . .	355
Sālhaṇa, <i>m.</i> , . . .	173	Śānti or Śāntinātha, <i>Arhat</i> , . . .	309
Sālhe, <i>m.</i> , . . .	173	Sapāda or Sapāta, <i>s. a. Yūsuf 'Ādil Shāh</i> , . . .	270n
Sālōtgi, <i>vi.</i> , . . .	57, 58, 59, 353n	Saptarishīvara, <i>te.</i> , . . .	181n
Śālyāri, <i>s. a. Yudhishtira</i> , . . .	269	Sarasā, <i>vi.</i> , . . .	123
Śamala, <i>vi.</i> , . . .	114n	Śarmāditya, <i>m.</i> , . . .	173
Sāmangaḍ, <i>vi.</i> , . . .	336	Śārnāth, <i>vi.</i> , . . .	255
sāmanta, . . .	244, 357	Sarpavaram, <i>vi.</i> , . . .	33, 230
Sāmanta, <i>m.</i> , . . .	199	Sarugāra, <i>di.</i> , . . .	199
Sāmantasimha, <i>k.</i> , . . .	312 and add., 313	Sarvadhara, <i>m.</i> , . . .	173
Sāmanta-Svayambhu, <i>m.</i> , . . .	199	Sarvalōkāśraya, <i>biruda</i> , . . .	212n, 230, 242
Samarasimha, <i>Guhila k.</i> , . . .	312n, 313n	sarvamēdha, <i>sacrifice</i> , . . .	197
Samarasimha, <i>k.</i> , . . .	312 and add., 313	sarvanamasya, . . .	214, 215
Samastalōkāśraya, <i>biruda</i> , . . .	212n	Sarvāṅganātha, <i>Travancore k.</i> , . . .	203
samastamahārājakula, . . .	312n	Śarvavarman, <i>Maukhari k.</i> , . . .	244n
sāmavājika, <i>s. a. sāmavājika</i> , . . .	200, 256, 258n	Sāsbahū, <i>te.</i> , . . .	254n
sāmavājika, . . .	200n, 258n	Śātānanda, <i>m.</i> , . . .	173
Sāmaya, <i>s. a. Pāngu-Sāmaya</i> , . . .	185, 188n	Sathrā, <i>vi.</i> , . . .	75
saṁdhi, <i>daily worship</i> , . . .	148	Satravādi, <i>s. a. Śattiravādi</i> , . . .	271
saṁdhivigraha, . . .	58, 199	Sattirāja, <i>s. a. Satya I.</i> , . . .	86
Sāmekāmbā, <i>f.</i> , . . .	302	Śattiravādi, <i>vi.</i> , . . .	271
Saṁgama, <i>vi.</i> , . . .	13	Śāttār, <i>vi.</i> , . . .	271
Sāṁgama, <i>m.</i> , . . .	173	Satya I., <i>Kōna ch.</i> , . . .	85, 86, 95
Saṁgha, . . .	24	Sātyaki, <i>family</i> , . . .	279
saṁghārāma, <i>a monastery</i> , . . .	54, 55		

	PAGE
Satyaśāya, <i>s. a. Mamma-Satya II.</i> ,	86
Satyaśāya, <i>Eastern Chālukya ch.</i> ,	228, 229, 241
Satyaśāya, <i>s. a. Satya I.</i> ,	85, 86, 95
Satyaśāya, <i>sur. of Western Chalukya kings</i> , 84, 94, 207, 214, 262	
Satyaśāya II., <i>Western Chālukya k.</i> ,	205
Satyaśāya-Vallabhendra, <i>s. a. Pulikēsin II.</i> , 94, 239	
Satyavākya-Kongunivarman, <i>sur. of Western</i> <i>Gaṅga kings</i> ,	354
Śauchāñjanēya, <i>biruda</i> ,	302
śaulkika,	253
Savaramayūtā, <i>vi.</i> ,	115
Sāyāā, <i>m.</i> ,	300
Śekkilār, <i>author</i> ,	294
Selāra, <i>s. a. Silāra</i> ,	59, 64
Śembākkam, <i>vi.</i> ,	8
Śemmenpāka, <i>s. a. Śembākkam</i> ,	8
Semra, <i>vi.</i> ,	153
sēnāpati,	253, 302
Śēngādu, <i>vi.</i> ,	6n
Śēnkāṭṭu-kōṭaka, <i>di.</i> ,	6
Śēramān, <i>the Chēra king</i> ,	289n
Śēramān-lōka-pperun-dattān, <i>sur. of Nambi</i> Śādeyan,	292, 297
Śēramān-lōka-pperuñ-jēṭṭi, <i>sur. of Iravi-</i> korttan,	292, 296, 297
Śērumulla, <i>vi.</i> ,	9
Śēsayi, <i>vi.</i> ,	155, 156
Śēshādri, <i>s. a. Tirumalai hill</i> ,	15
Sēta, <i>m.</i> ,	128
setti, <i>s. a. śrēsthin</i> ,	292n, 294, 296n
Śettuppādu, <i>vi.</i> ,	9
Sētu, <i>s. a. Rāmēśvara</i> ,	13, 14, 94, 239
Sēvāditya, <i>m.</i> ,	125
Shābbāzgarhi, <i>vi.</i> ,	256n
Shāh-Dhēri, <i>s. a. Taxila</i> ,	54, 55
Shahr-Sukh, <i>s. a. Sir-Sukh</i> ,	56
Shakōri, <i>vi.</i> ,	133
shasbṭhādbikrita,	245, 253
Shaṭsahasra, <i>co.</i> ,	34, 48
shōḍaśin, <i>sacrifice</i> ,	197
Sholinghur, <i>vi.</i> ,	152, 221, 222, 223, 331, 332n
Śiddāpura, <i>vi.</i> ,	209, 212
Siddhānta, <i>s. a. Śivasiddhānta</i> ,	347
Siddhārtha, <i>Jaina saint</i> ,	24, 28
Sidhana, <i>m.</i> ,	173
Sihaḍa, <i>m.</i> ,	173
Śilāditya II., <i>Valabhī k.</i> ,	74, 75
Śilāditya VII., <i>do.</i> ,	195n
Śilāgrāma, <i>vi.</i> ,	333, 339, 349

	PAGE
Śilāhāra, <i>s. a. Silāra</i> ,	59, 66
Śilāhāra, <i>do.</i> ,	59n
Silāna, <i>m.</i> ,	173
Silāra, <i>family</i> ,	59n
Śilāra, <i>s. a. Silāra</i> ,	59n
Silē, <i>m.</i> ,	173
silpin, <i>an engraver</i> ,	272
Silū, <i>m.</i> ,	173
Simhala, <i>Ceylon</i> ,	280, 239
Simhanandin, <i>Jaina preceptor</i> ,	136n
Simhapura, <i>s. a. Singupuram</i> ,	143, 145
Sindhuvalli, <i>vi.</i> ,	70
Sindhuyugmāntara-dēśa, <i>di.</i> ,	36, 50, 303
Singanakaṭṭe, <i>vi.</i> ,	59, 66
Singara, <i>family</i> ,	97n, 130
Singhavarmanasa, <i>ch.</i> ,	355
Singupuram, <i>vi.</i> ,	143
Śiṅga-Bommu-Nāyaka, <i>s. a. Bomma</i> ,	271
Sira, <i>m.</i> ,	349
Siri, <i>m.</i> ,	173
Siripuram (Śiripuram), <i>vi.</i> ,	83, 84, 96
Śirnāḍuvāru,	34n
Sirpur, <i>vi.</i> ,	244n, 257, 258
Sir-Sukh, <i>vi.</i> ,	54, 56
Śirukalattūr, <i>vi.</i> ,	8
Sirupāka, <i>s. a. Śiruvākkam</i> ,	9
Śirūr, <i>vi.</i> ,	333, 335
Śiruvākkam, <i>vi.</i> ,	9
Śisupālavadhā, <i>quoted</i> ,	154n
Śiṭṭalapākkam, <i>vi.</i> ,	8
Śittileppāka, <i>s. a. Śiṭṭalapākkam</i> ,	8
Siū, <i>m.</i> ,	173 and add.
Śiva, <i>ch.</i> ,	30
Śiva, <i>god</i> , 37, 51, 125, 184, 185, 188, 194, 198, 213, 215, 221, 225, 227, 239, 246, 271, 286, 288, 318, 319, 337, 346n, 347n, 348n, 349n, 351, 357	
Śivāditya, <i>m.</i> ,	173
Śivādityamanidipikā, <i>quoted</i> ,	271
Śivagana, <i>ch.</i> ,	258
Śivagupta, <i>Kaṭak k.</i> ,	257
Śivagupta-Bālārjuna, <i>k.</i> ,	257, 258n
Śivamāra, <i>Western Gaṅga k.</i> ,	140, 141, 338n
Śivasiddhānta,	278, 290
Śivaskandavarman, <i>Pallava k.</i> ,	195n
Śivatrātaijja, <i>vi.</i> ,	75
Siyaḍōñi, <i>vi.</i> ,	310n
Śiyārūr, <i>s. a. Tiruvārūr</i> ,	202n
Skanda, <i>m.</i> ,	75
Skandabhāṭa, <i>m.</i> ,	75

	PAGE		PAGE
Skandagupta, m.,	210	Śrīkaṇṭha-Nāyaka, ch.,	185, 193
Skandārāma, s. a. Bhimavaram,	227n	Śrīkara, m.,	173
Skandasādhū, m.,	225	Śrīkīrti-āchārya, <i>Jaina preceptor</i> ,	338, 349
Śōbhana, ch.,	205, 207, 208	Śrīkūrmam, vi.,	185n, 226n, 228n
Śōbhanarasa, s. a. Śōbhana,	205	Śrīmāla, s. a. Bhinmāl,	312 add.
Śōda, vi.,	186n	Śrīnātha, <i>author</i> ,	319n, 321n
Śōdā-maṇḍala, di.,	186n	Śrīngarōṭa, vi.,	130
Śōdāsa, <i>Kshatrapa</i> ,	55, 134	Śrīnivāsa, m.,	173
Śōgiram, s. a. Śūkapuram,	295, 297	Śrīpādamulupalli, vi.,	96
Śōla, m.,	173	Śrīpāla, m.,	173
Śōlaṅgipuram, s. a. Sholinghur,	221	Śrīparvata, s. a. Śrīsaila,	194, 195, 197
Śōlingapura, vi.,	7	Śrīpati, m.,	116, 120, 122, 123, 128
Śōmadatta, m.,	154, 173	śrīpaṭṭa,	130n
Śōmadēva, m.,	173	Śrīperumbūdūr, vi.,	5, 6, 7, 8, 9
Śōmadēvampattū, vi.,	9	Śrīpīṭhapura, s. a. Pīṭhāpuram,	37, 52, 53, 230, 242
Śōmagirīśvaranātha, te.,	194, 198	Śrīpīṭhāpuram, do.,	33, 37n, 53, 54, 84, 96, 97,
Śōmamaṅgala, s. a. Śōmaṅgalam,	6		228, 230, 242
Śōmanātha, te.,	155	Śrīpīṭhāpuri, do.,	96
Śōmaṅgalam, vi.,	6	Śrīprithivīvallabha, <i>diruda</i> ,	215, 336, 347, 348, 351
Śōmarāja, m.,	173	Śrīpurusha, <i>Western Gaṅga k.</i> ,	140, 141
Śōmasīnha, ch.,	312n	Śrīraṅgam, vi.,	13, 148, 219
Śōmaya, ch.,	185, 188n	Śrīraṅgapattānam (Seringapatam), vi.,	12
Śōmē, m.,	154, 173	Śrīsaila, vi.,	12, 195, 319, 321
Śōmēka, m.,	125	Śrīsīmāhāchalam, vi.,	37, 52n
Śōmēśvara, <i>author</i> ,	312n	Śrīsīmāhagiri, s. a. Śrīsīmāhāchalam,	37, 52
Śōmēśvara, k.,	197n	Śrīvallabha, m.,	320
Śōmēśvara, m.,	173	Śrījārūr, s. a. Tiruvārūr,	202n
Śōmēśvara, te.,	69, 72, 188, 216	śrōtriya,	155
Śōmēśvara I., <i>Western Chālukya k.</i> , 212, 213,		Śrutakēvalin,	23, 24, 26
	214, 260, 262	Sthālīkkaṣṭa-vishaya, di.,	247, 253
Śōmēśvara II., do.,	215	Sihāṇu Ravi, k.,	291, 293, 294
Śōmidēvapattū, s. a. Śōmadēvampattū,	9	sthapati, <i>an architect</i> ,	225
Śōpa, vi.,	15n	Śubbāditya, m.,	173
Śōṇaḍa, m.,	173	Śubbākara, m.,	173
Śōṇasaila, vi.,	13	Śubhamkara, m.,	173, 199
Śōṇasara, vi.,	155	Subhāshitāvali, <i>quoted</i> ,	346n
Śōṇpat, vi.,	208	Śubhasthali, vi.,	245, 254
Śōraṣṭh, co.,	76	Subhāṣa, m.,	247, 254
Śōṭṭa, m.,	173	Śubhatunga, <i>sur. of Rāshṭrakūṭa kings</i> ,	
Śōṭṭipperumbēdu, s. a. Śōṭṭuperumbēdu,	8		26, 279, 336n
Śōṭṭuperumbēdu, vi.,	9	Śōḍāḍupārai hill,	82, 83
Śōvārya, m.,	267, 269	Śōḍasa, s. a. Śōḍasa,	55
śrāddha,	98, 105	Śōḍha, m.,	173
Śrāvāṇa-Belgoḷa, vi.,	23, 25, 26, 335, 339	Sudharma, <i>Jaina saint</i> ,	24
Śrēśbṭha, s. a. Jyaisbṭha,	226	Śūdra, <i>caste</i> ,	33, 37
śrēśbṭhin, <i>a merchant</i> ,	256	Śūḍukāṭṭumalai, <i>hill</i> ,	221
Śrī, s. a. Lakshmi,	99, 130	Sugata, s. a. Buddha,	245, 253
Śrīdhara, m.,	173	Sūhila, m.,	173
Śrīharsa, m.,	125	Suja, m.,	173
Śrīkaṇṭha, m.,	225	Śūka, <i>richest</i> ,	5

	PAGE		PAGE
Śukapuram, vi.,	295	Tagarapura, vi.,	59
Śūktimuktāvali, <i>quoted</i> ,	280	Taila II., <i>Western Chālukya k.</i> ,	204, 335n
Sulatēni, vi.,	110	Tailapa, s. a. Taila II.,	205, 207, 208
Sālhana, <i>ch.</i> ,	130	Takhasila, s. a. Taxila,	54, 56, 57
Sālhana, <i>m.</i> ,	173	Takkōlam, vi.,	331
summer, <i>season</i> ,	194, 195, 198	Takshadatta, <i>m.</i> ,	309n
Sun, race of the, 36, 49, 222, 224, 225n, 228,		talakattu,	319, 319, 356
229, 241, 302, 311n		talapada,	254n
Sunabhi, vi.,	105	talapātaka,	245, 254
Sundaramūrti Nāyanār, <i>Śaiva saint</i> ,	294	talavargin,	256, 258n
Sundara-Pāṇḍya, <i>Pāṇḍya k.</i> ,	145	talavātaka,	245n, 254n
Sūpaṭa, <i>m.</i> ,	173	Tālbē, <i>m.</i> ,	112
Supparasa, <i>ch.</i> ,	260, 262	Tālbū, <i>m.</i> ,	173
Supratika, <i>elephant</i> ,	195	Tambala or Tambala, s. a. Tamila,	66
Surakulattūru, s. a. Śirukalattūr,	8	tāmra, s. a. tāmra-paṭṭa,	128, 131
Surānanda, <i>poet</i> ,	280	tāmra-paṭṭa or -paṭṭaka, a <i>copper plate</i> ,	99,
Śūrappattu, vi.,	8	103, 116, 120, 125	
Surāshṭra, s. a. Sōraṣṭh,	23n, 74, 75	Taṇcha-rājya, <i>co.</i> ,	12
suratrāṇa, a <i>sultān</i> ,	2, 270	Taṇjai, s. a. Taṇjāvūr,	81, 82, 280
Śurattūr-nāḍuka, <i>di.</i> ,	8 and add.	Taṇjāvūr (Tanjore), vi.,	81, 140n, 280, 332n
Sūre-guṇḍa, <i>tank</i> ,	53	Tāṇṭa-dvādasaka, <i>di.</i> ,	155
Surōttama, <i>m.</i> ,	173	Tārāchandī, vi.,	311
Sūrya, <i>Kōna ch.</i> ,	85, 95	tarika,	253
Sūryadēvāryabhaṭṭa, <i>m.</i> ,	270	Taripāl, vi.,	340, 349
Sūryaghōṣha, <i>k.</i> ,	257	Tarkasaṅgraha, <i>commentary on the</i> ,	221n
Sūryanārāyaṇa, <i>te.</i> ,	212	Tarpandighi, vi.,	247n
Sūrya-siddhānta,	67, 219, 221n, 265	Tātata, <i>m.</i> ,	247, 254
sūtradhāra, an <i>architect</i> ,	300	Tattanūr, vi.,	6, 7
sūtras :—		Tattanūruvilāha, vi.,	6
Āpastamba,	270, 302	Taxila, vi.,	54, 55
Vaikhānasa,	222, 225	Tējahsimha, <i>Guhila k.</i> ,	313n
Suttūru, vi.,	69	Tējahsimha, <i>k.</i> ,	312, 313
Svāmbhū, <i>m.</i> ,	173	Tēmishapachōttara-pattalā, <i>di.</i> ,	115
Svastimāṅgala, vi.,	340, 349	ṭhakkura, 103, 106, 108, 109, 110, 111, 112,	
Svayambhūpurāṇa, <i>quoted</i> ,	343n	113, 114, 118, 120, 122, 123, 125, 126,	
Śvētāmbara,	23n, 26, 338, 339	128, 130, 131, 155	
Śvētāranyēśvara, <i>te.</i> ,	263, 264, 265	Thāṇṣar, vi.,	208
Śvētka, vi.,	199	Thānū, <i>m.</i> ,	173
Swāt, <i>co.</i> ,	133	Thēdū, <i>m.</i> ,	173
Syānandūra, s. a. Trivandrum,	202, 203	Thēraka (Sthavira),	75
Sylhet, vi.,	255	Thupkia, vi.,	54
Syrian Christians,	290, 294n	Tidgundi, vi.,	62n
		tiger, <i>crest</i> ,	136, 138
		Tihupāmayūtā, vi.,	115
		Tikama, <i>m.</i> ,	154, 173
		Tikava, <i>m.</i> ,	154, 173
		Tilbū, <i>m.</i> ,	173
		Tilothu, vi.,	311n
		Timiri, vi.,	138, 271
		Timma, <i>m.</i> ,	10

T

Tādapa, <i>Eastern Chālukya k.</i> ,	240, 241
tādāyuktaka,	253
Tagadūr, vi.,	360n
Tagadūr-nāḍu, <i>di.</i> ,	360

[illegible]

	PAGE		PAGE
Ujjayanī, <i>s. a.</i> Ujjayini,	28	Vaidumbā, <i>family</i> ,	186, 193
Ujjayini, <i>s. a.</i> Ujjain,	246	Vaidyadēva, <i>k.</i> ,	97n, 245n, 255
Ukkal, <i>vi.</i> ,	82, 182n	Vaidyanātha, <i>te.</i> ,	216, 218, 220
Ulādāna, <i>vi.</i> ,	155, 156	Vaikom, <i>vi.</i> ,	204
ulgu, <i>s. a.</i> ſulka,	294n	Vaikunṭha, <i>s. a.</i> Viṣṇu,	246n
Ulhaṇa, <i>m.</i> ,	99	Vaikunṭha-Perumāl, <i>te.</i> ,	182
Ūlhē, <i>m.</i> ,	174	Vāillabhaṭṭa, <i>m.</i> ,	247n
Umā, <i>s. a.</i> Pārvatī,	357	Vāillabhaṭṭasvāmin, <i>te.</i> ,	247n
Umādevī, <i>queen of Jayasimha</i> ,	146, 147	Vairamēgha, <i>sur. of</i> Dantidurga,	336, 346
Umbarī, <i>vi.</i> ,	112	Vaiṣṇava,	5, 6, 32, 92, 118, 148
Ummippaṭṭu, <i>s. a.</i> Ummippēdu,	9	Vaiśya, <i>caste</i> ,	230, 300
Ummippēdu, <i>vi.</i> ,	9	Vāja, <i>m.</i> ,	130
Ūṇamāñjērī, <i>vt.</i> ,	1, 2, 3, 14n	Vajainābhachchhāṣaṭhi-pattalā, <i>di.</i> ,	125
Unāvisa-pattalā, <i>di.</i> ,	123	vājapēya, <i>sacrifice</i> ,	197
Uṇḍikāma, <i>ch.</i> ,	85, 95	Vajrahasta I., <i>Eastern Gaṅga k.</i> , 185, 186 and	
upadhāniya,	205, 203, 209, 210, 332, 350	Table, 187, 192	
uparikara,	75	Vajrahasta II., <i>do.</i> ,	186 and Table, 187, 188,
Upasargakēvaligala-kathe, <i>quoted</i> ,	26n		192, 193
Upēndra, <i>Paramāra k.</i> ,	227	Vajrahasta III., <i>do.</i> ,	184n, 185, 186, 187, 193, 255
Uppuṭṭēru, <i>ri.</i> ,	96	Vajrahasta IV., <i>do.</i> ,	186 Table, 187
Ūranōri, <i>vi.</i> ,	6	Vajrahasta V., <i>do.</i> ,	186 Table, 187, 315
Urigōla, <i>s. a.</i> Oraṅgal (P),	270	Vajrasana, <i>s. a.</i> Buddha,	244, 251
Urputūr, <i>vi.</i> ,	270	Vājuāgaṅṅāka, <i>m.</i> ,	309
Ushavadāta, <i>ch.</i> ,	198n	Vākāṭa, <i>s. a.</i> Vākāṭaka,	194, 195, 197
Utkala, <i>Orissa</i> ,	207, 315, 317	Vākāṭaka, <i>family</i> ,	194n, 195
Uttama-Chālukya, <i>sur. of</i> Satyāśraya,	229, 241	Valabhi, <i>vi.</i> ,	74, 197n, 338
Uttarādhyayanarūtra, <i>quoted</i> ,	339n	valaṇṇijyam or valeṇṇijyam, <i>trade</i> ,	296n
Uttarāditya, <i>m.</i> ,	174	Valaṇṇijyar, <i>a corporation of merchants</i> , 294,	
Uttarakōsalā, <i>s. a.</i> Ayōdhyā,	100, 118		296n, 332n
Uvāsagadassō, <i>name of a work</i> ,	26n		
V			
Vāchohha, <i>m.</i> ,	174	Vajarpuram, <i>vi.</i> ,	7
Vachchharāja, <i>m.</i> ,	174	Valatāñchēri, <i>vi.</i> ,	6
Vāchchhila, <i>m.</i> ,	174	Vālhana, <i>m.</i> ,	174
Vāchchhū, <i>m.</i> ,	174	Vālbē, <i>m.</i> ,	174
Vādajabbā, <i>f.</i> ,	205, 208	Vālhū, <i>m.</i> ,	174
Vadakkāl, <i>vi.</i> ,	7	Valimadura, <i>ch.</i> ,	360
Vādām, <i>vi.</i> ,	187, 193	Valiyapalli church,	174
Vadamangalam, <i>vi.</i> ,	6, 7	Valkalēśvara, <i>te.</i> ,	290
Vadavāri, <i>vi.</i> ,	155, 156	Vallabha, <i>Kōma ch.</i> ,	85, 86, 95, 96
Vadavāri-vishaya, <i>di.</i> ,	155	Vallabha, <i>sur. of Rāṣṭrakūṭa kings</i> , 278, 289,	
Vadaviha, <i>vi.</i> ,	120		336, 348, 349
Vadḍavi, <i>vi.</i> ,	53	Vallabhadēva, <i>k.</i> ,	255
Vaddiga, <i>Rāṣṭrakūṭa k.</i> ,	351	Vallaḥēndra, <i>k.</i> ,	226, 227, 240
Vaddēara, <i>vi.</i> ,	126	Vallabhi (<i>sic</i>), <i>vi.</i> ,	23n
Vādhūla Venkātāchārya, <i>author</i> ,	231n	Vallāla, <i>vi.</i> ,	222, 223, 225
Vadunavāraṇ Varadan Tāṇḍaṇ, <i>m.</i> ,	179	Vallam, <i>vi.</i> ,	153, 360
		Vallepakommana, <i>ri.</i> ,	357
		Valletāñchēri, <i>s. a.</i> Valatāñchēri,	6
		Vallimalai, <i>vi.</i> ,	140
		Vallurama, <i>vi.</i> ,	193
		Valluva-nāḍu, <i>di.</i> ,	295, 297

	PAGE		PAGE
Vajudalambēdu, <i>vi.</i> ,	9	Vāṭ, <i>m.</i> ,	174
Vajudhalammēdu, <i>s. a.</i> Vajudalambēdu,	9	Vayalānallūr, <i>s. a.</i> Vāyilānallūr,	8
Vāmādeva, <i>m.</i> ,	174	Vāyṭ, <i>m.</i> ,	174
Vāmāna, <i>m.</i> ,	174	Vāyilānallūr, <i>vi.</i> ,	8
Vāmaṇḍāpāṭi, <i>vi.</i> ,	256	Vayka, <i>s. a.</i> Varkkalai,	204
Vāśādhara, <i>m.</i> ,	125	Vēda, <i>m.</i> ,	174
Vāśādhārā, <i>ri.</i> ,	188	Vēḍaṇ, <i>a hunter</i> ,	183
Vāśāsvārī, <i>s. a.</i> Mūṅgilvārī	222, 223, 225	Vēdas and śākhās:—	
Vānapalli, <i>vi.</i> ,	84n, 319, 320	Rich,	210
Vanapati, <i>ch.</i> ,	315, 317, 318	Sāman,	210
Vaṅga, <i>co.</i> ,	3n, 48, 262	Yajus,	120, 122, 154, 270
Vaṇi-Diṇḍōrī, <i>vi.</i> ,	337, 338	Kaṇva or Kāṇva,	63, 199, 256, 330
Vanippāka, <i>s. a.</i> Vaṇṇippākkam,	9	Vājasaneyā,	63, 102, 110, 143, 145, 199
Vāṇiyambēdi, <i>vi.</i> ,	222n	Vājasaneyin,	74
Vaṇṇippākkam, <i>vi.</i> ,	9	Vēdasārman, <i>m.</i> ,	174
Vappuḍam, <i>vi.</i> ,	187, 193	Vēdasārman, <i>s. a.</i> Vīlhā,	98n, 120, 126
Vappuga, <i>k.</i> ,	239	Vēdasīras,	47, 53n
Vapyaṭa, <i>k.</i> ,	245, 251	Vēdavi, <i>f.</i> ,	185, 193
varāha, <i>a pagoda</i> ,	58n	Vēdēśvara-ghaṭṭa,	114
Varāha, <i>m.</i> ,	174	Vēdū, <i>m.</i> ,	174
Varāhasimha, <i>ch.</i> ,	30	Vedura I., <i>Velanāṇḍu ch.</i> ,	35, 49
Varāha-vartanī, <i>di.</i> ,	185n	Vedura II., <i>do.</i> ,	35, 36, 50
Vārāṇasī, <i>s. a.</i> Vārāṇasī,	262	Vēgavati, <i>ri.</i> ,	146, 147
Vārāṇasī (Benares), <i>vi.</i> , 102, 103, 106, 109, 110, 111, 113, 114, 115, 116 118, 122 add., 123, 128, 130		Vela-nāṇḍu, <i>di.</i> ,	33, 35, 36, 37, 38, 39, 53, 84, 86
Vārāṇasī-Śāttaiyaṇār, <i>m.</i> ,	178	Vēlaṅgi, <i>vi.</i> ,	83, 84
Varāttūru, <i>vi.</i> ,	8	velapalagilapa,	319
Vardhamāna, <i>s. a.</i> Mahāvīra,	24, 27	Vēlappādi, <i>vi.</i> ,	81, 82
Vāridurga, <i>vi.</i> ,	155, 156	Vēlappākkam, <i>vi.</i> ,	269, 271
Varkkalai, <i>vi.</i> ,	203, 204	Vēlattūr, <i>vi.</i> ,	7
Varuṇa, <i>god</i> ,	299, 300n, 317	Vēleṅgu, <i>s. a.</i> Vēlaṅgi,	83, 96
Vāruṇī, <i>tiṭṭi</i> ,	279	Vēlāṭṭukōṭa, <i>vi.</i> ,	10
Vāsadhara, <i>m.</i> ,	174	Vēlāṭṭūr, <i>vi.</i> ,	7
Vasantarāja, <i>sur. of</i> Kumāragiri,	327	Vellenalluru-nāḍu, <i>di.</i> ,	8
Vasantarājīya Nāṭyaśāstra,	327	Velnāḍuvāru,	34n
Vasantarāja, <i>sur. of</i> Anavēma,	319, 321	Vēlpūra, <i>vi.</i> ,	185, 193
vasantōtsava, <i>the spring festival</i> ,	319	Vēlpūrā-vishaya, <i>di.</i> ,	185, 193
vasati, <i>a Jaina temple</i> ,	140, 141	Vēludhalammēdu, <i>s. a.</i> Vajudalambēdu,	9
Vāstavya, <i>carle</i> ,	99, 103, 156	Vēlūr (Vēlore), <i>vi.</i> ,	81, 138, 223, 270, 271, 280
Vasū, <i>m.</i> ,	174	Vēlūrppādi, <i>s. a.</i> Vēlappādi,	82, 83
Vāśudēva, <i>m.</i> ,	105, 174	Vēma, <i>Redḍi k.</i> ,	319, 320, 321
Vāsuki, <i>m.</i> ,	174	Vēma, <i>s. a.</i> Kāṭaya-Vēma,	328, 329
Vasūpāla, <i>m.</i> ,	174	Vēmasāni, <i>f.</i> ,	321
Vāṭakāl, <i>s. a.</i> Vēḍakāl,	7	Vēmu, <i>s. a.</i> Kāṭaya-Vēma,	320
Vāṭamaṅgala, <i>s. a.</i> Vāḍamaṅgalam,	6	Vēmu-guṇḍa, <i>tank</i> ,	96
Vāṭapura, <i>vi.</i> ,	7	Vēnāḍu (Travancore), <i>co.</i> ,	146n, 295, 297
Vāta, <i>m.</i> ,	30, 154, 174	Vēṅgai-nāḍu, <i>co.</i> ,	137
Vātsarāja, <i>ch.</i> ,	97n, 130, 132n	Vēṅgalabhaṭṭa, <i>s. a.</i> Tiruveṅgalanāthārya	272
Vātsarāja, <i>m.</i> ,	174	Vēṅgalāmbā, <i>queen of</i> Tirumala I,	270
		Vēṅga-Tribhuvanimalla, <i>śiruda</i> ,	270

	PAGE		PAGE
Vēngi or Vēngi, co.,	36, 49, 50, 84, 94, 95, 212n, 227, 228, 230, 239, 240, 241, 262, 315, 317, 318	Vijayasīha, m.,	174
Vēngi, vi.,	143n, 182n, 195, 197n	Vijaya-Skandavarman, <i>Pallava k.</i> ,	182n
Vēni, ri.,	122 and add.	Vikaura-vishaya, di.,	155, 156
Veṅkādu, vi.,	6, 7	Vikaya, m.,	174
Veṅkaṭa I., <i>Vijayanagara k.</i> ,	270, 271	Vikhanas, <i>ṛishi</i> ,	225
Veṅkaṭa II., do.,	270	Vikrama-Chōḍa, s. a. Vikrama-Chōḍa,	228, 241
Veṅkaṭādri, s. a. Tirumalai hill,	13, 270n	Vikrama-Chōḍa, <i>Chōḍa k.</i> ,	37, 73, 228, 263, 264, 266
Veṅkaṭapati, s. a. Veṅkaṭa I.,	271	Vikramāditya, <i>Eastern Chālukya ch.</i> ,	229, 241
Veṅkaṭarāya, <i>Vijayanagara k.</i> ,	3	Vikramāditya I., <i>Eastern Chalukya k.</i> ,	240
Veṅkaṭēṣa, te.,	270	Vikramāditya II., do.,	240
Veṅkaṭu, s. a. Veṅkādu,	6, 7	Vikramāditya II., <i>Western Chalukya k.</i> ,	182
Venna, <i>Kōna ch.</i> ,	85, 94	Vikramāditya VI., do.,	38, 137, 215
Vēṇṇāyi-Nāṅgai, f.,	331, 332	Vikramāṅkadēva-charita,	212n
Vēsanikā,	253	Vikrama-Rudra, <i>sur. of Rājendra-Chōḍa I.</i> ,	86, 95
Vēttuvānam, vi.,	271n	Vikramēndravarma I., k.,	194, 197
Viḍaiyūr, vi.,	8	Vikramēndravarma II., k.,	194, 198
Viḍayūru, s. a. Viḍaiyūr,	8	Viḷāṅkādu, <i>ṣi</i> ,	10
Vidhi-tithi, <i>Brahman's tithi</i> ,	204	Viḷāpāka, s. a. Velāppākkam,	270, 271
Vidyādhara, m.,	174	Viḷāppākkam, do.,	139
Vidyānagari, s. a. Vijayanagara,	2, 3	Viḷāsapura, vi.,	246
Vidyānanda, m.,	174	Vilhā, m., 98, 99, 102, 105, 109, 110, 111, 113, 115, 116, 118, 120, 122, 126	
vidyāsthāna, a college,	181	Vilhāka, s. a. Vilhā,	98n
Vigrahapāla III., k.,	243n, 246, 251n, 307n	Vilhāpa, m.,	174
Vigraharāja, k.,	312n	Vilhū, m.,	174
Vijāmbā, queen of Indra III.,	280	Vimala, <i>mythical k.</i> ,	181
Vijayā, queen of Vijayāditya II.,	228, 229, 241	Vimalāditya, <i>Chālukya ch.</i> , 333, 335n, 337, 338, 348, 349	
Vijaya-Buddhavarman, <i>Pallava prince</i> ,	182n	Vimalāditya, <i>Eastern Chālukya ch.</i> ,	229, 241
Vijayachandra, <i>Kanauj k.</i> , 97, 98, 117, 120 and add.		Vimalāditya, <i>Eastern Chalukya k.</i> ,	34, 35, 36, 49, 240, 302
Vijayāditya, <i>Chalukya k.</i> ,	34, 94, 239	Vimalāditya, m.,	174
Vijayāditya II., <i>Bāṇa k.</i> ,	138	Vinayāditya, <i>Eastern Gāṅga k.</i> ,	186 and Table, 192
Vijayāditya II., <i>Eastern Chālukya ch.</i> ,	228, 229, 241	Vināyakapāla, <i>Kanauj k.</i> ,	195n, 209, 246n
Vijayāditya III., do.,	228, 229, 230, 241	Vināyakapura, s. a. Kōṭa-Vināyakapura,	267, 269
Vijayāditya III., s. a. Guṇaka-Vijayāditya III.,	226, 227	Vinayamahādēvi, queen of Kāmārṇava II.,	186, 193
Vijayāditya IV., <i>Eastern Chalukya k.</i> ,	240	viniyuktaka,	253
Vijayāditya V., s. a. Bēta,	227, 228, 229, 240	Vinṇamaṅgalam, vi.,	222n
Vijayāditya VII., <i>Eastern Chalukya k.</i> ,	84, 315	Vinṇu-nādu, di.,	360
Vijayāditya-Bhaṭṭāraka, do.,	239	Vinukonda, vi.,	195
Vijayakīrti, <i>Jaina preceptor</i> ,	338, 349	Vira, te.,	271
Vijayālaya, <i>Chōḍa k.</i> ,	222	Virā, m.,	300
Vijayanagara, vi.,	2, 4, 12, 13, 14, 180, 221, 266, 267, 268, 269, 270, 271	Vira-Champa, ch.,	138, 223
Vijayanagari, s. a. Vijayanagara,	267, 268	Vira-Chōḍa, <i>Eastern Chalukya k.</i> , 33n, 35, 36, 49, 50, 84, 226, 302	
Vijaya-Nandivarman, <i>Vēngi k.</i> ,	143, 182n, 197n	Vira-Chōḍa-Vinnagara, s. a. Bhāvanārāyana,	33n
Vijayarājadēva, k.,	198n	Vira-Chōḍa, ch.,	82, 83, 138, 139, 140n, 223
Vijayasāktī, <i>Chandella k.</i> ,	154		
Vijayasēna, k.,	244, 252n, 525		

	PAGE
Vira-Chôla, <i>sur. of Prithivipati II.</i> ,	222, 223, 225
Vira-Chôla-Lâta-Pâraraiya, <i>m.</i> ,	140
Vira-Kêrala-chakravartin, <i>k.</i> ,	292, 293, 296
Vira-Kêralavarman, <i>sur. of Jayasimha</i> , 146n, 293	
virâma, 198n, 209, 212, 214, 243, 244, 255,	
	260, 334, 350, 360
Virâna, <i>m.</i> ,	3
Virânachârya, <i>m.</i> ,	3
Vira-Nârasimha, <i>s. a. Vira-Nṛisimha</i> ,	3
Virânârayana, <i>sur. of Parântaka I.</i> ,	222, 225
Vira-Nṛisimha, <i>Vijayanagara k.</i> ,	3
Vira-Pândya, <i>k.</i> ,	146, 147, 216
Vira-Pândyadêva, <i>sur. of Mârtandavarman</i> ,	146n
Virappa-Nâyaka, <i>ch.</i> ,	271
Vira-Bâghava-chakravartin, <i>k.</i> , 292, 293, 294, 296	
Vira-Râjendra-Chôda, <i>Velanâdu ch.</i> , 35, 36, 51	
Virasimha, <i>Eastern Ganga k.</i> ,	186 Table
Virañânôçvara, <i>te.</i> ,	181n
Vira-Vaiañjiya, <i>m.</i> ,	332
Vira-Vallâla, <i>Hoysala k.</i> ,	180
Vira-Venkaṭapati, <i>s. a. Venkaṭa I.</i> ,	271
Virinçhipuram, <i>vi.</i> ,	177
Virûpaksha, <i>te.</i> ,	3, 13
Viśakha, <i>Jaina saint</i> ,	24, 28
Viśakhachârya, <i>s. a. Guptigupta</i> ,	26
Viśalâ, <i>s. a. Ujjain</i> ,	24, 28
Viśalâpâṭaka, <i>vi.</i> ,	75
viśayapati,	253
Vishnu, <i>god</i> , 2, 5, 30, 33n, 37, 47, 50, 51,	
52, 53, 62n, 63n, 82, 93, 96, 118, 123, 145,	
148, 149, 151, 152, 153, 181, 204, 207, 222,	
224, 230, 238, 242, 247n, 286, 289, 317,	
	318, 319, 347n, 357, 358
Vishnu, <i>m.</i> ,	113, 174
Vishnubhaṭṭa, <i>m.</i> ,	205, 208
Vishnubhaṭṭa-Sômayâjin, <i>m.</i> ,	94, 239
Vishnudêva, <i>s. a. Vishnunandin</i> ,	24, 28
Vishnukundin, <i>family</i> ,	194, 195, 197
Vishnunandin, <i>Jaina saint</i> ,	24
Vishnupara, <i>vi.</i> ,	118n
Vishnupurâpa, <i>quoted</i> ,	120n
Vishpurama, <i>ch.</i> ,	309
Vishnuśarman, <i>m.</i> ,	174
Vishnuśarman, <i>s. a. Vilhâ</i> ,	98n, 126
Vishnuśayanôtsava,	118n
Vishnuvardhana, <i>Chalukya k.</i> ,	94, 239
Vishnuvardhana, <i>Hoysala k.</i> ,	82n
Vishnuvardhana I., <i>Eastern Châlukya ch.</i> ,	
	229, 241
Vishnuvardhana II., <i>do.</i> ,	229, 241

	PAGE
Vishnuvardhana I., <i>Eastern Chalukya k.</i> ,	94
Vishnuvardhana II., <i>do.</i> ,	94, 239
Vishnuvardhana III., <i>do.</i> ,	239
Vishnuvardhana IV., <i>do.</i> ,	239
Vishnuvardhana III., <i>s. a. Mallapa III.</i> , 229,	
	230, 242
Vishnuvardhana VIII., <i>s. a. Râjarâja I.</i> ,	302
Vishnuvardhana-Mahârâja, <i>sur. of Mahâdêva-</i>	
<i>chakravartin</i> ,	87
Vishnuvardhana-Vijayâditya, <i>Western Châ-</i>	
<i>lukya k.</i> ,	212, 213, 214
vishuva, <i>an equinox</i> ,	66, 68, 199, 200
Viśvagunâdarśa, <i>quoted</i> ,	221
Viśvakarman, <i>god</i> ,	300
Viśvâmitra, <i>m.</i> ,	125, 128
Viśvanâtha, <i>author</i> ,	267n
Viśvarûpa, <i>m.</i> ,	111, 174
Viṭaka, <i>m.</i> ,	253
Viṭhu, <i>m.</i> ,	174
Viṭṭhalêçvara, <i>te.</i> ,	2
Vivamayûtâ, <i>vi.</i> ,	115
Vivika, <i>m.</i> ,	125, 126
Vôḍâ, <i>ch. (?)</i> ,	256
Vratârâja, <i>quoted</i> ,	267n
vratas, the five,	339
Vridha-Gautami, <i>vi.</i> ,	320
Vriṣadâila, <i>s. a. Tirumalai hill</i> ,	270n
Vyâghrataṭi-maṇḍala, <i>di.</i> ,	247, 253
Vyâsa, <i>m.</i> ,	98, 110
Vyâsa, <i>risht</i> ,	5, 54, 97, 145, 303
Vyâsa-Sikshâ, <i>quoted</i> ,	304n

W

Wardhâ, <i>vi.</i> ,	279
Wakkalêri, <i>vi.</i> ,	333, 334

Y

Yâdava, <i>family</i> ,	148, 151, 152, 279, 280
Yadu, <i>family</i> , 84, 94, 146, 147, 148, 151, 152,	
	245, 246, 252, 287
Yajñadhara, <i>m.</i> ,	174
Yajñavalkya, <i>m.</i> ,	98n, 126
Yakkantâṅgal, <i>vi.</i> ,	7
Yakṣapâla, <i>k.</i> ,	244n, 255
Yakshi,	137, 138
yamalikaumbali, <i>tax</i> ,	99, 128

	PAGE		PAGE
Yamunā, <i>ri.</i>	238, 239, 246, 301	Vijaya,	72, 260, 262
yānaka or yānikā,	245, 253n	Virōdhikrit,	215
Yāpaniya, <i>school.</i>	338, 339, 349	Vyaya,	70, 72, 335n
Yāpaniya-saṅgha,	339	years of the reign, 66, 68, 69, 70, 71, 73, 81,	
Yāpuli-gachohha or Yāpuliya,	339	82, 83, 86, 137, 139, 143, 145, 146, 148, 177,	
Yasōbhata, <i>m.</i>	30	178, 179, 180, 181, 182, 183, 194, 198, 216,	
Yasōdēva, <i>m.</i>	174	217, 218, 219, 220, 221, 222, 223, 224, 230,	
Yasōdhara, <i>m.</i>	174	247, 254, 256, 263, 264, 265, 266, 280, 297,	
Yasōmati, <i>f.</i>	30	303, 315n, 332, 335n, 360	
Yasōvarman, <i>Chālukya ch.</i>	337, 348	Yenamadala, <i>vi.</i>	34
Yasōvarman, <i>Chandēlla k.</i>	156n, 246n	Yerla, <i>ri.</i>	281
Yasōvighraha, <i>Kanauj k.</i>	100, 118	yōgas :—	
yathākālādhyāsin,	245n	Śubha,	279
Yavana, <i>a Musalmān.</i>	245, 246, 252, 311	Vyatipāta,	267
Yayāti, <i>sur. of Mahāśivagupta.</i>	200n	Yōsyagma, <i>m.</i>	290
Yayātinagara, <i>vi.</i>	256	Yuddhamalla, <i>Eastern Chulukya k.</i>	240, 302n
years of the cycle :—		Yudhishṭhira, <i>mythical k.</i>	33, 8, 319
Āṅgīras,	69	yūdhya, <i>sacrifice.</i>	194, 197
Bhava,	351, 355	Yūsuf 'Adil Shāh, <i>Bijāpur k.</i>	270n
Chitrabhānu,	205, 208	yuvarāja, <i>an heir-apparent,</i>	97, 117, 118, 180,
Durmukha,	328, 330	245, 254, 302	
Durmukho,	87	Yuvarāja, <i>Chēdi k.</i>	279, 280
Jaya,	72, 328, 330		
Kālayukta,	278, 290		
Khaca,	320		
Krōdhin,	213, 214		
Nala,	4		
Parābhava,	67		
Paridhāvin,	68		
Pīngala,	219		
Plava,	270		
Plavaṅga,	58, 62		
Prajāpati,	328, 329		
Raudra,	69, 221		
Sarvadhārin,	180		
Sarvajit,	216		
Śārvarin,	87		
Śōbhakrit,	4n		
Śrīmukha,	205		
Śrīmukhin,	267, 269		

Z

Zodiac, signs of the :—

Dhanus,	202, 217, 220
Kanyā,	151, 220
Karkāṭaka,	202, 265
Kumbha,	217, 263
Makara,	292, 296
Mīna,	70, 71, 216, 217, 292, 296
Mithuna,	73
Rishabha,	70, 71, 72n, 263, 264
Simba,	203, 264
Tulā,	71
Vriśchika,	218, 219, 220
Vriśha or Vriśhabha,	185 and add., 193, 204

66179



Central Archaeological Library,

NEW DELHI

66179

Call No. $R \frac{417.05}{E.I.}$

India, Archaeological
Author-Survey of India

Title—Epigraphia Indica
Vol. IV. 1896-97.